INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125]
Allah also says '"Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)
Prophet Muhammad (PBUH) said:"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)
"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran
And I have sent you only as a giver of good news and as a warner. 25.56
Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." *25.57 Al-Quran*
"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) *Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".*
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

ABOUT FAISAL FAHIM:

FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM.IN AMERICA HE LIVED WITH HIS PARENTS.HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH.SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY.ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD.

MAY ALLAH GUIDE US ALL .AMEEN.

The Qur'an is the Final Revelation from God to mankind through the last Prophet Muhammad, Peace be upon Him. The Qur'an has a wealth of information--both worldly wisdom and intellectual concepts--providing a code of life for humankind generally and Muslims in particular. Indeed, the Qur'an's miracle lies in its ability to offer something to non-believers and everything to believers. This book contains 2 of the finest translations of the Quran. The 1st translation is by Yusuf Ali and the 2nd translation is a modern easy to understand translation. So this book contains both an old and a modern new translation making it easier to understand for readers.

It also contains so much information about Quran & science of a recent research project which proves the Quran is a revelation from God. The original Quran is accurate in the Arabic language & it's 1 only. But in English there are couple of translations of the same 1 Arabic Quran. This book is about the true message of the Quran. If anyone wants to know what the holy Quran actually teaches this book will be the best guidance. But in order to know what it explains one must read several translations of the Quran .But in order to properly understand the Quran people must read this book which explains so many information's & it made the Quran easy to understand for both a non-Muslim and a Muslim . Even though to properly understand the Quran 1 must read several translations but still this 1 book is a great source of information and guidance for any 1 who has or hasn't read the Quran. This is an honest book of knowledge. Whether people like or hate Islam people should read this book of knowledge to at least properly understand the real Quran and Islam and the reason why 1.5 billion people of our world follow this unique religion and claim its holy book the Quran to be God's last & final revelation.

Message from the author: My intention is not to criticize any one's beliefe.It's okay to agree or disagree with my book. This entire book is not totally written by me.It is based on a research project done by me.The book is as the title goes.The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book.Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book.Hope you enjoy & share my book. "The greatest creation of god is us.The true race of us the1&only us,all of us the mankind simply1race of humanity. Love is the only antidose of hate.so,love,peace&Godbless for all.knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free.

This book contains some unnecessary numbers in some parts of the book but they do not mean anything so please don't be confused with the numbers in the middle of some verses. They mean nothing at all & they aren't page numbers.so simply ignore them & read the verses of the translations of the Quran. Thank you.

Sincerely, MR.FAISAL FAHIM

The Quran translated by Yusuf Ali

SURA 1. Fatiha, or the Opening Chapter

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose [portion] is not wrath, and who go not astray.

SURA 2. Baqara, or the Heifer

1. A. L. M.
2. This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
4. And who believe in the Revelation sent to thee, and sent before thy time, and [in their hearts] have the assurance of the Hereafter.
5. They are on [true] guidance, from their Lord, and it is these who will prosper.
6. As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.
7. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].
8. Of the people there are some who say: "We believe in Allah and the Last Day;"

but they do not [really] believe.
9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!
10. In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they [incur], because they are false [to themselves].
11. When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"
12. Of a surety, they are the ones who make mischief, but they realise [it] not.
13. When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.
14. When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We [were] only jesting."
15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].

16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,
17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.
18. Deaf, dumb, and blind, they will not return [to the path].
19. Or [another similitude] is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
20. The lightning all but snatches away their sight; every time the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
21. O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;
22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know [the truth].
23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers [If there are any] besides Allah, if your [doubts] are true.
24. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.
25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure [and holy]; and they abide therein [for ever].
26. Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path],-
27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss [only] to themselves.
28. How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.
29. It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.
30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?" He

said: "I know what ye know not."
31. And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

32. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."
33. He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"
34. And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.
35. We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as [where and when] ye will; but approach not this tree, or ye run into harm and transgression."
36. Then did Satan make them slip from the [garden], and get them out of the state [of felicity] in which they had been. We said: "Get ye down, all [ye people], with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."
37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.
38. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.
39. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."
40. O Children of Israel! call to mind the [special] favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.
41. And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.
42. And cover not Truth with falsehood, nor conceal the Truth when ye know [what it is].
43. And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down [in worship].
44. Do ye enjoin right conduct on the people, and forget [To practise it] yourselves, and yet ye study the Scripture? Will ye not understand?
45. Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-
46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.
47. Children of Israel! call to mind the [special] favour which I bestowed upon you, and that I preferred you to all other [for My Message].
48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped [from outside].
49. And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.
50. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

51. And remember We appointed forty nights for Moses, and in his absence ye took the calf [for worship], and ye did grievous wrong.
52. Even then We did forgive you; there was a chance for you to be grateful.
53. And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.
54. And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn [in repentance] to your Maker, and slay yourselves [the wrong-doers]; that will be better for you in the sight of your Maker." Then He turned towards you [in forgiveness]: For He is Oft-Returning, Most Merciful.
55. And remember ye said: "O Moses! We shall never believe in thee until we see

Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.
56. Then We raised you up after your death: Ye had the chance to be grateful.
57. And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" [But they rebelled]; to us they did no harm, but they harmed their own souls.
58. And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good."
59. But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly.
60. And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the [face of the] earth.
61. And remember ye said: "O Moses! we cannot endure one kind of food [always]; so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.
62. Those who believe [in the Qur'an], and those who follow the Jewish [scriptures], and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
63. And remember We took your covenant and We raised above you [The towering height] of Mount [Sinai] : [Saying]: "Hold firmly to what We have given you and bring [ever] to remembrance what is therein: Perchance ye may fear Allah."
64. But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.
65. And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."
66. So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

67. And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant [fool]!"
68. They said: "Beseech on our behalf Thy Lord to make plain to us what [heifer] it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"
69. They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"
70. They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."
71. He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.
72. Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.
73. So We said: "Strike the [body] with a piece of the [heifer]." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.
74. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.
75. Can ye [o ye men of Faith] entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it

knowingly after they understood it.
76. Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand [their aim]?
77. Know they not that Allah knoweth what they conceal and what they reveal?
78. And there are among them illiterates, who know not the Book, but [see therein their own] desires, and they do nothing but conjecture.
79. Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.
80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"
81. Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide [For ever].
82. But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide [For ever].
83. And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now].

84. And remember We took your covenant [to this effect]: Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.
85. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist [Their enemies] against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.
86. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.
87. We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!
88. They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.
89. And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they [should] have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.
90. Miserable is the price for which they have sold their souls, in that they deny [the revelation] which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.
91. When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"
92. There came to you Moses with clear [Signs]; yet ye worshipped the calf [Even] after that, and ye did behave wrongfully.
93. And remember We took your covenant and We raised above you [the towering height] of Mount [Sinai]: [Saying]: "Hold firmly to what We have given you, and hearken [to the Law]": They said:" We hear, and we disobey:" And they had to

drink into their hearts [of the taint] of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"
94. Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."
95. But they will never seek for death, on account of the [sins] which their hands have sent on before them. and Allah is well-acquainted with the wrongdoers.
96. Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a

thousand years: But the grant of such life will not save him from [due] punishment. For Allah sees well all that they do.
97. Say: Whoever is an enemy to Gabriel-for he brings down the [revelation] to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-
98. Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.
99. We have sent down to thee Manifest Signs [ayat]; and none reject them but those who are perverse.
100. Is it not [the case] that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.
101. And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if [it had been something] they did not know!
102. They followed what the evil ones gave out [falsely] against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone [Such things] without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of [magic] would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!
103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!
104. O ye of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To those without Faith is a grievous punishment.
105. It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.
106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?
107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.
108. Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.
109. Quite a number of the People of the Book wish they could Turn you [people] back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.
110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their [vain] desires. Say: "Produce your proof if ye are truthful."
112. Nay,-whoever submits His whole self to Allah and is a doer of good,- He

will get his reward with his Lord; on such shall be no fear, nor shall they grieve.
113. The Jews say: "The Christians have naught [to stand] upon; and the Christians say: "The Jews have naught [To stand] upon." Yet they [Profess to] study the [same] Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.
114. And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is [in fact] to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.
115. To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.
116. They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.
117. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.
118. Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith [in their hearts].
119. Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.
120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the [only] Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.
121. Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.
122. O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others [for My Message].
123. Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped [from outside].
124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also [Imams] from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."
125. Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves [therein in prayer].

126. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "[Yea], and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination [indeed]!"
127. And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our Lord! Accept [this service] from us: For Thou art the All-Hearing, the All-knowing.
128. "Our Lord! make of us Muslims, bowing to Thy [Will], and of our progeny a people Muslim, bowing to Thy [will]; and show us our place for the celebration of [due] rites; and turn unto us [in Mercy]; for Thou art the Oft-Returning, Most Merciful.
129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."
130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

131. Behold! his Lord said to him: "Bow [thy will to Me]:" He said: "I bow [my will] to the Lord and Cherisher of the Universe."
132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."
133. Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one [True] Allah: To Him we bow [in Islam]."
134. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!
135. They say: "Become Jews or Christians if ye would be guided [To salvation]." Say thou: "Nay! [I would rather] the Religion of Abraham the True, and he joined not gods with Allah."
136. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to [all] prophets from their Lord: We make no difference between one and another of them: And we bow to Allah [in Islam]."
137. So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
138. [Our religion is] the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.
139. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere [in our faith] in Him?
140. Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:
142. The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.
143. Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels [From the Faith]. Indeed it was [A change] momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.
144. We see the turning of thy face [for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.
145. Even if thou wert to bring to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their [vain] desires,-then wert thou Indeed [clearly] in the wrong.
146. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.
147. The Truth is from thy Lord; so be not at all in doubt.
148. To each is a goal to which Allah turns him; then strive together [as in a race] Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.
149. From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not

unmindful of what ye do.
150. So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May [consent to] be guided;
151. A similar [favour have ye already received] in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.
152. Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.
153. O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.
154. And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive [it] not.
155. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits [of your toil], but give glad tidings to those who patiently persevere,
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156. Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-
157. They are those on whom [Descend] blessings from Allah, and Mercy, and they are the ones that receive guidance.
158. Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.
159. Those who conceal the clear [Signs] We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-
160. Except those who repent and make amends and openly declare [the Truth]: To them I turn; for I am Oft-returning, Most Merciful.
161. Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;
162. They will abide therein: Their penalty will not be lightened, nor will respite be their [lot].
163. And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.
164. Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- [Here] indeed are Signs for a people that are wise.
165. Yet there are men who take [for worship] others besides Allah, as equal [with Allah]: They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.
166. Then would those who are followed clear themselves of those who follow [them] : They would see the penalty, and all relations between them would be cut off.
167. And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them [The fruits of] their deeds as [nothing but] regrets. Nor will there be a way for them out of the Fire.
168. O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.
169. For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.
170. When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were

void of wisdom and guidance?
171. The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

172. O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.
173. He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.
174. Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.
175. They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness [They show] for the Fire!
176. [Their doom is] because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far [from the purpose].
177. It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain [or suffering] and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.
178. O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.
179. In the Law of Equality there is [saving of] Life to you, o ye men of understanding; that ye may restrain yourselves.
180. It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.
181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows [All things].
182. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between [The parties concerned], there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.
183. O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may [learn] self-restraint,-
184. [Fasting] for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number [Should be made up] from days later. For those who can do it [With hardship], is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.
185. Ramadhan is the [month] in which was sent down the Qur'an, as a guide to mankind, also clear [Signs] for guidance and judgment [Between right and wrong]. So every one of you who is present [at his home] during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period [Should be made up] by days later. Allah intends every facility for you; He does

not want to put to difficulties. [He wants you] to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
186. When My servants ask thee concerning Me, I am indeed close [to them]: I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits [set by] Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self- restraint.
188. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.
189. They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.
190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.
191. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.
192. But if they cease, Allah is Oft-forgiving, Most Merciful.
193. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.
194. The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.
195. And spend of your substance in the cause of Allah, and make not your own hands contribute to [your] destruction; but do good; for Allah loveth those who do good.
196. And complete the Hajj or 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [Necessitating shaving], [He should] in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions [again], if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.
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197. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, [be sure] Allah knoweth it. And take a provision [With you] for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.
198. It is no crime in you if ye seek of the bounty of your Lord [during pilgrimage]. Then when ye pour down from [Mount] Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.
199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.
200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us [Thy bounties] in this world!" but they will have no portion in the Hereafter.
201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

202. To these will be allotted what they have earned; and Allah is quick in account.
203. Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.
204. There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.
205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.
206. When it is said to him, "Fear Allah", He is led by arrogance to [more] crime. Enough for him is Hell;-An evil bed indeed [To lie on]!
207. And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees.
208. O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.
209. If ye backslide after the clear [Signs] have come to you, then know that Allah is Exalted in Power, Wise.
210. Will they wait until Allah comes to them in canopies of clouds, with angels [in His train] and the question is [thus] settled? but to Allah do all questions go back [for decision].
211. Ask the Children of Israel how many clear [Signs] We have sent them. But if any one, after Allah's favour has come to him, substitutes [something else], Allah is strict in punishment.
212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.
213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people

in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.
214. Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" Ah! Verily, the help of Allah is [always] near!
215. They ask thee what they should spend [In charity]. Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.
216. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.
217. They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave [offence]; but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.
218. Those who believed and those who suffered exile and fought [and strove and struggled] in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.
219. They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-
220. [Their bearings] on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their

affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."
221. Do not marry unbelieving women [idolaters], until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do [but] beckon you to the Fire. But Allah beckons by His Grace to the Garden [of bliss] and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.
222. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
223. Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know
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that ye are to meet Him [in the Hereafter], and give [these] good tidings to those who believe.
224. And make not Allah's [name] an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.
225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.
226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.
227. But if their intention is firm for divorce, Allah heareth and knoweth all things.
228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree [of advantage] over them. And Allah is Exalted in Power, Wise.
229. A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, [Men], to take back any of your gifts [from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye [judges] do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong [Themselves as well as others].
230. So if a husband divorces his wife [irrevocably], He cannot, after that, remarry her until after she has married another husband and He has divorced her.
In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.
231. When ye divorce women, and they fulfil the term of their ['Iddat], either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.
232. When ye divorce women, and they fulfil the term of their ['Iddat], do not prevent them from marrying their [former] husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is [the course Making for] most virtue and purity amongst

you and Allah knows, and ye know not.
233. The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation,

there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay [the mother] what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.
234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.
235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.
236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them [A suitable gift], the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.
237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower [Is due to them], unless they remit it or [the man's half] is remitted by him in whose hands is the marriage tie; and the remission [of the man's half] is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.
238. Guard strictly your [habit of] prayers, especially the Middle Prayer; and stand before Allah in a devout [frame of mind].
239. If ye fear [an enemy], pray on foot, or riding, [as may be most convenient], but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not [before].
240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave [The residence], there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.
241. For divorced women Maintenance [should be provided] on a reasonable [scale]. This is a duty on the righteous.
242. Thus doth Allah Make clear His Signs to you: In order that ye may understand.
243. Didst thou not Turn by vision to those who abandoned their homes, though they were thousands [In number], for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.
244. Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.
245. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth [you] Want or plenty, and to Him shall be your return.
246. Hast thou not Turned thy vision to the Chiefs of the Children of Israel after [the time of] Moses? they said to a prophet [That was] among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to

fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.
247. Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than

he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."
248. And [further] their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with [an assurance] therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."
249. When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."
250. When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."
251. By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever [else] He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.
252. These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.
253. Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees [of honour]; to Jesus the son of Mary We gave clear [Signs], and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear [Signs] had come to them, but they [chose] to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.
254. O ye who believe! Spend out of [the bounties] We have provided for you, before the Day comes when no bargaining [Will avail], nor friendship nor intercession. Those who reject Faith they are the wrong-doers.
255. Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what [appeareth to His creatures as] before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme [in glory].
256. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.
19
257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein [For ever].
258. Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who [in arrogance] rejected faith. Nor doth Allah Give guidance to a people unjust.
259. Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it [ever] to life, after [this] its death?" but Allah caused him to die for a hundred years, then raised him up [again]. He said: "How long didst thou tarry [thus]?" He said: [Perhaps] a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy

donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."
260. When Abraham said: "Show me, Lord, how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."
261. The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.
262. Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.
263. Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.
264. O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it [Just] a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.
265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.
266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you [His] Signs; that ye may consider.
267. O ye who believe! Give of the good things which ye have [honourably] earned, and of the fruits of the earth which We have produced for you, and do

not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.
268. The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.
269. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.
270. And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.
271. If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach those [really] in need, that is best for you: It will remove from you some of your [stains of] evil. And Allah is well acquainted with what ye do.
272. It is not required of thee [O Messenger], to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.
273. [Charity is] for those in need, who, in Allah's cause are restricted [from travel], and cannot move about in the land, seeking [For trade or work]: the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their [Unfailing] mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.
274. Those who [in charity] spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor

shall they grieve.
275. Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah [to judge]; but those who repeat [The offence] are companions of the Fire: They will abide therein [for ever].
276. Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.
277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.
278. O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.
279. If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.
280. If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.
281. And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.
21
282. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on [For evidence]. Disdain not to reduce to writing [your contract] for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do [such harm], it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, let the trustee [faithfully] discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.
283. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, Let the trustee [Faithfully] discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.
284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.
285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one [of them] believeth in Allah, His angels, His books, and His messengers. "We make no distinction [they say] between one and another of His messengers." And they say: "We hear, and we obey: [We seek] Thy forgiveness, our Lord, and to Thee is the end of all journeys."
286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. [Pray:] "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a

burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

SURA 3. Al-i-Imran, or The Family of Imran

1. Alif, Lam, Mim.
2. Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.
3. It is He Who sent down to thee [step by step], in truth, the Book, confirming what went before it; and He sent down the Law [of Moses] and the Gospel [of Jesus] before this, as a guide to mankind, and He sent down the criterion [of judgment between right and wrong].

4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.
5. From Allah, verily nothing is hidden on earth or in the heavens.
6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.
7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental [of established meaning]; they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.
8. "Our Lord!" [they say], "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.
9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."
10. Those who reject Faith,- neither their possessions nor their [numerous] progeny will avail them aught against Allah: They are themselves but fuel for the Fire.
11. [Their plight will be] no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.
12. Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed [to lie on]!
13. "There has already been for you a Sign in the two armies that met [in combat]: One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."
14. Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals [To return to].
15. Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure [and holy]; and the good pleasure of Allah. For in Allah's sight are [all] His servants,-
16. [Namely], those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-
17. Those who show patience, Firmness and self-control; who are true [in word and deed]; who worship devoutly; who spend [in the way of Allah]; and who pray for forgiveness in the early hours of the morning.
18. There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.
19. The Religion before Allah is Islam [submission to His Will]: Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

20. So if they dispute with thee, say: "I have submitted My whole self to Allah

and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye [also] submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are [all] His servants.
21. As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.
22. They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.
23. Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline [The arbitration].
24. This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.
25. But how [will they fare] when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without [favour or] injustice?
26. Say: "O Allah! Lord of Power [And Rule], Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.
27. "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."
28. Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you [To remember] Himself; for the final goal is to Allah.
29. Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.
30. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you [To remember] Himself. And Allah is full of kindness to those that serve Him."
31. Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."
32. Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.
33. Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-
34. Offspring, one of the other: And Allah heareth and knoweth all things.
35. Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."
24
36. When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."
37. Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered [Her] chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence [comes] this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."
38. There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!
39. While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and [be besides] noble, chaste, and a prophet,- of the [goodly] company of the righteous."
40. He said: "O my Lord! How shall I have son, seeing I am very old, and my wife

is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."
41. He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."
42. Behold! the angels said: "O Mary! Allah hath chosen thee and purified theechosen thee above the women of all nations.
43. "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down [in prayer] with those who bow down."
44. This is part of the tidings of the things unseen, which We reveal unto thee [O Messenger!] by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed [the point].
45. Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of [the company of] those nearest to Allah;
46. "He shall speak to the people in childhood and in maturity. And he shall be [of the company] of the righteous."
47. She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!
48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel,
49. "And [appoint him] a messenger to the Children of Israel, [with this message]: "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;
50. "'[I have come to you], to attest the Law which was before me. And to make lawful to you part of what was [Before] forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.
25
51. "'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"
52. When Jesus found Unbelief on their part He said: "Who will be My helpers to [the work of] Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.
53. "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."
54. And [the unbelievers] plotted and planned, and Allah too planned, and the best of planners is Allah.
55. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee [of the falsehoods] of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.
56. "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."
57. "As to those who believe and work righteousness, Allah will pay them [in full] their reward; but Allah loveth not those who do wrong."
58. "This is what we rehearse unto thee of the Signs and the Message of Wisdom."
59. The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.
60. The Truth [comes] from Allah alone; so be not of those who doubt.
61. If any one disputes in this matter with thee, now after [full] knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"
62. This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.
63. But if they turn back, Allah hath full knowledge of those who do mischief.
64. Say: "O People of the Book! come to common terms as between us and you: That

we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we [at least] are Muslims [bowing to Allah's Will].
65. Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?
66. Ah! Ye are those who fell to disputing [Even] in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!
67. Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's [Which is Islam], and he joined not gods with Allah.
68. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.
69. It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray [Not you], but themselves, and they do not perceive!
26
70. Ye People of the Book! Why reject ye the Signs of Allah, of which ye are [Yourselves] witnesses?
71. Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?
72. A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may [themselves] Turn back;
73. "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: [Fear ye] Lest a revelation be sent to someone [else] Like unto that which was sent unto you? or that those [Receiving such revelation] should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."
74. For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.
75. Among the People of the Book are some who, if entrusted with a hoard of gold, will [readily] pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us [to keep faith] with these ignorant [Pagans]." but they tell a lie against Allah, and [well] they know it.
76. Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.
77. As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah [Deign to] speak to them or look at them on the Day of Judgment, nor will He cleans them [of sin]: They shall have a grievous penalty.
78. There is among them a section who distort the Book with their tongues: [As they read] you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and [well] they know it!
79. It is not [possible] that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary [He would say] "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."
80. Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will [To Allah in Islam]?
81. Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."
82. If any turn back after this, they are perverted transgressors.
83. Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will [Accepted

Islam], and to Him shall they all be brought back.
84. Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in [the Books]

given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will [in Islam]."
85. If anyone desires a religion other than Islam [submission to Allah], never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost [All spiritual good].
86. How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.
87. Of such the reward is that on them [rests] the curse of Allah, of His angels, and of all mankind;-
88. In that will they dwell; nor will their penalty be lightened, nor respite be [their lot];-
89. Except for those that repent [Even] after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.
90. But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have [of set purpose] gone astray.
91. As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is [in store] a penalty grievous, and they will find no helpers.
92. By no means shall ye attain righteousness unless ye give [freely] of that which ye love; and whatever ye give, of a truth Allah knoweth it well.
93. All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law [of Moses] was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."
94. If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.
95. Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."
96. The first House [of worship] appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:
97. In it are Signs Manifest; [for example], the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.
98. Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"
99. Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses [to Allah's Covenant]? but Allah is not unmindful of all that ye do."
100. O ye who believe! If ye listen to a faction among the People of the Book, they would [indeed] render you apostates after ye have believed!
101. And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

102. O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.
103. And hold fast, all together, by the rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.
104. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.
105. Be not like those who are divided amongst themselves and fall into

disputations after receiving Clear Signs: For them is a dreadful penalty,-
106. On the Day when some faces will be [lit up with] white, and some faces will be [in the gloom of] black: To those whose faces will be black, [will be said]: "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."
107. But those whose faces will be [lit with] white,- they will be in [the light of] Allah's mercy: therein to dwell [for ever].
108. These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.
109. To Allah belongs all that is in the heavens and on earth: To Him do all questions go back [for decision].
110. Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.
111. They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.
112. Shame is pitched over them [Like a tent] wherever they are found, except when under a covenant [of protection] from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is [the tent of] destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.
113. Not all of them are alike: Of the People of the Book are a portion that stand [For the right]: They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.
114. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten [in emulation] in [all] good works: They are in the ranks of the righteous.
115. Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.
116. Those who reject Faith,- neither their possessions nor their [numerous] progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein [for ever].
117. What they spend in the life of this [material] world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.
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118. O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.
119. Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."
120. If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.
121. Remember that morning Thou didst leave Thy household [early] to post the faithful at their stations for battle: And Allah heareth and knoweth all things:
122. Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful [Ever] put their trust.
123. Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.
124. Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels [Specially] sent down?
125. "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.
126. Allah made it but a message of hope for you, and an assurance to your

hearts: [in any case] there is no help except from Allah. The Exalted, the Wise:
127. That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.
128. Not for thee, [but for Allah], is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.
129. To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.
130. O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may [really] prosper.
131. Fear the Fire, which is repaired for those who reject Faith:
132. And obey Allah and the Messenger; that ye may obtain mercy.
133. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that [of the whole] of the heavens and of the earth, prepared for the righteous,-
134. Those who spend [freely], whether in prosperity, or in adversity; who restrain anger, and pardon [all] men;- for Allah loves those who do good;-
135. And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in [the wrong] they have done.
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136. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work [and strive]!
137. Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.
138. Here is a plain statement to men, a guidance and instruction to those who fear Allah!
139. So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.
140. If a wound hath touched you, be sure a similar wound hath touched the others. Such days [of varying fortunes] We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses [to Truth]. And Allah loveth not those that do wrong.
141. Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.
142. Did ye think that ye would enter Heaven without Allah testing those of you who fought hard [In His Cause] and remained steadfast?
143. Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, [And ye flinch!]
144. Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah [on the other hand] will swiftly reward those who [serve Him] with gratitude.
145. Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that [serve us with] gratitude.
146. How many of the prophets fought [in Allah's way], and with them [fought] Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken [in will] nor give in. And Allah Loves those who are firm and steadfast.
147. All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."
148. And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.
149. O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back [from Faith] to your own loss.
150. Nay, Allah is your protector, and He is the best of helpers.
151. Soon shall We cast terror into the hearts of the Unbelievers, for that they

joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!
152. Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight [of the booty] which ye covet. Among you are some that hanker after this world and some that desire
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the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.
153. Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for [the booty] that had escaped you and for [the ill] that had befallen you. For Allah is well aware of all that ye do.
154. After [the excitement] of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say [to themselves]: "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but [all this was] that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.
155. Those of you who turned back on the day the two hosts Met,-it was Satan who caused them to fail, because of some [evil] they had done. But Allah Has blotted out [their fault]: For Allah is Oft-Forgiving, Most Forbearing.
156. O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.
157. And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.
158. And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.
159. It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over [Their faults], and ask for [Allah's] forgiveness for them; and consult them in affairs [of moment]. Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust [in Him].
160. If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.
161. No prophet could [ever] be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.
162. Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!
163. They are in varying gardens in the sight of Allah, and Allah sees well all that they do.
164. Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.
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165. What! When a single disaster smites you, although ye smote [your enemies] with one twice as great, do ye say?- "Whence is this?" Say [to them]: "It is from yourselves: For Allah hath power over all things."
166. What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-

167. And the Hypocrites also. These were told: "Come, fight in the way of Allah, or [at least] drive [The foe from your city]." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.
168. [They are] the ones that say, [of their brethren slain], while they themselves sit [at ease]: "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."
169. Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;
170. They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them [in their bliss], the [Martyrs] glory in the fact that on them is no fear, nor have they [cause to] grieve.
171. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost [in the least].
172. Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward;-
173. Men said to them: "A great army is gathering against you": And frightened them: But it [only] increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."
174. And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.
175. It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.
176. Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.
177. Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.
178. Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.
179. Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers [For the purpose] whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.
180. And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.
33
181. Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and [their act] of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!
182. "This is because of the [unrighteous deeds] which your hands sent on before ye: For Allah never harms those who serve Him."
183. They [also] said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire [From heaven]." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"
184. Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
185. Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object [of Life]: For the life of this world is but goods and chattels of deception.
186. Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from

those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.
187. And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!
188. Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.
189. To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.
190. Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-
191. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the [wonders of] creation in the heavens and the earth, [With the thought]: "Our Lord! not for naught Hast Thou created [all] this! Glory to Thee! Give us salvation from the penalty of the Fire.
192. "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!
193. "Our Lord! we have heard the call of one calling [Us] to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.
194. "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."
195. And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out

from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards."
196. Let not the strutting about of the Unbelievers through the land deceive thee:
197. Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed [To lie on]!
198. On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell [for ever],- a gift from the presence of Allah; and that which is in the presence of Allah is the best [bliss] for the righteous.
199. And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.
200. O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

SURA 4. Nisaa, or The Woman

1. O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered [like seeds] countless men and women;- reverence Allah, through whom ye demand your mutual [rights], and [reverence] the wombs [That bore you]: for Allah ever watches over you.
2. To orphans restore their property [When they reach their age], nor substitute [your] worthless things for [their] good ones; and devour not their substance [by mixing it up] with your won. For this is indeed a great sin.
3. If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly [with them], then only one, or [a captive] that your right hands possess, that will be more suitable, to prevent you from doing injustice.
4. And give the women [on marriage] their dower as a free gift; but if they, of

their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.
5. To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
6. Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.
7. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.
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8. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the [property], and speak to them words of kindness and justice.
9. Let those [disposing of an estate] have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate [comfort].
10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!
11. Allah [thus] directs you as regards your Children's [Inheritance]: to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the [only] heirs, the mother has a third; if the deceased Left brothers [or sisters] the mother has a sixth. [The distribution in all cases ['s] after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.
12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused [to any one]. Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.
13. Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein [for ever] and that will be the supreme achievement.
14. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.
15. If any of your women are guilty of lewdness, Take the evidence of four [Reliable] witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some [other] way.
16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.
17. Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.
18. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.
19. O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a

dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.
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20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?
21. And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?
22. And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.
23. Prohibited to you [For marriage] are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers [Who gave you suck], foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- [Those who have been] wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-
24. Also [prohibited are] women already married, except those whom your right hands possess: Thus hath Allah ordained [Prohibitions] against you: Except for these, all others are lawful, provided ye seek [them in marriage] with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers [at least] as prescribed; but if, after a dower is prescribed, agree Mutually [to vary it], there is no blame on you, and Allah is All-knowing, All-wise.
25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This [permission] is for those among you who fear sin; but it is better for you that ye practise self- restraint. And Allah is Oft-forgiving, Most Merciful.
26. Allah doth wish to make clear to you and to show you the ordinances of those before you; and [He doth wish to] turn to you [In Mercy]: And Allah is Allknowing, All-wise.
27. Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away [from Him],- far, far away.
28. Allah doth wish to lighten your [difficulties]: For man was created Weak [in flesh].
29. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill [or destroy] yourselves: for verily Allah hath been to you Most Merciful!
30. If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.
31. If ye [but] eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.
32. And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.
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33. To [benefit] every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.
34. Men are the protectors and maintainers of women, because Allah has given the one more [strength] than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in [the husband's] absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them [first], [Next], refuse to share their beds, [And last] beat them [lightly]; but if they return to obedience, seek not against them Means [of annoyance]: For Allah is Most High,

great [above you all].
35. If ye fear a breach between them twain, appoint [two] arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.
36. Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer [ye meet], and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;-
37. [Nor] those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;-
38. Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!
39. And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.
40. Allah is never unjust in the least degree: If there is any good [done], He doubleth it, and giveth from His own presence a great reward.
41. How then if We brought from each people a witness, and We brought thee as a witness against these people!
42. On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!
43. O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity [Except when travelling on the road], until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.
44. Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.
45. But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.
46. Of the Jews there are those who displace words from their [right] places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been

better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.
47. O ye People of the Book! believe in what We have [now] revealed, confirming what was [already] with you, before We change the face and fame of some [of you] beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.
48. Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.
49. Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.
50. Behold! how they invent a lie against Allah! but that by itself is a manifest sin!
51. Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the [right] way Than the believers!
52. They are [men] whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.
53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?
54. Or do they envy mankind for what Allah hath given them of his bounty? but We

had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.
55. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.
56. Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.
57. But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.
58. Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.
59. O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.
60. Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their [real] wish is to resort together for judgment [in their disputes] to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away [from the right].
61. When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.
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62. How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"
63. Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.
64. We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.
65. But no, by the Lord, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.
66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were [actually] told, it would have been best for them, and would have gone farthest to strengthen their [faith];
67. And We should then have given them from our presence a great reward;
68. And We should have shown them the Straight Way.
69. All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets [who teach], the sincere [lovers of Truth], the witnesses [who testify], and the Righteous [who do good]: Ah! what a beautiful fellowship!
70. Such is the bounty from Allah: And sufficient is it that Allah knoweth all.
71. O ye who believe! Take your precautions, and either go forth in parties or go forth all together.
72. There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."
73. But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"
74. Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great [value].
75. And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]?- Men, women, and children, whose cry is:

"Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"
76. Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.
77. Hast thou not turned Thy vision to those who were told to hold back their hands [from fight] but establish regular prayers and spend in regular charity? When [at length] the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our [natural] term, near [enough]?" Say: "Short is the enjoyment of
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this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!
78. "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" [O Prophet]. Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?
79. Whatever good, [O man!] happens to thee, is from Allah; but whatever evil happens to thee, is from thy [own] soul. and We have sent thee as a messenger to [instruct] mankind. And enough is Allah for a witness.
80. He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their [evil deeds].
81. They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly [plots]: So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.
82. Do they not consider the Qur'an [with care]? Had it been from other Than Allah, they would surely have found therein Much discrepancy.
83. When there comes to them some matter touching [Public] safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them [direct]. Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.
84. Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.
85. Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.
86. When a [courteous] greeting is offered you, meet it with a greeting still more courteous, or [at least] of equal courtesy. Allah takes careful account of all things.
87. Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?
88. Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their [evil] deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.
89. They but wish that ye should reject Faith, as they do, and thus be on the same footing [as they]: But take not friends from their ranks until they flee in the way of Allah [From what is forbidden]. But if they turn renegades, seize them and slay them wherever ye find them; and [in any case] take no friends or helpers from their ranks;-
90. Except those who join a group between whom and you there is a treaty [of peace], or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and [instead] send you [Guarantees of] peace, then Allah Hath opened no way for you [to war against them].

91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you [guarantees] of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.
92. Never should a believer kill a believer; but [If it so happens] by mistake, [Compensation is due]: If one [so] kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave [Is enough]. If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, [is prescribed] a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.
93. If a man kills a believer intentionally, his recompense is Hell, to abide therein [For ever]: And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.
94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.
95. Not equal are those believers who sit [at home] and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit [at home]. Unto all [in Faith] Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit [at home] by a special reward,-
96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.
97. When angels take the souls of those who die in sin against their souls, they say: "In what [plight] Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away [From evil]?" Such men will find their abode in Hell,- What an evil refuge! -
98. Except those who are [really] weak and oppressed - men, women, and children - who have no means in their power, nor [a guide-post] to their way.
99. For these, there is hope that Allah will forgive: For Allah doth blot out [sins] and forgive again and again.
100. He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oftforgiving, Most Merciful.
101. When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.
102. When thou [O Messenger] art with them, and standest to lead them in prayer, Let one party of them stand up [in prayer] with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them

pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.
103. When ye pass [Congregational] prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.
104. And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they

have none. And Allah is full of knowledge and wisdom.
105. We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not [used] as an advocate by those who betray their trust;
106. But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.
107. Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:
108. They may hide [Their crimes] from men, but they cannot hide [Them] from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.
109. Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?
110. If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.
111. And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.
112. But if any one earns a fault or a sin and throws it on to one that is innocent, He carries [on himself] [Both] a falsehood and a flagrant sin.
113. But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But [in fact] they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not [before]: And great is the Grace of Allah unto thee.
114. In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, [Secrecy is permissible]: To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest [value].
115. If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!
116. Allah forgiveth not [The sin of] joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away [from the right].
117. [The Pagans], leaving Him, call but upon female deities: They call but upon Satan the persistent rebel!
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118. Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;
119. "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the [fair] nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.
120. Satan makes them promises, and creates in them false desires; but Satan’s promises are nothing but deception.
121. They [his dupes] will have their dwelling in Hell, and from it they will find no way of escape.
122. But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?
123. Not your desires, nor those of the People of the Book [can prevail]: whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.
124. If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.
125. Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.
126. But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.
127. They ask thy instruction concerning the women say: Allah doth instruct you

about them: And [remember] what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.
128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.
129. Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away [from a woman] altogether, so as to leave her [as it were] hanging [in the air]. If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.
130. But if they disagree [and must part], Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.
131. To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you [o Muslims] to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.
132. Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.
133. If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.
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134. If any one desires a reward in this life, in Allah's [gift] is the reward [both] of this life and of the hereafter: for Allah is He that heareth and seeth [all things].
135. O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do.
136. O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before [him]. Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.
137. Those who believe, then reject faith, then believe [again] and [again] reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.
138. To the Hypocrites give the glad tidings that there is for them [but] a grievous penalty;-
139. Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.
140. Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-
141. [These are] the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say [to them]: "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way [to triumphs] over the believers.
142. The Hypocrites - they think they are over-reaching Allah, but He will overreach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;
143. [They are] distracted in mind even in the midst of it,- being [sincerely] for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.
144. O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?
145. The Hypocrites will be in the lowest depths of the Fire: no helper wilt

thou find for them;-
146. Except for those who repent, mend [their lives] hold fast to Allah, and purify their religion as in Allah's sight: if so they will be [numbered] with the believers. And soon will Allah grant to the believers a reward of immense value.
147. What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth [all good], and knoweth all things.
148. Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.
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149. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out [sins] and hath power [in the judgment of values].
150. Those who deny Allah and His messengers, and [those who] wish to separate Allah from His messengers, saying: "We believe in some but reject others": And [those who] wish to take a course midway,-
151. They are in truth [equally] unbelievers; and we have prepared for unbelievers a humiliating punishment.
152. To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their [due] rewards: for Allah is Oft-forgiving, Most Merciful.
153. The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater [miracle], for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.
154. And for their covenant we raised over them [the towering height] of Mount [Sinai]; and [on another occasion] we said: "Enter the gate with humility"; and [once again] we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.
155. [They have incurred divine displeasure]: In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings [which preserve Allah's Word; We need no more]";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-
156. That they rejected Faith; that they uttered against Mary a grave false charge;
157. That they said [in boast], "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no [certain] knowledge, but only conjecture to follow, for of a surety they killed him not:-
158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-
159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-
160. For the iniquity of the Jews We made unlawful for them certain [foods] good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way;-
161. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.
162. But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And [especially] those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.
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163. We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.
164. Of some messengers We have already told thee the story; of others We have

not;- and to Moses Allah spoke direct;-
165. Messengers who gave good news as well as warning, that mankind, after [the coming] of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.
166. But Allah beareth witness that what He hath sent unto thee He hath sent from His [own] knowledge, and the angels bear witness: But enough is Allah for a witness.
167. Those who reject Faith and keep off [men] from the way of Allah, have verily strayed far, far away from the Path.
168. Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-
169. Except the way of Hell, to dwell therein for ever. And this to Allah is easy.
170. O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.
171. O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was [no more than] a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: [far exalted is He] above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
172. Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest [to Allah]: those who disdain His worship and are arrogant,-He will gather them all together unto Himself to [answer].
173. But to those who believe and do deeds of righteousness, He will give their [due] rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.
174. O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light [that is] manifest.
175. Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.
176. They ask thee for a legal decision. Say: Allah directs [thus] about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If [such a deceased was] a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance [between them]: if there are brothers and sisters, [they share], the male having twice the share of the female. Thus doth Allah make clear to you [His law], lest ye err. And Allah hath knowledge of all things.

SURA 5. Maida, or the Table Spread
1. O ye who believe! Fulfill (all) obligations.
2. Lawful unto you (for food) are all four-footed animals with the exceptions named: But animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: For Allah doth command according to His Will and Plan.
3. O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: Fear Allah: For Allah is strict in punishment.
4. Forbidden to you (for food) are: Dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal;

unless ye are able to slaughter it (in due form); that which is sacrificed on stone (alters); (forbidden) also is the division (of meat) by raffling with arrows: That is impiety. This day have those who reject Faith given up all hope of your religion: Yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.
5. They ask thee what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: Eat what they catch for you, but pronounce the name of Allah over it: And fear Allah; for Allah is swift in taking account.
6. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, -- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good.
7. O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.
8. And call in remembrance the favor of Allah unto you, and his Covenant, which he ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.
9. O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from

justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do.
10. To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
11. Those who reject faith and deny Our Signs will be Companions of Hellfire.
12. O ye who believe! Call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: So fear Allah. And on Allah let Believers put (all) their trust.
13. Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve captains among them. And Allah said: "I am with you: If ye (but) establish regular Prayers, practice regular Charity, believe in My apostles, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude."
14. But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: They change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them--barring a few--ever bent on (new) deceits: But forgive them, and overlook (their misdeeds): For Allah loveth those who are kind.
15. From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them: So We estranged them, with enmity and hatred between one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done.
16. O People of the Book! There hath come to you our Apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary):
17. There hath come to you from Allah a (new) light and a perspicuous Book, --
18. Wherewith Allah guideth all who seek His good pleasure to ways of peace and

safety, and leadeth them out of darkness, by His Will, unto the light, -- guideth them to a Path that is Straight.
19. In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all--every one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."
20. (Both) the Jews and the Christians say: "We are the sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men, --of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal (of all)."
21. O People of the Book! Now hath come unto you, making (things) clear unto you, our Apostle, after the break in (the series of) our apostles, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.
22. Remember Moses said to his people: "O my People! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."

23. "O my People! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."
24. They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: If (once) they leave, then shall we enter."
25. (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: When once ye are in, victory will be yours;
26. But on Allah put your trust if ye have faith."
27. They said: "O Moses! While they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."
28. He said: "O my Lord! I have power only over myself and my brother: So separate us from this rebellious people!"
29. Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people.
30. Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," Said the former, "Allah doth accept of the sacrifice of those who are righteous."
31. "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: For I do fear Allah, the Cherisher of the Worlds."
32. "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong."
33. The (selfish) soul of the other led him to the murder of his brother: He murdered him, and became (himself) one of the lost ones.
34. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" Then he became full of regrets--
35. On that account: We ordained for the Children of Israel that if any one slew a person--unless it be for murder or for spreading mischief in the land- -it would be as if he slew the whole people: And if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Apostles with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.
36. The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile

from the land: That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;
37. Except for those who repent before they fall into your power: In that case, know that Allah is Oft-Forgiving, Most Merciful.
38. O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: That ye may prosper.
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39. As to those who reject Faith, --if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous Penalty.
40. Their wish will be to get out of the Fire, but never will they get out therefrom: Their Penalty will be one that endures.
41. As to the thief. Male or female, cut off his or her hands: A punishment by way of example, from Allah, for their crime: And Allah is Exalted in Power.
42. But if the thief repent after his crime, and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful.
43. Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: And Allah hath power over all things.
44. O Apostle! Let not those grieve thee, who race each other into Unbelief: (Whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews, --men who will listen to any lie, --will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: They say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such--it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.
45. (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.
46. But why do they come to thee for decision, when they have (their own) law before them? --Therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.
47. It was We who revealed the Law (to Moses): Therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: For to them was entrusted the protection of Allah's Book, and they were witnesses thereto: Therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
48. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.
49. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him: A guidance and an admonition to those who fear Allah.
50. Let the People of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.
51. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath
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come to thee. To each among you have We prescribed a Law and an Open way. If Allah had so willed, he would have made you a single People, but (His Plan is) to test you in what He hath given you: So strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

52. And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious.
53. Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?
54. O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.
55. Those in whose hearts is a disease--thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! Perhaps Allah will give (thee) victory, or a decision according to His Will. Then will they repent of the thoughts, which they secretly harbored in their hearts.
56. And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.
57. O ye who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, --Lowly with the Believers, Mighty against the Rejecters, Fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.
58. Your (real) friends are (no less than) Allah, His Apostle, and the (Fellowship of) Believers, --those who establish regular prayers and regular charity, and they bow down humbly (in worship).
59. As to those who turn (for friendship) to Allah, His Apostle, and the (Fellowship of) Believers, --it is the Fellowship of Allah that must certainly triumph.
60. O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport, --whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have Faith (indeed).
61. When ye proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding.
62. Say: "O People of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"
63. Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who

worshipped Evil; --these are (many times) worse in rank, and far more astray from the even Path!"
64. When they come to thee, they say: "We believe": But in fact they enter with a mind against Faith, and they go out with the same. But Allah knoweth fully all that they hide.
65. Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do.
66. Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.
67. The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

68. If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss.
69. If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: But many of them follow a course that is evil.
70. O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.
71. Say: "O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.
72. Those who believe (in the Koran), those who follow the Jewish (scriptures), and the Sabians and the Christians, --any who believe in Allah and the Last Day, and work righteousness, --on them shall be no fear, nor shall they grieve.
73. We took the Covenant of the Children of Israel and sent them apostles. Every time there came to them an apostle with what they themselves desired not--some (of these) they called impostors, and some they (go so far as to) slay.
74. They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.
75. They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord" Whoever joins other gods with Allah, --Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.
76. They do blaspheme who say: Allah is one of three in a Trinity: For there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

77. Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful.
78. Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see in what ways they are deluded away from the truth!
79. Say: "Will ye worship besides Allah, something which hath no power either to harm or benefit you? But Allah, --He it is that heareth and knoweth all things."
80. Say: "O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, --who misled many, and strayed (themselves) from the even way.
81. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: Because they disobeyed and persisted in excesses.
82. Nor did they (usually) forbid one another the iniquities which they committed: Evil indeed were the deeds which they did.
83. Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.
84. If only they had believed in Allah, in the Apostle, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrongdoers.
85. Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say, "We are Christians": Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.
86. And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognize the truth: They pray: "Our Lord! We believe; write us down among the witnesses."
87. "What cause can we have not to believe in Allah and the truth which has come

to us, seeing that we long for our Lord to admit us to the company of the righteous?"
88. And for this their prayer hath Allah rewarded them with Gardens, with rivers flowing underneath, --their eternal home. Such is the recompense of those who do good.
89. But those who reject Faith and belie Our Signs, --they shall be Companions of Hellfire.
90. O ye who Believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: For Allah loveth not those given to excess.
91. Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.
92. Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: For expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful.
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93. O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, --of Satan's handiwork: Eschew such (abomination), that ye may prosper.
94. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: Will ye not then abstain?
95. Obey Allah, and obey the Apostle, and beware (of evil): If ye do turn back, know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner.
96. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, --(or) again, guard themselves from evil and believe, --(or) again, guard themselves from evil and do good. For Allah loveth those who do good.
97. O ye who believe! Allah doth make a trial of you in a little matter of game well within reach of your hands and your lances, that He may test who feareth Him unseen: Any who transgress thereafter, will have a grievous penalty.
98. O ye who believe! Kill not game while in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Kaba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: That he may taste of the penalty of his deed. Allah forgives what is past: For repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of retribution.
99. Lawful to you is the pursuit of water-game and its use for food, --for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; --as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.
100. Allah made the Kaba, the Sacred House, as an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.
101. Know ye that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful.
102. The Apostle's duty is but to proclaim (the Message). But Allah knoweth all that ye reveal and ye conceal.
103. Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may, dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."
104. O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Koran is being revealed, they will be made plain to you, Allah will forgive those: For Allah is Oft-Forgiving, Most Forbearing.
105. Some people before you did ask such questions, and on that account lost

their faith.
106. It was not Allah who instituted (superstitions like those of) a slit- ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.
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107. When it is said to them: "Come to what Allah hath revealed; come to the Apostle": They say: "Enough for us are the ways we found our fathers following." What! Even though their fathers were void of knowledge and guidance?
108. O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: It is He that will show you the truth of all that ye do.
109. O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, --two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: We shall hide not the evidence before Allah: If we do, then behold! The sin be upon us!"
110. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, --nearest in kin from among those who claim a lawful right: Let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): If we did, Behold! The wrong be upon us!"
111. That is most suitable: That they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): For Allah guideth not a rebellious people.
112. One day will Allah gather the apostles together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: It is Thou Who knowest in full all that is hidden."
113. Then will Allah say: "O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."
114. "And behold! I inspired the Disciples to have faith in Me and Mine Apostle: They said: 'We have faith, and do thou bear witness that we bow to Allah as Muslims'."
115. Behold! The Disciples said: "O Jesus the son of Mary! Can thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."
116. They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."
117. Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a Table set (with viands), that there may be for us--for the first and last of us--a solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustainer (of our needs)."
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118. Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."
119. And behold! Allah will say: "O Jesus the son of Mary! Didst say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is

hidden."
120. "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things."
121. "If Thou dost punish them, they are Thy servants: If Thou dost forgive them, Thou art the Exalted in power, the Wise."
122. Allah will say: "This is a day on which the truthful will profit from their truth: Theirs are the Gardens, with rivers flowing beneath, --their eternal home": Allah well-pleased with them, and they with Allah: That is the great Salvation, (the fulfillment of all desires).
123. To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He who hath power over all things.
SURA 6. Anam, or Cattle
1. Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold [others] as equal, with their Guardian-Lord.
2. He it is created you from clay, and then decreed a stated term [for you]. And there is in His presence another determined term; yet ye doubt within yourselves!
3. And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the [recompense] which ye earn [by your deeds].
4. But never did a single one of the signs of their Lord reach them, but they turned away therefrom.
5. And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.
6. See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave [fertile] streams flowing beneath their [feet]: yet for their sins We destroyed them, and raised in their wake fresh generations [to succeed them].
7. If We had sent unto thee a written [message] on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"
8. They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

9. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.
10. Mocked were [many] messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
11. Say: "Travel through the earth and see what was the end of those who rejected Truth."
12. Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself [the rule of] Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.
13. To him belongeth all that dwelleth [or lurketh] in the night and the day. For he is the one who heareth and knoweth all things."
14. Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah [in Islam], and be not thou of the company of those who join gods with Allah."
15. Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.
16. "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be [Salvation], the obvious fulfilment of all desire.
17. "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.
18. "He is the irresistible, [watching] from above over His worshippers; and He is the Wise, acquainted with all things."

19. Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of [your blasphemy of] joining others with Him."
20. Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.
21. Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.
22. One day shall We gather them all together: We shall say to those who ascribed partners [to Us]: "Where are the partners whom ye [invented and] talked about?"
23. There will then be [left] no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."
24. Behold! how they lie against their own souls! But the [lie] which they invented will leave them in the lurch.
25. Of them there are some who [pretend to] listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they [but] dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."
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26. Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.
27. If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"
28. Yea, in their own [eyes] will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.
29. And they [sometimes] say: "There is nothing except our life on this earth, and never shall we be raised up again."
30. If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."
31. Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?
32. What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?
33. We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.
34. Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words [and decrees] of Allah. Already hast thou received some account of those messengers.
35. If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- [what good?]. If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance [and impatience]!
36. Those who listen [in truth], be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.
37. They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.
38. There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end.
39. Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.

40. Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour [that ye dread], would ye then call upon other than Allah?- [reply] if ye are truthful!
41. "Nay,- On Him would ye call, and if it be His will, He would remove [the distress] which occasioned your call upon Him, and ye would forget [the false gods] which ye join with Him!"
42. Before thee We sent [messengers] to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.
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43. When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their [sinful] acts seem alluring to them.
44. But when they forgot the warning they had received, We opened to them the gates of all [good] things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!
45. Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.
46. Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various [symbols]; yet they turn aside.
47. Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?
48. We send the messengers only to give good news and to warn: so those who believe and mend [their lives],- upon them shall be no fear, nor shall they grieve.
49. But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.
50. Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?
51. Give this warning to those in whose [hearts] is the fear that they will be brought [to judgment] before their Lord: except for Him they will have no protector nor intercessor: that they may guard [against evil].
52. Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be [one] of the unjust.
53. Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?
54. When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself [the rule of] mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend [his conduct], lo! He is Oft-forgiving, Most Merciful.
55. Thus do We explain the signs in detail: that the way of the sinners may be shown up.
56. Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your wain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."
57. Say: "For me, I [work] on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."
58. Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."
59. With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall
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but with His knowledge: there is not a grain in the darkness [or depths] of the earth, nor anything fresh or dry [green or withered], but is [inscribed] in a record clear [to those who can read].
60. It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be

fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.
61. He is the irresistible, [watching] from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.
62. Then are men returned unto Allah, their protector, the [only] reality: Is not His the command? and He is the swiftest in taking account.
63. Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these [dangers], [we vow] we shall truly show our gratitude'?"
64. Say "It is Allah that delivereth you from these and all [other] distresses: and yet ye worship false gods!"
65. Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various [symbols]; that they may understand.
66. But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;
67. For every message is a limit of time, and soon shall ye know it."
68. When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.
69. On their account no responsibility falls on the righteous, but [their duty] is to remind them, that they may [learn to] fear Allah.
70. Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim [to them] this [truth]: that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, [or reparation], none will be accepted: such is [the end of] those who deliver themselves to ruin by their own acts: they will have for drink [only] boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.
71. Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', [vainly] guiding him to the path." Say: "Allah's guidance is the [only] guidance, and we have been directed to submit ourselves to the Lord of the worlds;-
72. "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."
73. It is He who created the heavens and the earth in true [proportions]: the day He saith, "Be," behold! it is. His word is the truth. His will be the

dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted [with all things].
74. Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."
75. So also did We show Abraham the power and the laws of the heavens and the earth, that he might [with understanding] have certitude.
76. When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."
77. When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."
78. When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest [of all]." But when the sun set, he said: "O my people! I am indeed free from your [guilt] of giving partners to Allah.
79. "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."
80. His people disputed with him. He said: "[Come] ye to dispute with me, about Allah, when He [Himself] hath guided me? I fear not [the beings] ye associate with Allah: Unless my Lord willeth, [nothing can happen]. My Lord comprehendeth

in His knowledge all things. Will ye not [yourselves] be admonished?
81. "How should I fear [the beings] ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of [us] two parties hath more right to security? [tell me] if ye know.
82. "It is those who believe and confuse not their beliefs with wrong - that are [truly] in security, for they are on [right] guidance."
83. That was the reasoning about Us, which We gave to Abraham [to use] against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.
84. We gave him Isaac and Jacob: all [three] guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:
85. And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:
86. And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:
87. [To them] and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.
88. This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.
89. These were the men to whom We gave the Book, and authority, and prophethood: if these [their descendants] reject them, Behold! We shall entrust their charge to a new people who reject them not.
90. Those were the [prophets] who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."
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91. No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man [by way of revelation]" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into [separate] sheets for show, while ye conceal much [of its contents]: therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah [sent it down]": Then leave them to plunge in vain discourse and trifling.
92. And this is a Book which We have sent down, bringing blessings, and confirming [the revelations] which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this [Book], and they are constant in guarding their prayers.
93. Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or [again] who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked [do fare] in the flood of confusion at death! - the angels stretch forth their hands, [saying],"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"
94. "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all [the favours] which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your [pet] fancies have left you in the lurch!"
95. It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?
96. He it is that cleaveth the day-break [from the dark]: He makes the night for rest and tranquillity, and the sun and moon for the reckoning [of time]: Such is the judgment and ordering of [Him], the Exalted in Power, the Omniscient.
97. It is He Who maketh the stars [as beacons] for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.
98. It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.
99. It is He Who sendeth down rain from the skies: with it We produce vegetation

of all kinds: from some We produce green [crops], out of which We produce grain, heaped up [at harvest]; out of the date-palm and its sheaths [or spathes] [come] clusters of dates hanging low and near: and [then there are] gardens of grapes, and olives, and pomegranates, each similar [in kind] yet different [in variety]: when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.
100. Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! [for He is] above what they attribute to Him!
101. To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.
102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.
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103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.
104. "Now have come to you, from your Lord, proofs [to open your eyes]: if any will see, it will be for [the good of] his own soul; if any will be blind, it will be to his own [harm]: I am not [here] to watch over your doings."
105. Thus do we explain the signs by various [symbols]: that they may say, "Thou hast taught [us] diligently," and that We may make the matter clear to those who know.
106. Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.
107. If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.
108. Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.
109. They swear their strongest oaths by Allah, that if a [special] sign came to them, by it they would believe. Say: "Certainly [all] signs are in the power of Allah: but what will make you [Muslims] realise that [even] if [special] signs came, they will not believe."?
110. We [too] shall turn to [confusion] their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.
111. Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore [the truth].
112. Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.
113. To such [deceit] let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.
114. Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.
115. The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.
116. Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.
117. Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.
118. So eat of [meats] on which Allah's name hath been pronounced, if ye have faith in His signs.
119. Why should ye not eat of [meats] on which Allah's name hath been

pronounced, when He hath explained to you in detail what is forbidden to you -
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except under compulsion of necessity? But many do mislead [men] by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.
120. Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."
121. Eat not of [meats] on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.
122. Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.
123. Thus have We placed leaders in every town, its wicked men, to plot [and burrow] therein: but they only plot against their own souls, and they perceive it not.
124. When there comes to them a sign [from Allah], They say: "We shall not believe until we receive one [exactly] like those received by Allah's messengers." Allah knoweth best where [and how] to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.
125. Those whom Allah [in His plan] willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah [heap] the penalty on those who refuse to believe.
126. This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.
127. For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised [righteousness].
128. One day will He gather them all together, [and say]: "O ye assembly of Jinns! Much [toll] did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but [alas!] we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.
129. Thus do we make the wrong-doers turn to each other, because of what they earn.
130. "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.
131. [The messengers were sent] thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.
132. To all are degrees [or ranks] according to their deeds: for thy Lord is not unmindful of anything that they do.
133. Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.
134. All that hath been promised unto you will come to pass: nor can ye frustrate it [in the least bit].
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135. Say: "O my people! Do whatever ye can: I will do [my part]: soon will ye know who it is whose end will be [best] in the Hereafter: certain it is that the wrong-doers will not prosper."
136. Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their" partners "reacheth not Allah, whilst the share of Allah reacheth their "partners"! evil [and unjust] is their assignment!
137. Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

138. And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, [at slaughter], the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.
139. They say: "What is in the wombs of such and such cattle is specially reserved [for food] for our men, and forbidden to our women; but if it is stillborn, then all have share therein. For their [false] attribution [of superstitions to Allah], He will soon punish them: for He is full of wisdom and knowledge.
140. Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing [lies] against Allah. They have indeed gone astray and heeded no guidance.
141. It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.
142. Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.
143. [Take] eight [head of cattle] in [four] pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or [the young] which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:
144. Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or [the young] which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.
145. Say: "I find not in the message received by me by inspiration any [meat] forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, [meat] on which a name has been invoked, other than Allah's". But [even so], if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.
146. For those who followed the Jewish Law, We forbade every [animal] with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this
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in recompense for their wilful disobedience: for We are true [in Our ordinances].
147. If they accuse thee of falsehood, say: "Your Lord is full of mercy allembracing; but from people in guilt never will His wrath be turned back.
148. Those who give partners [to Allah] will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any [certain] knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."
149. Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."
150. Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.
151. Say: "Come, I will rehearse what Allah hath [really] prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.
152. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with [full] justice;-

no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.
153. Verily, this is My way, leading straight: follow it: follow not [other] paths: they will scatter you about from His [great] path: thus doth He command you. that ye may be righteous.
154. Moreover, We gave Moses the Book, completing [Our favour] to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.
155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:
156. Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"
157. Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear [sign] from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.
158. Are they waiting to see if the angels come to them, or thy Lord [Himself], or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."
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159. As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.
160. He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto [any of] them.
161. Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path [trod] by Abraham the true in Faith, and he [certainly] joined not gods with Allah."
162. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are [all] for Allah, the Cherisher of the Worlds:
163. No partner hath He: this am I commanded, and I am the first of those who bow to His will.
164. Say: "Shall I seek for [my] Cherisher other than Allah, when He is the Cherisher of all things [that exist]? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."
165. It is He Who hath made you [His] agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

SURA 7. Araf, or The Heights

1. Alif, Lam, Mim, Sad.
2. A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn [the erring] and teach the Believers].
3. Follow [O men!] the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.
4. How many towns have We destroyed [for their sins]? Our punishment took them on a sudden by night or while they slept for their afternoon rest.
5. When [thus] Our punishment took them, no cry did they utter but this: "Indeed we did wrong."
6. Then shall we question those to whom Our message was sent and those by whom We sent it.
7. And verily, We shall recount their whole story with knowledge, for We were

never absent [at any time or place].
8. The balance that day will be true [to nicety]: those whose scale [of good] will be heavy, will prosper:
9. Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.
10. It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!
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11. It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.
12. [Allah] said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."
13. [Allah] said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest [of creatures]."
14. He said: "Give me respite till the day they are raised up."
15. [Allah] said: "Be thou among those who have respite."
16. He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:
17. "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude [for thy mercies]."
18. [Allah] said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.
19. "O Adam! dwell thou and thy wife in the Garden, and enjoy [its good things] as ye wish: but approach not this tree, or ye run into harm and transgression."
20. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them [before]: he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."
21. And he swore to them both, that he was their sincere adviser.
22. So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"
23. They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."
24. [Allah] said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."
25. He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out [at last]."
26. O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!
27. O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends [only] to those without faith.
28. When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"
29. Say: "My Lord hath commanded justice; and that ye set your whole selves [to Him] at every time and place of prayer, and call upon Him, making your devotion
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sincere as in His sight: such as He created you in the beginning, so shall ye return."
30. Some He hath guided: Others have [by their choice] deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.
31. O Children of Adam! wear your beautiful apparel at every time and place of

prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.
32. Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.
33. Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.
34. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor [an hour] can they advance [it in anticipation].
35. O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend [their lives],- on them shall be no fear nor shall they grieve.
36. But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein [for ever].
37. Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book [of decrees]: until, when our messengers [of death] arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.
38. He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people [that went before], until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.
39. Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!"
40. To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.
41. For them there is Hell, as a couch [below] and folds and folds of covering above: such is Our requital of those who do wrong.
42. But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell [for ever].
43. And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this [felicity]: never could we have found guidance, had it not

been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds [of righteousness]."
44. The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong- doers;-
45. "Those who would hinder [men] from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."
46. Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance [thereof].
47. When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."
48. The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?

49. "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."
50. The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."
51. "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.
52. For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.
53. Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true [tidings]. Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.
54. Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne [of authority]: He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, [all] governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!
55. Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.
56. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing [in your hearts]: for the Mercy of Allah is [always] near to those who do good.
57. It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a

land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.
58. From the land that is clean and good, by the will of its Cherisher, springs up produce, [rich] after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various [symbols] to those who are grateful.
59. We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!
60. The leaders of his people said: "Ah! we see thee evidently wandering [in mind]."
61. He said: "O my people! No wandering is there in my [mind]: on the contrary I am a messenger from the Lord and Cherisher of the worlds!
62. "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not.
63. "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear Allah and haply receive His Mercy?"
64. But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!
65. To the 'Ad people, [We sent] Hud, one of their [own] brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear [Allah]?"
66. The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"
67. He said: "O my people! I am no imbecile, but [I am] a messenger from the Lord and Cherisher of the worlds!
68. "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.
69. "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits [ye have received] from Allah: that so

ye may prosper."
70. They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"
71. He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting."
72. We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.
73. To the Thamud people [We sent] Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear [Sign] from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.
74. "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in [open]
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plains, and care out homes in the mountains; so bring to remembrance the benefits [ye have received] from Allah, and refrain from evil and mischief on the earth."
75. The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."
76. The Arrogant party said: "For our part, we reject what ye believe in."
77. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger [of Allah]!"
78. So the earthquake took them unawares, and they lay prostrate in their homes in the morning!
79. So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"
80. We also [sent] Lut: He said to his people: "Do ye commit lewdness such as no people in creation [ever] committed before you?
81. "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."
82. And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"
83. But we saved him and his family, except his wife: she was of those who legged behind.
84. And we rained down on them a shower [of brimstone]: Then see what was the end of those who indulged in sin and crime!
85. To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear [Sign] from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.
86. "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.
87. "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.
88. The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - [thee] and those who believe with thee; or else ye [thou and they] shall have to return to our ways and religion." He said: "What! even though we do detest [them]?
89. "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is

our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."
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90. The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"
91. But the earthquake took them unawares, and they lay prostrate in their homes before the morning!
92. The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!
93. So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"
94. Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.
95. Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers [too] were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not [their peril].
96. If the people of the towns had but believed and feared Allah, We should indeed have opened out to them [All kinds of] blessings from heaven and earth; but they rejected [the truth], and We brought them to book for their misdeeds.
97. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?
98. Or else did they feel secure against its coming in broad daylight while they played about [care-free]?
99. Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those [doomed] to ruin!
100. To those who inherit the earth in succession to its [previous] possessors, is it not a guiding, [lesson] that, if We so willed, We could punish them [too] for their sins, and seal up their hearts so that they could not hear?
101. Such were the towns whose story We [thus] relate unto thee: There came indeed to them their messengers with clear [signs]: But they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject faith.
102. Most of them We found not men [true] to their covenant: but most of them We found rebellious and disobedient.
103. Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.
104. Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-
105. One for whom it is right to say nothing but truth about Allah. Now have I come unto you [people], from your Lord, with a clear [Sign]: So let the Children of Israel depart along with me."
106. [Pharaoh] said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."
107. Then [Moses] threw his rod, and behold! it was a serpent, plain [for all to see]!
108. And he drew out his hand, and behold! it was white to all beholders!
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109. Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer wellversed.
110. "His plan is to get you out of your land: then what is it ye counsel?"
111. They said: "Keep him and his brother in suspense [for a while]; and send to the cities men to collect-
112. And bring up to thee all [our] sorcerers well-versed."
113. So there came the sorcerers to Pharaoh: They said, "of course we shall have a [suitable] reward if we win!"
114. He said: "Yea, [and more],- for ye shall in that case be [raised to posts] nearest [to my person]."
115. They said: "O Moses! wilt thou throw [first], or shall we have the [first] throw?"
116. Said Moses: "Throw ye [first]." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great [feat of]

magic.
117. We put it into Moses's mind by inspiration: "Throw [now] thy rod": and behold! it swallows up straight away all the falsehoods which they fake!
118. Thus truth was confirmed, and all that they did was made of no effect.
119. So the [great ones] were vanquished there and then, and were made to look small.
120. But the sorcerers fell down prostrate in adoration.
121. Saying: "We believe in the Lord of the Worlds,-
122. "The Lord of Moses and Aaron."
123. Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know [the consequences].
124. "Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."
125. They said: "For us, We are but sent back unto our Lord:
126. "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims [who bow to thy will]!
127. Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; [only] their females will we save alive; and we have over them [power] irresistible."
128. Said Moses to his people: "Pray for help from Allah, and [wait] in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is [best] for the righteous.
129. They said: "We have had [nothing but] trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."
130. We punished the people of Pharaoh with years [of droughts] and shortness of crops; that they might receive admonition.
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131. But when good [times] came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!
132. They said [to Moses]: "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.
133. So We sent [plagues] on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.
134. Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."
135. But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!
136. So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.
137. And We made a people, considered weak [and of no account], inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected [with such pride].
138. We took the Children of Israel [with safety] across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.
139. "As to these folk,- the cult they are in is [but] a fragment of a ruin, and vain is the [worship] which they practise."
140. He said: "Shall I seek for you a god other than the [true] Allah, when it is Allah Who hath endowed you with gifts above the nations?"
141. And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your

females: in that was a momentous trial from your Lord.
142. We appointed for Moses thirty nights, and completed [the period] with ten [more]: thus was completed the term [of communion] with his Lord, forty nights. And Moses had charged his brother Aaron [before he went up]: "Act for me amongst my people: Do right, and follow not the way of those who do mischief."
143. When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show [Thyself] to me, that I may look upon thee." Allah said: "By no means canst thou see Me [direct]; But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."
144. [Allah] said: "O Moses! I have chosen thee above [other] men, by the mission I [have given thee] and the words I [have spoken to thee]: take then the [revelation] which I give thee, and be of those who give thanks."
145. And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, [and said]: "Take and hold these with firmness, and
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enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- [How they lie desolate]."
146. Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.
147. Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?
148. The people of Moses made, in his absence, out of their ornaments, the image of calf, [for worship]: it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.
149. When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."
150. When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by [the hair of] his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."
151. Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"
152. Those who took the calf [for worship] will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent [falsehoods].
153. But those who do wrong but repent thereafter and [truly] believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful.
154. When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord.
155. And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.
156. "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That [mercy] I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-
157. "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own [scriptures],- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as

lawful what is good [and pure] and prohibits them from what is bad [and impure]; He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."
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158. Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that [so] ye may be guided."
159. Of the people of Moses there is a section who guide and do justice in the light of truth.
160. We divided them into twelve tribes or nations. We directed Moses by inspiration, when his [thirsty] people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, [saying]: "Eat of the good things We have provided for you": [but they rebelled]; to Us they did no harm, but they harmed their own souls.
161. And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase [the portion of] those who do good."
162. But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.
163. Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.
164. When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him."
165. When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.
166. When in their insolence they transgressed [all] prohibitions, We said to them: "Be ye apes, despised and rejected."
167. Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.
168. We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn [to us].
169. After them succeeded an [evil] generation: They inherited the Book, but they chose [for themselves] the vanities of this world, saying [for excuse]: "[Everything] will be forgiven us." [Even so], if similar vanities came their way, they would [again] seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?
170. As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.
171. When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them [We said]: "Hold firmly to what We have
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given you, and bring [ever] to remembrance what is therein; perchance ye may fear Allah."
172. When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, [saying]: "Am I not your Lord [who cherishes and sustains you]?"- They said: "Yea! We do testify!" [This], lest ye should say on the Day of Judgment: "Of this we were never mindful":

173. Or lest ye should say: "Our fathers before us may have taken false gods, but we are [their] descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"
174. Thus do We explain the signs in detail; and perchance they may turn [unto Us].
175. Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.
176. If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he [still] lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.
177. Evil as an example are people who reject Our signs and wrong their own souls.
178. Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.
179. Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless [of warning].
180. The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.
181. Of those We have created are people who direct [others] with truth. And dispense justice therewith.
182. Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;
183. Respite will I grant unto them: for My scheme is strong [and unfailing].
184. Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.
185. Do they see nothing in the government of the heavens and the earth and all that Allah hath created? [Do they not see] that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?
186. To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.
187. They ask thee about the [final] Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord [alone]: None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou Wert eager in search thereof: Say: "The knowledge thereof is with Allah [alone], but most men know not."
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188. Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."
189. It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her [in love]. When they are united, she bears a light burden and carries it about [unnoticed]. When she grows heavy, they both pray to Allah their Lord, [saying]: "If Thou givest us a goodly child, we vow we shall [ever] be grateful."
190. But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.
191. Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?
192. No aid can they give them, nor can they aid themselves!
193. If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!
194. Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are [indeed] truthful!
195. Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme [your worst]

against me, and give me no respite!
196. "For my Protector is Allah, Who revealed the Book [from time to time], and He will choose and befriend the righteous.
197. "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."
198. If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.
199. Hold to forgiveness; command what is right; But turn away from the ignorant.
200. If a suggestion from Satan assail thy [mind], seek refuge with Allah; for He heareth and knoweth [all things].
201. Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see [aright]!
202. But their brethren [the evil ones] plunge them deeper into error, and never relax [their efforts].
203. If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is [nothing but] lights from your Lord, and Guidance, and mercy, for any who have faith."
204. When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.
205. And do thou [O reader!] Bring thy Lord to remembrance in thy [very] soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.
206. Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.

SURA 8. Anfal, or the Spoils of War
1. They ask thee concerning [things taken as] spoils of war. Say: "[such] spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."
2. For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put [all] their trust in their Lord;
3. Who establish regular prayers and spend [freely] out of the gifts We have given them for sustenance:
4. Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:
5. Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,
6. Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they [actually] saw it.
7. Behold! Allah promised you one of the two [enemy] parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-
8. That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.
9. Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."
10. Allah made it but a message of hope, and an assurance to your hearts: [in any case] there is no help except from Allah: and Allah is Exalted in Power, Wise.
11. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.
12. Remember thy Lord inspired the angels [with the message]: "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."
13. This because they contended against Allah and His Messenger: If any contend

against Allah and His Messenger, Allah is strict in punishment.
14. Thus [will it be said]: "Taste ye then of the [punishment]: for those who resist Allah, is the penalty of the Fire."
15. O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.
16. If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop [of his own]- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge [indeed]!
17. It is not ye who slew them; it was Allah: when thou threwest [a handful of dust], it was not thy act, but Allah's: in order that He might test the
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Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth [all things].
18. That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.
19. [O Unbelievers!] if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist [from wrong], it will be best for you: if ye return [to the attack], so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!
20. O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear [him speak].
21. Nor be like those who say, "We hear," but listen not:
22. For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.
23. If Allah had found in them any good. He would indeed have made them listen: [As it is], if He had made them listen, they would but have turned back and declined [Faith].
24. O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall [all] be gathered.
25. And fear tumult or oppression, which affecteth not in particular [only] those of you who do wrong: and know that Allah is strict in punishment.
26. Call to mind when ye were a small [band], despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.
27. O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.
28. And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.
29. O ye who believe! if ye fear Allah, He will grant you a criterion [to judge between right and wrong], remove from you [all] evil [that may afflict] you, and forgive you: for Allah is the Lord of grace unbounded.
30. Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out [of thy home]. They plot and plan, and Allah too plans; but the best of planners is Allah.
31. When Our Signs are rehearsed to them, they say: "We have heard this [before]: if we wished, we could say [words] like these: these are nothing but tales of the ancients."
32. Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."
33. But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.
34. But what plea have they that Allah should not punish them, when they keep out [men] from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.
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35. Their prayer at the House [of Allah] is nothing but whistling and clapping of hands: [Its only answer can be], "Taste ye the penalty because ye blasphemed."
36. The Unbelievers spend their wealth to hinder [man] from the path of Allah, and so will they continue to spend; but in the end they will have [only] regrets

and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-
37. In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.
38. Say to the Unbelievers, if [now] they desist [from Unbelief], their past would be forgiven them; but if they persist, the punishment of those before them is already [a matter of warning for them].
39. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.
40. If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.
41. And know that out of all the booty that ye may acquire [in war], a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.
42. Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But [thus ye met], that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign [had been given], and those who lived might live after a Clear Sign [had been given]. And verily Allah is He Who heareth and knoweth [all things].
43. Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in [your] decision; but Allah saved [you]: for He knoweth well the [secrets] of [all] hearts.
44. And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back [for decision].
45. O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much [and often]; that ye may prosper:
46. And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:
47. And be not like those who started from their homes insolently and to be seen of men, and to hinder [men] from the path of Allah: For Allah compasseth round about all that they do.
48. Remember Satan made their [sinful] acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

49. Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.
50. If thou couldst see, when the angels take the souls of the Unbelievers [at death], [How] they smite their faces and their backs, [saying]: "Taste the penalty of the blazing Fire-
51. "Because of [the deeds] which your [own] hands sent forth; for Allah is never unjust to His servants:
52. "[Deeds] after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:
53. "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things]."
54. [Deeds] after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and

wrong-doers.
55. For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.
56. They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear [of Allah].
57. If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.
58. If thou fearest treachery from any group, throw back [their covenant] to them, [so as to be] on equal terms: for Allah loveth not the treacherous.
59. Let not the unbelievers think that they can get the better [of the godly]: they will never frustrate [them].
60. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into [the hearts of] the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.
61. But if the enemy incline towards peace, do thou [also] incline towards peace, and trust in Allah: for He is One that heareth and knoweth [all things].
62. Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with [the company of] the Believers;
63. And [moreover] He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.
64. O Prophet! sufficient unto thee is Allah,- [unto thee] and unto those who follow thee among the Believers.
65. O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.
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66. For the present, Allah hath lightened your [task], for He knoweth that there is a weak spot in you: But [even so], if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.
67. It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.
68. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the [ransom] that ye took.
69. But [now] enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.
70. O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft- forgiving, Most Merciful."
71. But if they have treacherous designs against thee, [O Messenger!], they have already been in treason against Allah, and so hath He given [thee] power over them. And Allah so He Who hath [full] knowledge and wisdom.
72. Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave [them] asylum and aid,- these are [all] friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And [remember] Allah seeth all that ye do.
73. The Unbelievers are protectors, one of another: Unless ye do this, [protect each other], there would be tumult and oppression on earth, and great mischief.
74. Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give [them] asylum and aid,- these are [all] in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

75. And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

SURA 9. Tauba (Repentance) or Baraat (Immunity)

1. A [declaration] of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-
2. Go ye, then, for four months, backwards and forwards, [as ye will], throughout the land, but know ye that ye cannot frustrate Allah [by your falsehood] but that Allah will cover with shame those who reject Him.
3. And an announcement from Allah and His Messenger, to the people [assembled] on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve [treaty] obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

4. [But the treaties are] not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.
5. But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem [of war]; but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oftforgiving, Most Merciful.
6. If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.
7. How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.
8. How [can there be such a league], seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With [fair words from] their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.
9. The Signs of Allah have they sold for a miserable price, and [many] have they hindered from His way: evil indeed are the deeds they have done.
10. In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.
11. But [even so], if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: [thus] do We explain the Signs in detail, for those who understand.
12. But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.
13. Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first [to assault] you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
14. Fight them, and Allah will punish them by your hands, cover them with shame, help you [to victory] over them, heal the breasts of Believers,
15. And still the indignation of their hearts. For Allah will turn [in mercy] to whom He will; and Allah is All-Knowing, All-Wise.
16. Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the [community of] Believers? But Allah is well-acquainted with [all] that ye do.
17. It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.
18. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none [at all] except Allah. It is they who are expected to be on true guidance.

19. Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to [the pious service of] those who believe in Allah and the Last
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Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.
20. Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve [salvation].
21. Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:
22. They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest [of all].
23. O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.
24. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.
25. Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.
26. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.
27. Again will Allah, after this, turn [in mercy] to whom He will: for Allah is Oft-forgiving, Most Merciful.
28. O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, Allwise.
29. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, [even if they are] of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
30. The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; [in this] they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!
31. They take their priests and their anchorites to be their lords in derogation of Allah, and [they take as their Lord] Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: [Far is He] from having the partners they associate [with Him].
32. Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest [it].
33. It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest [it].
34. O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder [them] from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty87
35. On the Day when heat will be produced out of that [wealth] in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the [treasure] which ye buried for yourselves: taste ye, then, the [treasures] ye buried!"
36. The number of months in the sight of Allah is twelve [in a year]- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.
37. Verily the transposing [of a prohibited month] is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by

Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.
38. O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.
39. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.
40. If ye help not [your leader], [it is no matter]: for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.
41. Go ye forth, [whether equipped] lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye [but] knew.
42. If there had been immediate gain [in sight], and the journey easy, they would [all] without doubt have followed thee, but the distance was long, [and weighed] on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.
43. Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?
44. Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.
45. Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.
46. If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit [inactive]."
47. If they had come out with you, they would not have added to your [strength] but only [made for] disorder, hurrying to and fro in your midst and sowing

sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.
48. Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.
49. Among them is [many] a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers [on all sides].
50. If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.
51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.
52. Say: "Can you expect for us [any fate] other than one of two glorious things- [Martyrdom or victory]? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait [expectant]; we too will wait with you."
53. Say: "Spend [for the cause] willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."
54. The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.
55. Let not their wealth nor their [following in] sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their [very] denial of Allah.

56. They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid [to appear in their true colours].
57. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.
58. And among them are men who slander thee in the matter of [the distribution of] the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!
59. If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" [that would have been the right course].
60. Alms are for the poor and the needy, and those employed to administer the [funds]; for those whose hearts have been [recently] reconciled [to Truth]; for those in bondage and in debt; in the cause of Allah; and for the wayfarer: [thus is it] ordained by Allah, and Allah is full of knowledge and wisdom.
61. Among them are men who molest the Prophet and say, "He is [all] ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.
62. To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.
63. Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.
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64. The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is [really passing] in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear [should be revealed].
65. If thou dost question them, they declare [with emphasis]: "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"
66. Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.
67. The Hypocrites, men and women, [have an understanding] with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.
68. Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-
69. As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose [all spiritual good].
70. Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.
71. The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.
72. Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.
73. O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.
74. They swear by Allah that they said nothing [evil], but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was [their] only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back [to their evil

ways], Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.
75. Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give [largely] in charity, and be truly amongst those who are righteous.
76. But when He did bestow of His bounty, they became covetous, and turned back [from their covenant], averse [from its fulfilment].
77. So He hath put as a consequence hypocrisy into their hearts, [to last] till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied [again and again].
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78. Know they not that Allah doth know their secret [thoughts] and their secret counsels, and that Allah knoweth well all things unseen?
79. Those who slander such of the believers as give themselves freely to [deeds of] charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.
80. Whether thou ask for their forgiveness, or not, [their sin is unforgivable]: if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.
81. Those who were left behind [in the Tabuk expedition] rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!
82. Let them laugh a little: much will they weep: a recompense for the [evil] that they do.
83. If, then, Allah bring thee back to any of them, and they ask thy permission to come out [with thee], say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye [now] with those who lag behind."
84. Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.
85. Nor let their wealth nor their [following in] sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their [very] denial of Allah.
86. When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us [behind]: we would be with those who sit [at home]."
87. They prefer to be with [the women], who remain behind [at home]: their hearts are sealed and so they understand not.
88. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are [all] good things: and it is they who will prosper.
89. Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.
90. And there were, among the desert Arabs [also], men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger [merely] sat inactive. Soon will a grievous penalty seize the Unbelievers among them.
91. There is no blame on those who are infirm, or ill, or who find no resources to spend [on the cause], if they are sincere [in duty] to Allah and His Messenger: no ground [of complaint] can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.
92. Nor [is there blame] on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.
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93. The ground [of complaint] is against such as claim exemption while they are rich. They prefer to stay with the [women] who remain behind: Allah hath sealed

their hearts; so they know not [What they miss].
94. They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."
95. They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the [evil] that they did.
96. They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.
97. The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.
98. Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth [all things].
99. But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer [to Him]: soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.
100. The vanguard [of Islam]- the first of those who forsook [their homes] and of those who gave them aid, and [also] those who follow them in [all] good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.
101. Certain of the desert Arabs round about you are hypocrites, as well as [desert Arabs] among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.
102. Others [there are who] have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them [in Mercy]: for Allah is Oft-Forgiving, Most Merciful.
103. Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.
104. Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?
105. And say: "Work [righteousness]: Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."
106. There are [yet] others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All- Knowing, Wise.
107. And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah

and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.
108. Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth [for prayer] therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.
109. Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sandcliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.
110. The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.
111. Allah hath purchased of the believers their persons and their goods; for theirs [in return] is the garden [of Paradise]: they fight in His cause, and

slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.
112. Those that turn [to Allah] in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- [These do rejoice]. So proclaim the glad tidings to the Believers.
113. It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.
114. And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.
115. And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear [and avoid]- for Allah hath knowledge of all things.
116. Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.
117. Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved [from duty]; but He turned to them [also]: for He is unto them Most Kind, Most Merciful.
118. [He turned in mercy also] to the three who were left behind; [they felt guilty] to such a degree that the earth seemed constrained to them, for all its spaciousness, and their [very] souls seemed straitened to them,- and they perceived that there is no fleeing from Allah [and no refuge] but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.
119. O ye who believe! Fear Allah and be with those who are true [in word and deed].
120. It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own

lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;-
121. Nor could they spend anything [for the cause] - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best [possible reward].
122. Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they [may learn] to guard themselves [against evil].
123. O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.
124. Whenever there cometh down a Sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.
125. But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.
126. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.
127. Whenever there cometh down a Sura, they look at each other, [saying], "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts [from the light]; for they are a people that understand not.
128. Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

129. But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!"

SURA 10. Yunus, or Jonah

1. A. L. R. These are the Ayats of the Book of Wisdom.
2. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind [of their danger], and give the good news to the Believers that they have before their Lord the lofty rank of truth. [But] say the Unbelievers: "This is indeed an evident sorcerer!"
3. Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne [of authority], regulating and governing all things. No intercessor [can plead with Him] except after His leave [hath been obtained]. This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
4. To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.
5. It is He Who made the sun to be a shining glory and the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of
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years and the count [of time]. Nowise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand.
6. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.
7. Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-
8. Their abode is the Fire, because of the [evil] they earned.
9. Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.
10. [This will be] their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"
11. If Allah were to hasten for men the ill [they have earned] as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.
12. When trouble toucheth a man, He crieth unto Us [in all postures]- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!
13. Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!
14. Then We made you heirs in the land after them, to see how ye would behave!
15. But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day [to come]."
16. Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"
17. Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.
18. They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe [to Him]!"
19. Mankind was but one nation, but differed [later]. Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.

20. They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah [to know], then wait ye: I too will wait with you."
21. When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!
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22. He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering [their] duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!"
23. But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.
24. The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: [It grows] till the earth is clad with its golden ornaments and is decked out [in beauty]: the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.
25. But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.
26. To those who do right is a goodly [reward]- Yea, more [than in measure]! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein [for aye]!
27. But those who have earned evil will have a reward of like evil: ignominy will cover their [faces]: No defender will they have from [the wrath of] Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein [for aye]!
28. One day shall We gather them all together. Then shall We say to those who joined gods [with Us]: "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!
29. "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"
30. There will every soul prove [the fruits of] the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.
31. Say: "Who is it that sustains you [in life] from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety [to Him]?"
32. Such is Allah, your real Cherisher and Sustainer: apart from truth, what [remains] but error? How then are ye turned away?
33. Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.
34. Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away [from the truth]?"
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35. Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance [himself] unless he is guided? what then is the matter with you? How judge ye?"
36. But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.
37. This Qur'an is not such as can be produced by other than Allah; on the

contrary it is a confirmation of [revelations] that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.
38. Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call [to your aid] anyone you can besides Allah, if it be ye speak the truth!"
39. Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
40. Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
41. If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"
42. Among them are some who [pretend to] listen to thee: But canst thou make the deaf to hear,- even though they are without understanding?
43. And among them are some who look at thee: but canst thou guide the blind,- even though they will not see?
44. Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.
45. One day He will gather them together: [It will be] as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.
46. Whether We show thee [realised in thy life-time] some part of what We promise them,- or We take thy soul [to Our Mercy] [Before that],- in any case, to Us is their return: ultimately Allah is witness, to all that they do.
47. To every people [was sent] a messenger: when their messenger comes [before them], the matter will be judged between them with justice, and they will not be wronged.
48. They say: "When will this promise come to pass,- if ye speak the truth?"
49. Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor [an hour] can they advance [it in anticipation]."
50. Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?
51. "Would ye then believe in it at last, when it actually cometh to pass? [It will then be said]: 'Ah! now? and ye wanted [aforetime] to hasten it on!'
52. "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"
53. They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"

54. Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare [their] repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.
55. Is it not [the case] that to Allah belongeth whatever is in the heavens and on earth? Is it not [the case] that Allah's promise is assuredly true? Yet most of them understand not.
56. It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.
57. O mankind! there hath come to you a direction from your Lord and a healing for the [diseases] in your hearts,- and for those who believe, a guidance and a Mercy.
58. Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the [wealth] they hoard.
59. Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and [some things] lawful." Say: "Hath Allah indeed permitted you, or do ye invent [things] to attribute to Allah?"
60. And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.
61. In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye [mankind] may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord [so much as] the weight of an atom on the earth or in heaven. And not the

least and not the greatest of these things but are recorded in a clear record.
62. Behold! verily on the friends of Allah there is no fear, nor shall they grieve;
63. Those who believe and [constantly] guard against evil;-
64. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.
65. Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth [all things].
66. Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.
67. He it is That hath made you the night that ye may rest therein, and the day to make things visible [to you]. Verily in this are signs for those who listen [to His Message].
68. They say: "Allah hath begotten a son!" - Glory be to Him! He is selfsufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?
69. Say: "Those who invent a lie against Allah will never prosper."
70. A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.
71. Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your [mind] that I should stay [with you] and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an

agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.
72. "But if ye turn back, [consider]: no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will [in Islam]."
73. They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit [the earth], while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned [but heeded not]!
74. Then after him We sent [many] messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.
75. Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.
76. When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"
77. Said Moses: "Say ye [this] about the truth when it hath [actually] reached you? Is sorcery [like] this? But sorcerers will not prosper."
78. They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"
79. Said Pharaoh: "Bring me every sorcerer well versed."
80. When the sorcerers came, Moses said to them: "Throw ye what ye [wish] to throw!"
81. When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.
82. "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"
83. But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.
84. Moses said: "O my people! If ye do [really] believe in Allah, then in Him put your trust if ye submit [your will to His]."
85. They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;
86. "And deliver us by Thy Mercy from those who reject [Thee]."
87. We inspired Moses and his brother with this Message: "Provide dwellings for

your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"
88. Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead [men] from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."
89. Allah said: "Accepted is your prayer [O Moses and Aaron]! So stand ye straight, and follow not the path of those who know not."
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90. We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit [to Allah in Islam]."
91. [It was said to him]: "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief [and violence]!
92. "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"
93. We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.
94. If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.
95. Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.
96. Those against whom the word of thy Lord hath been verified would not believe-
97. Even if every Sign was brought unto them,- until they see [for themselves] the penalty grievous.
98. Why was there not a single township [among those We warned], which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy [their life] for a while.
99. If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!
100. No soul can believe, except by the will of Allah, and He will place doubt [or obscurity] on those who will not understand.
101. Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.
102. Do they then expect [any thing] but [what happened in] the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."
103. In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!
104. Say: "O ye men! If ye are in doubt as to my religion, [behold!] I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls [at death]: I am commanded to be [in the ranks] of the Believers,
105. "And further [thus]: 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;
106. "'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.'"
107. If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He
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causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.
108. Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not [set] over you to arrange your affairs."

109. Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.
SURA 11. Hud, or The Prophet Hud
1. A. L. R. [This is] a Book, with verses basic or fundamental [of established meaning], further explained in detail,- from One Who is Wise and Wellacquainted [with all things]:
2. [It teacheth] that ye should worship none but Allah. [Say]: "Verily I am [sent] unto you from Him to warn and to bring glad tidings:
3. "[And to preach thus], 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good [and true], for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:
4. 'To Allah is your return, and He hath power over all things.'"
5. Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the [inmost secrets] of the hearts.
6. There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.
7. He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"
8. If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it [actually] reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!
9. If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and [falls into] blasphemy.
10. But if We give him a taste of [Our] favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.
11. Not so do those who show patience and constancy, and work righteousness; for them is forgiveness [of sins] and a great reward.
12. Perchance thou mayest [feel the inclination] to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!
13. Or they may say, "He forged it," Say, "Bring ye then ten Suras forged, like unto it, and call [to your aid] whomsoever ye can, other than Allah!- If ye speak the truth!
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14. "If then they [your false gods] answer not your [call], know ye that this revelation is sent down [replete] with the knowledge of Allah, and that there is no god but He! will ye even then submit [to Islam]?"
15. Those who desire the life of the present and its glitter,- to them we shall pay [the price of] their deeds therein,- without diminution.
16. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!
17. Can they be [like] those who accept a Clear [Sign] from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!
18. Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-
19. "Those who would hinder [men] from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"
20. They will in no wise frustrate [His design] on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!

21. They are the ones who have lost their own souls: and the [fancies] they invented have left them in the lurch!
22. Without a doubt, these are the very ones who will lose most in the Hereafter!
23. But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!
24. These two kinds [of men] may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?
25. We sent Noah to his people [with a mission]: "I have come to you with a Clear Warning:
26. "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."
27. But the chiefs of the Unbelievers among his people said: "We see [in] thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you [all] any merit above us: in fact we thing ye are liars!"
28. He said: "O my people! See ye if [it be that] I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?
29. "And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away [in contempt] those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!
30. "And O my people! who would help me against Allah if I drove them away? Will ye not then take heed?

31. "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them [all] that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer."
32. They said: "O Noah! thou hast disputed with us, and [much] hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"
33. He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!
34. "Of no profit will be my counsel to you, much as I desire to give you [good] counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"
35. Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!
36. It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their [evil] deeds.
37. "But construct an Ark under Our eyes and Our inspiration, and address Me no [further] on behalf of those who are in sin: for they are about to be overwhelmed [in the Flood]."
38. Forthwith he [starts] constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we [in our turn] can look down on you with ridicule likewise!
39. "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"
40. At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.
41. So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"
42. So the Ark floated with them on the waves [towering] like mountains, and Noah called out to his son, who had separated himself [from the rest]: "O my son! embark with us, and be not with the unbelievers!"
43. The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them,

and the son was among those overwhelmed in the Flood.
44. Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold [thy rain]!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"
45. And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"
46. He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"
47. Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"
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48. The word came: "O Noah! Come down [from the Ark] with peace from Us, and blessing on thee and on some of the peoples [who will spring] from those with thee: but [there will be other] peoples to whom We shall grant their pleasures [for a time], but in the end will a grievous penalty reach them from Us."
49. Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.
50. To the 'Ad People [We sent] Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. [Your other gods] ye do nothing but invent!
51. "O my people! I ask of you no reward for this [Message]. My reward is from none but Him who created me: Will ye not then understand?
52. "And O my people! Ask forgiveness of your Lord, and turn to Him [in repentance]: He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"
53. They said: "O Hud! No Clear [Sign] that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!
54. "We say nothing but that [perhaps] some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,
55. "Other gods as partners! so scheme [your worst] against me, all of you, and give me no respite.
56. "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.
57. "If ye turn away,- I [at least] have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."
58. So when Our decree issued, We saved Hud and those who believed with him, by [special] Grace from Ourselves: We saved them from a severe penalty.
59. Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor.
60. And they were pursued by a Curse in this life,- and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed [from sight] were 'Ad the people of Hud!
61. To the Thamud People [We sent] Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to answer."
62. They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou [now] forbid us the worship of what our fathers worshipped? But we are really in suspicious [disquieting] doubt as to that to which thou invitest us."
63. He said: "O my people! do ye see? if I have a Clear [Sign] from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against Allah if I were to disobey Him? What then would ye add to my [portion] but perdition?
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64. "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's [free] earth, and inflict no harm on her, or a swift penalty

will seize you!"
65. But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: [Then will be your ruin]: [Behold] there a promise not to be belied!"
66. When Our Decree issued, We saved Salih and those who believed with him, by [special] Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will.
67. The [mighty] Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,-
68. As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed [from sight] were the Thamud!
69. There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.
70. But when he saw their hands went not towards the [meal], he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."
71. And his wife was standing [there], and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.
72. She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"
73. They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"
74. When fear had passed from [the mind of] Abraham and the glad tidings had reached him, he began to plead with us for Lut's people.
75. For Abraham was, without doubt, forbearing [of faults], compassionate, and given to look to Allah.
76. O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!
77. When Our messengers came to Lut, he was grieved on their account and felt himself powerless [to protect] them. He said: "This is a distressful day."
78. And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you [if ye marry]! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"
79. They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"
80. He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."
81. [The Messengers] said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife [will remain behind]: To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?"

82. When Our Decree issued, We turned [the cities] upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,-
83. Marked as from thy Lord: Nor are they ever far from those who do wrong!
84. To the Madyan People [We sent] Shu'aib, one of their own brethren: he said: "O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass [you] all round.
85. "And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.
86. "That which is left you by Allah is best for you, if ye [but] believed! but I am not set over you to keep watch!"
87. They said: "O Shu'aib! Does thy [religion of] prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right-minded!"
88. He said: "O my people! see ye whether I have a Clear [Sign] from my Lord,

and He hath given me sustenance [pure and] good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire [your] betterment to the best of my power; and my success [in my task] can only come from Allah. In Him I trust, and unto Him I look.
89. "And O my people! let not my dissent [from you] cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!
90. "But ask forgiveness of your Lord, and turn unto Him [in repentance]: For my Lord is indeed full of mercy and loving-kindness."
91. They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"
92. He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs [with contempt]. But verily my Lord encompasseth on all sides all that ye do!
93. "And O my people! Do whatever ye can: I will do [my part]: Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"
94. When Our decree issued, We saved Shu'aib and those who believed with him, by [special] mercy from Ourselves: But the [mighty] blast did seize the wrongdoers, and they lay prostrate in their homes by the morning,-
95. As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed [from sight] as were removed the Thamud!
96. And we sent Moses, with Our Clear [Signs] and an authority manifest,
97. Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right [guide].
98. He will go before his people on the Day of Judgment, and lead them into the Fire [as cattle are led to water]: But woeful indeed will be the place to which they are led!
99. And they are followed by a curse in this [life] and on the Day of Judgment: and woeful is the gift which shall be given [unto them]!
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100. These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down [by the sickle of time].
101. It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught [to their lot] but perdition!
102. Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.
103. In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.
104. Nor shall We delay it but for a term appointed.
105. The day it arrives, no soul shall speak except by His leave: of those [gathered] some will be wretched and some will be blessed.
106. Those who are wretched shall be in the Fire: There will be for them therein [nothing but] the heaving of sighs and sobs:
107. They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the [sure] accomplisher of what He planneth.
108. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.
109. Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before [them]: but verily We shall pay them back [in full] their portion without [the least] abatement.
110. We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.
111. And, of a surety, to all will your Lord pay back [in full the recompense] of their deeds: for He knoweth well all that they do.
112. Therefore stand firm [in the straight Path] as thou art commanded,- thou and those who with thee turn [unto Allah]; and transgress not [from the Path]:

for He seeth well all that ye do.
113. And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.
114. And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember [their Lord]:
115. And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.
116. Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting [men] from mischief in the earth - except a few among them whom We saved [from harm]? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.
117. Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.
118. If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

119. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."
120. All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.
121. Say to those who do not believe: "Do what ever ye can: We shall do our part;
122. "And wait ye! We too shall wait."
123. To Allah do belong the unseen [secrets] of the heavens and the earth, and to Him goeth back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

SURA 12. YUSUF, or Joseph

1. A. L. R. These are the symbols [or Verses] of the perspicuous Book.
2. We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this [portion of the] Qur'an: before this, thou too was among those who knew it not.
4. Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
5. Said [the father]: "My [dear] little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
6. "Thus will thy Lord choose thee and teach thee the interpretation of stories [and events] and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
7. Verily in Joseph and his brethren are signs [or symbols] for seekers [after Truth].
8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering [in his mind]!
9. "Slay ye Joseph or cast him out to some [unknown] land, that so the favour of your father may be given to you alone: [there will be time enough] for you to be righteous after that!"
10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."
11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?
12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."
13. [Jacob] said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

14. They said: "If the wolf were to devour him while we are [so large] a party,

then should we indeed [first] have perished ourselves!"
15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart [this Message]: 'Of a surety thou shalt [one day] tell them the truth of this their affair while they know [thee] not'
16. Then they came to their father in the early part of the night, weeping.
17. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him ... But thou wilt never believe us even though we tell the truth."
18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale [that may pass] with you, [for me] patience is most fitting: Against that which ye assert, it is Allah [alone] Whose help can be sought"..
19. Then there came a caravan of travellers: they sent their water-carrier [for water], and he let down his bucket [into the well] ... He said: "Ah there! Good news! Here is a [fine] young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!
20. The [Brethren] sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!
21. The man in Egypt who bought him, said to his wife: "Make his stay [among us] honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories [and events]. And Allah hath full power and control over His affairs; but most among mankind know it not.
22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.
23. But she in whose house he was, sought to seduce him from his [true] self: she fastened the doors, and said: "Now come, thou [dear one]!" He said: "Allah forbid! truly [thy husband] is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"
24. And [with passion] did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus [did We order] that We might turn away from him [all] evil and shameful deeds: for he was one of Our servants, sincere and purified.
25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the [fitting] punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"
26. He said: "It was she that sought to seduce me - from my [true] self." And one of her household saw [this] and bore witness, [thus]:- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!
27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"
28. So when he saw his shirt,- that it was torn at the back,- [her husband] said: "Behold! It is a snare of you women! truly, mighty is your snare!
29. "O Joseph, pass this over! [O wife], ask forgiveness for thy sin, for truly thou hast been at fault!"
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30. Ladies said in the City: "The wife of the [great] 'Aziz is seeking to seduce her slave from his [true] self: Truly hath he inspired her with violent love: we see she is evidently going astray."
31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said [to Joseph], "Come out before them." When they saw him, they did extol him, and [in their amazement] cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"
32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his [true] self but he did firmly save himself guiltless! ... and now, if he doth not my bidding, he shall certainly be cast into prison, and [what is more] be of the company of the vilest!"
33. He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should [in my youthful folly] feel inclined towards them and join the ranks of the ignorant."
34. So his Lord hearkened to him [in his prayer], and turned away from him their

snare: Verily He heareth and knoweth [all things].
35. Then it occurred to the men, after they had seen the signs, [that it was best] to imprison him for a time.
36. Now with him there came into the prison two young men. Said one of them: "I see myself [in a dream] pressing wine." said the other: "I see myself [in a dream] carrying bread on my head, and birds are eating, thereof." "Tell us" [they said] "The truth and meaning thereof: for we see thou art one that doth good [to all]."
37. He said: "Before any food comes [in due course] to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the [duty] which my Lord hath taught me. I have [I assure you] abandoned the ways of a people that believe not in Allah and that [even] deny the Hereafter.
38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that [comes] of the grace of Allah to us and to mankind: yet most men are not grateful.
39. "O my two companions of the prison! [I ask you]: are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?
40. "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not....
41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. [so] hath been decreed that matter whereof ye twain do enquire"....
42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and [Joseph] lingered in prison a few [more] years.
43. The king [of Egypt] said: "I do see [in a vision] seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven [others] withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."
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44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."
45. But the man who had been released, one of the two [who had been in prison] and who now bethought him after [so long] a space of time, said: "I will tell you the truth of its interpretation: send ye me [therefore]."
46. "O Joseph!" [he said] "O man of truth! Expound to us [the dream] of seven fat kine whom seven lean ones devour, and of seven green ears of corn and [seven] others withered: that I may return to the people, and that they may understand."
47. [Joseph] said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.
48. "Then will come after that [period] seven dreadful [years], which will devour what ye shall have laid by in advance for them,- [all] except a little which ye shall have [specially] guarded.
49. "Then will come after that [period] a year in which the people will have abundant water, and in which they will press [wine and oil]."
50. So the king said: "Bring ye him unto me." But when the messenger came to him, [Joseph] said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."
51. [The king] said [to the ladies]: "What was your affair when ye did seek to seduce Joseph from his [true] self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest [to all]: it was I who sought to seduce him from his [true] self: He is indeed of those who are [ever] true [and virtuous].
52. "This [say I], in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.
53. "Nor do I absolve my own self [of blame]: the [human] soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oftforgiving,

Most Merciful."
54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!
55. [Joseph] said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows [their importance]."
56. Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.
57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.
58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.
59. And when he had furnished them forth with provisions [suitable] for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, [but a different mother]: see ye not that I pay out full measure, and that I do provide the best hospitality?
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60. "Now if ye bring him not to me, ye shall have no measure [of corn] from me, nor shall ye [even] come near me."
61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."
62. And [Joseph] told his servants to put their stock-in-trade [with which they had bartered] into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.
63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get [unless we take our brother]: So send our brother with us, that we may get our measure; and we will indeed take every care of him."
64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care [of him], and He is the Most Merciful of those who show mercy!"
65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What [more] can we desire? this our stock-in-trade has been returned to us: so we shall get [more] food for our family; We shall take care of our brother; and add [at the same time] a full camel's load [of grain to our provisions]. This is but a small quantity.
66. [Jacob] said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in [and made powerless]. And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"
67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah [with my advice]: None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."
68. And when they entered in the manner their father had enjoined, it did not profit them in the least against [the plan of] Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge [and experience]: but most men know not.
69. Now when they came into Joseph's presence, he received his [full] brother to stay with him. He said [to him]: "Behold! I am thy [own] brother; so grieve not at aught of their doings."
70. At length when he had furnished them forth with provisions [suitable] for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye [in] the caravan! behold! ye are thieves, without doubt!"
71. They said, turning towards them: "What is it that ye miss?"
72. They said: "We miss the great beaker of the king; for him who produces it, is [the reward of] a camel load; I will be bound by it."
73. [The brothers] said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"
74. [The Egyptians] said: "What then shall be the penalty of this, if ye are [proved] to have lied?"

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held [as bondman] to atone for the [crime]. Thus it is we punish the wrong-doers!"
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76. So he began [the search] with their baggage, before [he came to] the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it [so]. We raise to degrees [of wisdom] whom We please: but over all endued with knowledge is one, the All-Knowing.
77. They said: "If he steals, there was a brother of his who did steal before [him]." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He [simply] said [to himself]: "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"
78. They said: "O exalted one! Behold! he has a father, aged and venerable, [who will grieve for him]; so take one of us in his place; for we see that thou art [gracious] in doing good."
79. He said: "Allah forbid that we take other than him with whom we found our property: indeed [if we did so], we should be acting wrongfully.
80. Now when they saw no hope of his [yielding], they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.
81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!
82. "'Ask at the town where we have been and the caravan in which we returned, and [you will find] we are indeed telling the truth.'"
83. Jacob said: "Nay, but ye have yourselves contrived a story [good enough] for you. So patience is most fitting [for me]. Maybe Allah will bring them [back] all to me [in the end]. For He is indeed full of knowledge and wisdom."
84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.
85. They said: "By Allah! [never] wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"
86. He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not....
87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."
88. Then, when they came [back] into [Joseph's] presence they said: "O exalted one! distress has seized us and our family: we have [now] brought but scanty capital: so pay us full measure, [we pray thee], and treat it as charity to us: for Allah doth reward the charitable."
89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing [what ye were doing]?"
90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us [all]: behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."
91. They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"
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92. He said: "This day let no reproach be [cast] on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!
93. "Go with this my shirt, and cast it over the face of my father: he will come to see [clearly]. Then come ye [here] to me together with all your family."
94. When the caravan left [Egypt], their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."
95. They said: "By Allah! truly thou art in thine old wandering mind."
96. Then when the bearer of the good news came, He cast [the shirt] over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."
98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."
99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt [all] in safety if it please Allah."
100. And he raised his parents high on the throne [of dignity], and they fell down in prostration, [all] before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you [all here] out of the desert, [even] after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.
101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul [at death] as one submitting to Thy will [as a Muslim], and unite me with the righteous."
102. Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou [present] with them then when they concerted their plans together in the process of weaving their plots.
103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it.
104. And no reward dost thou ask of them for this: it is no less than a message for all creatures.
105. And how many Signs in the heavens and the earth do they pass by? Yet they turn [their faces] away from them!
106. And most of them believe not in Allah without associating [other as partners] with Him!
107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the [final] Hour all of a sudden while they perceive not?
108. Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"
109. Nor did We send before thee [as messengers] any but men, whom we did inspire,- [men] living in human habitations. Do they not travel through the

earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?
110. [Respite will be granted] until, when the messengers give up hope [of their people] and [come to] think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.
111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.

SURA 13. Rad, or Thunder

1. A. L. M. R. These are the signs [or verses] of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.
2. Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne [of authority]; He has subjected the sun and the moon [to his Law]! Each one runs [its course] for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.
3. And it is He who spread out the earth, and set thereon mountains standing firm and [flowing] rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!
4. And in the earth are tracts [diverse though] neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or

otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!
5. If thou dost marvel [at their want of faith], strange is their saying: "When we are [actually] dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes [of servitude]: they will be Companions of the Fire, to dwell therein [for aye]!
6. They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, [many] exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is [also] strict in punishment.
7. And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.
8. Allah doth know what every female [womb] doth bear, by how much the wombs fall short [of their time or number] or do exceed. Every single thing is before His sight, in [due] proportion.
9. He knoweth the unseen and that which is open: He is the Great, the Most High.
10. It is the same [to Him] whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.
11. For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a

people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.
12. It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with [fertilising] rain!
13. Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will ... yet these [are the men] who [dare to] dispute about Allah, with the strength of His power [supreme]!
14. For Him [alone] is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but [futile] wandering [in the mind].
15. Whatever beings there are in the heavens and the earth do prostrate themselves to Allah [Acknowledging subjection],- with good-will or in spite of themselves: so do their shadows in the morning and evenings.
16. Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "[It is] Allah." Say: "Do ye then take [for worship] protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created [anything] as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."
17. He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.
18. For those who respond to their Lord, are [all] good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, [in vain] would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!
19. Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-
20. Those who fulfil the covenant of Allah and fail not in their plighted word;
21. Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
22. Those who patiently persevere, seeking the countenance of their Lord;

Establish regular prayers; spend, out of [the gifts] We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the [eternal] home,-
23. Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate [with the salutation]:
24. "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"
116
25. But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!
26. Allah doth enlarge, or grant by [strict] measure, the sustenance [which He giveth] to whomso He pleaseth. [The worldly] rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter.
27. The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-
28. "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.
29. "For those who believe and work righteousness, is [every] blessedness, and a beautiful place of [final] return."
30. Thus have we sent thee amongst a People before whom [long since] have [other] Peoples [gone and] passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject [Him], the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"
31. If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, [this would be the one!] But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah [so] willed, He could have guided all mankind [to the right]? But the Unbelievers,- never will disaster cease to seize them for their [ill] deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.
32. Mocked were [many] messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how [terrible] was my requital!
33. Is then He who standeth over every soul [and knoweth] all that it doth, [like any others]? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it [just] a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back [thereby] from the path. And those whom Allah leaves to stray, no one can guide.
34. For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.
35. The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.
36. Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."
37. Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their [vain] desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.
38. We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted [or commanded]. For each period is a Book [revealed].
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39. Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.
40. Whether We shall show thee [within thy life-time] part of what we promised

them or take to ourselves thy soul [before it is all accomplished],- thy duty is to make [the Message] reach them: it is our part to call them to account.
41. See they not that We gradually reduce the land [in their control] from its outlying borders? [Where] Allah commands, there is none to put back His Command: and He is swift in calling to account.
42. Those before them did [also] devise plots; but in all things the masterplanning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.
43. The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."

SURA 14. Ibrahim, or Abraham

1. A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of [Him] the Exalted in power, worthy of all praise!-
2. Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty [their Unfaith will bring them]!-
3. Those who love the life of this world more than the Hereafter, who hinder [men] from the Path of Allah and seek therein something crooked: they are astray by a long distance.
4. We sent not a messenger except [to teach] in the language of his [own] people, in order to make [things] clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.
5. We sent Moses with Our signs [and the command]. "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.
6. Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."
7. And remember! your Lord caused to be declared [publicly]: "If ye are grateful, I will add more [favours] unto you; But if ye show ingratitude, truly My punishment is terrible indeed."
8. And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.
9. Has not the story reached you, [O people!], of those who [went] before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who [came] after them? None knows them but Allah. To them came messengers with Clear [Signs]; but they put their hands up to their mouths, and said: "We do deny [the mission] on which ye have been sent, and we are really in suspicious [disquieting] doubt as to that to which ye invite us."
10. Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive

you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the [gods] our fathers used to worship: then bring us some clear authority."
11. Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.
12. "No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we [follow]. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."
13. And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired [this Message] to them: "Verily We shall cause the wrong-doers to perish!
14. "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."
15. But they sought victory and decision [there and then], and frustration was

the lot of every powerful obstinate transgressor.
16. In front of such a one is Hell, and he is given, for drink, boiling fetid water.
17. In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.
18. The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far [from the goal].
19. Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put [in your place] a new creation?
20. Nor is that for Allah any great matter.
21. They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference [now] whether we rage, or bear [these torments] with patience: for ourselves there is no way of escape."
22. And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."
23. But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!"
24. Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches [reach] to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

25. It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
26. And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.
27. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.
28. Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?-
29. Into Hell? They will burn therein,- an evil place to stay in!
30. And they set up [idols] as equal to Allah, to mislead [men] from the Path! Say: "Enjoy [your brief power]! But verily ye are making straightway for Hell!"
31. Speak to my servants who have believed, that they may establish regular prayers, and spend [in charity] out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.
32. It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers [also] hath He made subject to you.
33. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he [also] made subject to you.
34. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.
35. Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.
36. "O my Lord! they have indeed led astray many among mankind; He then who

follows my [ways] is of me, and he that disobeys me,- but Thou art indeed Oftforgiving,
Most Merciful.
37. "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.
38. "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.
39. "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!
40. O my Lord! make me one who establishes regular Prayer, and also [raise such] among my offspring O our Lord! and accept Thou my Prayer.
41. "O our Lord! cover [us] with Thy Forgiveness - me, my parents, and [all] Believers, on the Day that the Reckoning will be established!
42. Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-
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43. They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a [gaping] void!
44. So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us [if only] for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?
45. "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth [many] parables in your behoof!"
46. Mighty indeed were the plots which they made, but their plots were [well] within the sight of Allah, even though they were such as to shake the hills!
47. Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.
48. One day the earth will be changed to a different earth, and so will be the heavens, and [men] will be marshalled forth, before Allah, the One, the Irresistible;
49. And thou wilt see the sinners that day bound together in fetters;-
50. Their garments of liquid pitch, and their faces covered with Fire;
51. That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.
52. Here is a Message for mankind: Let them take warning therefrom, and let them know that He is [no other than] One Allah: let men of understanding take heed.
SURA 15. Al-Hijr, or The Rocky Tract
1. A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.
2. Again and again will those who disbelieve, wish that they had bowed [to Allah's will] in Islam.
3. Leave them alone, to enjoy [the good things of this life] and to please themselves: let [false] hope amuse them: soon will knowledge [undeceive them].
4. Never did We destroy a population that had not a term decreed and assigned beforehand.
5. Neither can a people anticipate its term, nor delay it.
6. They say: "O thou to whom the Message is being revealed! truly thou art mad [or possessed]!
7. "Why bringest thou not angels to us if it be that thou hast the Truth?"
8. We send not the angels down except for just cause: if they came [to the ungodly], behold! no respite would they have!
9. We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption].
10. We did send messengers before thee amongst the religious sects of old:
11. But never came a messenger to them but they mocked him.
12. Even so do we let it creep into the hearts of the sinners -
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13. That they should not believe in the [Message]; but the ways of the ancients have passed away.

14. Even if We opened out to them a gate from heaven, and they were to continue [all day] ascending therein,
15. They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."
16. It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to [all] beholders;
17. And [moreover] We have guarded them from every cursed devil:
18. But any that gains a hearing by stealth, is pursued by a flaming fire, bright [to see].
19. And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.
20. And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.
21. And there is not a thing but its [sources and] treasures [inexhaustible] are with Us; but We only send down thereof in due and ascertainable measures.
22. And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores.
23. And verily, it is We Who give life, and Who give death: it is We Who remain inheritors [after all else passes away].
24. To Us are known those of you who hasten forward, and those who lag behind.
25. Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
26. We created man from sounding clay, from mud moulded into shape;
27. And the Jinn race, We had created before, from the fire of a scorching wind.
28. Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;
29. "When I have fashioned him [in due proportion] and breathed into him of My spirit, fall ye down in obeisance unto him."
30. So the angels prostrated themselves, all of them together:
31. Not so Iblis: he refused to be among those who prostrated themselves.
32. [Allah] said: "O Iblis! what is your reason for not being among those who prostrated themselves?"
33. [Iblis] said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."
34. [Allah] said: "Then get thee out from here; for thou art rejected, accursed.
35. "And the curse shall be on thee till the day of Judgment."
36. [Iblis] said: "O my Lord! give me then respite till the Day the [dead] are raised."
37. [Allah] said: "Respite is granted thee
38. "Till the Day of the Time appointed."
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39. [Iblis] said: "O my Lord! because Thou hast put me in the wrong, I will make [wrong] fair-seeming to them on the earth, and I will put them all in the wrong,-
40. "Except Thy servants among them, sincere and purified [by Thy Grace]."
41. [Allah] said: "This [way of My sincere servants] is indeed a way that leads straight to Me.
42. "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."
43. And verily, Hell is the promised abode for them all!
44. To it are seven gates: for each of those gates is a [special] class [of sinners] assigned.
45. The righteous [will be] amid gardens and fountains [of clear-flowing water].
46. [Their greeting will be]: "Enter ye here in peace and security."
47. And We shall remove from their hearts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity].
48. There no sense of fatigue shall touch them, nor shall they [ever] be asked to leave.
49. Tell My servants that I am indeed the Oft-forgiving, Most Merciful;
50. And that My Penalty will be indeed the most grievous Penalty.
51. Tell them about the guests of Abraham.
52. When they entered his presence and said, "Peace!" He said, "We feel afraid

of you!"
53. They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."
54. He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"
55. They said: "We give thee glad tidings in truth: be not then in despair!"
56. He said: "And who despairs of the mercy of his Lord, but such as go astray?"
57. Abraham said: "What then is the business on which ye [have come], O ye messengers [of Allah]?"
58. They said: "We have been sent to a people [deep] in sin,
59. "Excepting the adherents of Lut: them we are certainly [charged] to save [from harm],- All -
60. "Except his wife, who, We have ascertained, will be among those who will lag behind."
61. At length when the messengers arrived among the adherents of Lut,
62. He said: "Ye appear to be uncommon folk."
63. They said: "Yea, we have come to thee to accomplish that of which they doubt.
64. "We have brought to thee that which is inevitably due, and assuredly we tell the truth.
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65. "Then travel by night with thy household, when a portion of the night [yet remains], and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."
66. And We made known this decree to him, that the last remnants of those [sinners] should be cut off by the morning.
67. The inhabitants of the city came in [mad] joy [at news of the young men].
68. Lut said: "These are my guests: disgrace me not:
69. "But fear Allah, and shame me not."
70. They said: "Did we not forbid thee [to speak] for all and sundry?"
71. He said: "There are my daughters [to marry], if ye must act [so]."
72. Verily, by thy life [O Prophet], in their wild intoxication, they wander in distraction, to and fro.
73. But the [mighty] Blast overtook them before morning,
74. And We turned [the cities] upside down, and rained down on them brimstones hard as baked clay.
75. Behold! in this are Signs for those who by tokens do understand.
76. And the [cities were] right on the high-road.
77. Behold! in this is a sign for those who believed.
78. And the Companions of the Wood were also wrong-doers;
79. So We exacted retribution from them. They were both on an open highway, plain to see.
80. The Companions of the Rocky Tract also rejected the messengers:
81. We sent them Our Signs, but they persisted in turning away from them.
82. Out of the mountains did they hew [their] edifices, [feeling themselves] secure.
83. But the [mighty] Blast seized them of a morning,
84. And of no avail to them was all that they did [with such art and care]!
85. We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming [when this will be manifest]. So overlook [any human faults] with gracious forgiveness.
86. For verily it is thy Lord who is the Master-Creator, knowing all things.
87. And We have bestowed upon thee the Seven Oft-repeated [verses] and the Grand Qur'an.
88. Strain not thine eyes. [Wistfully] at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing [in gentleness] to the believers.
89. And say: "I am indeed he that warneth openly and without ambiguity,"-
90. [Of just such wrath] as We sent down on those who divided [Scripture into arbitrary parts],-
91. [So also on such] as have made Qur'an into shreds [as they please].
92. Therefore, by the Lord, We will, of a surety, call them to account,
93. For all their deeds.

94. Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.
95. For sufficient are We unto thee against those who scoff,-
96. Those who adopt, with Allah, another god: but soon will they come to know.
97. We do indeed know how thy heart is distressed at what they say.
98. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.
99. And serve thy Lord until there come unto thee the Hour that is Certain.

SURA 16. Nahl, or The Bee

1. [Inevitable] cometh [to pass] the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!
2. He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, [saying]: "Warn [Man] that there is no god but I: so do your duty unto Me."
3. He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!
4. He has created man from a sperm-drop; and behold this same [man] becomes an open disputer!
5. And cattle He has created for you [men]: from them ye derive warmth, and numerous benefits, and of their [meat] ye eat.
6. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
7. And they carry your heavy loads to lands that ye could not [otherwise] reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,
8. And [He has created] horses, mules, and donkeys, for you to ride and use for show; and He has created [other] things of which ye have no knowledge.
9. And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
10. It is He who sends down rain from the sky: from it ye drink, and out of it [grows] the vegetation on which ye feed your cattle.
11. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.
12. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.
13. And the things on this earth which He has multiplied in varying colours [and qualities]: verily in this is a sign for men who celebrate the praises of Allah [in gratitude].
14. It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek [thus] of the bounty of Allah and that ye may be grateful.

15. And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;
16. And marks and sign-posts; and by the stars [men] guide themselves.
17. Is then He Who creates like one that creates not? Will ye not receive admonition?
18. If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.
19. And Allah doth know what ye conceal, and what ye reveal.
20. Those whom they invoke besides Allah create nothing and are themselves created.
21. [They are things] dead, lifeless: nor do they know when they will be raised up.
22. Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.
23. Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.
24. When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

25. Let them bear, on the Day of Judgment, their own burdens in full, and also [something] of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!
26. Those before them did also plot [against Allah's Way]: but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.
27. Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute [with the godly]?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-
28. "[Namely] those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission [with the pretence], "We did no evil [knowingly]." [The angels will reply], "Nay, but verily Allah knoweth all that ye did;
29. "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."
30. To the righteous [when] it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,-
31. Gardens of Eternity which they will enter: beneath them flow [pleasant] rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-
32. [Namely] those whose lives the angels take in a state of purity, saying [to them], "Peace be on you; enter ye the Garden, because of [the good] which ye did [in the world]."
33. Do the [ungodly] wait until the angels come to them, or there comes the Command of thy Lord [for their doom]? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.
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34. But the evil results of their deeds overtook them, and that very [Wrath] at which they had scoffed hemmed them in.
35. The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?
36. For We assuredly sent amongst every People a messenger, [with the Command], "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth].
37. If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.
38. They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise [binding] on Him in truth: but most among mankind realise it not.
39. [They must be raised up], in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed [surrendered to] Falsehood.
40. For to anything which We have willed, We but say the word, "Be", and it is.
41. To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised [this]!
42. [They are] those who persevere in patience, and put their trust on their Lord.
43. And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
44. [We sent them] with Clear Signs and Books of dark prophecies; and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
45. Do then those who devise evil [plots] feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-
46. Or that He may not call them to account in the midst of their goings to and

fro, without a chance of their frustrating Him?-
47. Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.
48. Do they not look at Allah's creation, [even] among [inanimate] things,- How their [very] shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?
49. And to Allah doth obeisance all that is in the heavens and on earth, whether moving [living] creatures or the angels: for none are arrogant [before their Lord].
50. They all revere their Lord, high above them, and they do all that they are commanded.
51. Allah has said: "Take not [for worship] two gods: for He is just One Allah: then fear Me [and Me alone]."

52. To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?
53. And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;
54. Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-
55. [As if] to show their ingratitude for the favours we have bestowed on them! then enjoy [your brief day]: but soon will ye know [your folly]!
56. And they [even] assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.
57. And they assign daughters for Allah! - Glory be to Him! - and for themselves [sons,- the issue] they desire!
58. When news is brought to one of them, of [the birth of] a female [child], his face darkens, and he is filled with inward grief!
59. With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on [sufferance and] contempt, or bury it in the dust? Ah! what an evil [choice] they decide on?
60. To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.
61. If Allah were to punish men for their wrong-doing, He would not leave, on the [earth], a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay [the punishment] for a single hour, just as they would not be able to anticipate it [for a single hour].
62. They attribute to Allah what they hate [for themselves], and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!
63. By Allah, We [also] sent [Our messengers] to Peoples before thee; but Satan made, [to the wicked], their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.
64. And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.
65. And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.
66. And verily in cattle [too] will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.
67. And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.
68. And thy Lord taught the Bee to build its cells in hills, on trees, and in [men's] habitations;
69. Then to eat of all the produce [of the earth], and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

70. It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known [much]: for Allah is All-Knowing, All-Powerful.
71. Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?
72. And Allah has made for you mates [and companions] of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-
73. And worship others than Allah,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?
74. Invent not similitudes for Allah: for Allah knoweth, and ye know not.
75. Allah sets forth the Parable [of two men: one] a slave under the dominion of another; He has no power of any sort; and [the other] a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof [freely], privately and publicly: are the two equal? [By no means;] praise be to Allah. But most of them understand not.
76. Allah sets forth [another] Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?
77. To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour [of Judgment] is as the twinkling of an eye, or even quicker: for Allah hath power over all things.
78. It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah].
79. Do they not look at the birds, held poised in the midst of [the air and] the sky? Nothing holds them up but [the power of] Allah. Verily in this are signs for those who believe.
80. It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, [tents for] dwellings, which ye find so light [and handy] when ye travel and when ye stop [in your travels]; and out of their wool, and their soft fibres [between wool and hair], and their hair, rich stuff and articles of convenience [to serve you] for a time.
81. It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your [mutual] violence. Thus does He complete His favours on you, that ye may bow to His Will [in Islam].
82. But if they turn away, thy duty is only to preach the clear Message.
83. They recognise the favours of Allah; then they deny them; and most of them are [creatures] ungrateful.
84. One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.

85. When the wrong-doers [actually] see the Penalty, then will it in no way be mitigated, nor will they then receive respite.
86. When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them [and say]: "Indeed ye are liars!"
87. That Day shall they [openly] show [their] submission to Allah; and all their inventions shall leave them in the lurch.
88. Those who reject Allah and hinder [men] from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.
89. One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these [thy people]: and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

90. Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
91. Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
92. And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you [the truth of] that wherein ye disagree.
93. If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
94. And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil [consequences] of having hindered [men] from the Path of Allah, and a Mighty Wrath descend on you.
95. Nor sell the covenant of Allah for a miserable price: for with Allah is [a prize] far better for you, if ye only knew.
96. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.
97. Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.
98. When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.
99. No authority has he over those who believe and put their trust in their Lord.
100. His authority is over those only, who take him as patron and who join partners with Allah.
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101. When We substitute one revelation for another,- and Allah knows best what He reveals [in stages],- they say, "Thou art but a forger": but most of them understand not.
102. Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.
103. We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.
104. Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.
105. It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!
106. Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.
107. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.
108. Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.
109. Without doubt, in the Hereafter they will perish.
110. But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.
111. One Day every soul will come up struggling for itself, and every soul will be recompensed [fully] for all its actions, and none will be unjustly dealt with.
112. Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror [in extremes] [closing in

on it] like a garment [from every side], because of the [evil] which [its people] wrought.
113. And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.
114. So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.
115. He has only forbidden you dead meat, and blood, and the flesh of swine, and any [food] over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.
116. But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.
117. [In such falsehood] is but a paltry profit; but they will have a most grievous Penalty.
118. To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.
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119. But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.
120. Abraham was indeed a model, devoutly obedient to Allah, [and] true in Faith, and he joined not gods with Allah:
121. He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.
122. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.
123. So We have taught thee the inspired [Message], "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."
124. The Sabbath was only made [strict] for those who disagreed [as to its observance]; But Allah will judge between them on the Day of Judgment, as to their differences.
125. Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.
126. And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best [course] for those who are patient.
127. And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.
128. For Allah is with those who restrain themselves, and those who do good.
SURA 17. Bani Israil, or the Children of Israel
1. Glory to [Allah] Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth [all things].
2. We gave Moses the Book, and made it a Guide to the Children of Israel, [commanding]: "Take not other than Me as Disposer of [your] affairs."
3. O ye that are sprung from those whom We carried [in the Ark] with Noah! Verily he was a devotee most grateful.
4. And We gave [Clear] Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance [and twice would they be punished]!
5. When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning [completely] fulfilled.
6. Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.
7. If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

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8. It may be that your Lord may [yet] show Mercy unto you; but if ye revert [to your sins], We shall revert [to Our punishments]: And we have made Hell a prison for those who reject [all Faith].
9. Verily this Qur'an doth guide to that which is most right [or stable], and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;
10. And to those who believe not in the Hereafter, [it announceth] that We have prepared for them a Penalty Grievous [indeed].
11. The prayer that man should make for good, he maketh for evil; for man is given to hasty [deeds].
12. We have made the Night and the Day as two [of Our] Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.
13. Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.
14. [It will be said to him:] "Read thine [own] record: Sufficient is thy soul this day to make out an account against thee."
15. Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger [to give warning].
16. When We decide to destroy a population, We [first] send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then [it is] We destroy them utterly.
17. How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.
18. If any do wish for the transitory things [of this life], We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.
19. Those who do wish for the [things of] the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable [to Allah].
20. Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed [to anyone].
21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.
22. Take not with Allah another object of worship; or thou [O man!] wilt sit in disgrace and destitution.
23. Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.
24. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."
25. Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again [in true penitence].
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26. And render to the kindred their due rights, as [also] to those in want, and to the wayfarer: But squander not [your wealth] in the manner of a spendthrift.
27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord [himself] ungrateful.
28. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.
29. Make not thy hand tied [like a niggard's] to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.
30. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.
31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

32. Nor come nigh to adultery: for it is a shameful [deed] and an evil, opening the road [to other evils].
33. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority [to demand qisas or to forgive]: but let him not exceed bounds in the matter of taking life; for he is helped [by the Law].
34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil [every] engagement, for [every] engagement will be enquired into [on the Day of Reckoning].
35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
36. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of [feeling in] the heart will be enquired into [on the Day of Reckoning].
37. Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
38. Of all such things the evil is hateful in the sight of thy Lord.
39. These are among the [precepts of] wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
40. Has then your Lord [O Pagans!] preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!
41. We have explained [things] in various [ways] in this Qur'an, in order that they may receive admonition, but it only increases their flight [from the Truth]!
42. Say: If there had been [other] gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!
43. Glory to Him! He is high above all that they say!- Exalted and Great [beyond measure]!
44. The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!
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45. When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:
46. And We put coverings over their hearts [and minds] lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing [from the Truth].
47. We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"
48. See what similes they strike for thee: but they have gone astray, and never can they find a way.
49. They say: "What! when we are reduced to bones and dust, should we really be raised up [to be] a new creation?"
50. Say: "[Nay!] be ye stones or iron,
51. "Or created matter which, in your minds, is hardest [to be raised up],- [Yet shall ye be raised up]!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!
52. "It will be on a Day when He will call you, and ye will answer [His call] with [words of] His praise, and ye will think that ye tarried but a little while!"
53. Say to My servants that they should [only] say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.
54. It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
55. And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more [and other] gifts than on others: and We gave to David [the gift of] the Psalms.

56. Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."
57. Those whom they call upon do desire [for themselves] means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.
58. There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the [eternal] Record.
59. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror [and warning from evil].
60. Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree [mentioned] in the Qur'an: We put terror [and warning] into them, but it only increases their inordinate transgression!
61. Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"
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62. He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"
63. [Allah] said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you [all]- an ample recompense.
64. "Lead to destruction those whom thou canst among them, with thy [seductive] voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.
65. "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.
66. Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.
67. When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away [from Him]. Most ungrateful is man!
68. Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado [with showers of stones] so that ye shall find no one to carry out your affairs for you?
69. Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?
70. We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.
71. One day We shall call together all human beings with their [respective] Imams: those who are given their record in their right hand will read it [with pleasure], and they will not be dealt with unjustly in the least.
72. But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.
73. And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; [in that case], behold! they would certainly have made thee [their] friend!
74. And had We not given thee strength, thou wouldst nearly have inclined to them a little.
75. In that case We should have made thee taste an equal portion [of punishment] in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!
76. Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed [therein] after thee, except for a little while.
77. [This was Our] way with the messengers We sent before thee: thou wilt find no change in Our ways.
78. Establish regular prayers - at the sun's decline till the darkness of the

night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.
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79. And pray in the small watches of the morning: [it would be] an additional prayer [or spiritual profit] for thee: soon will thy Lord raise thee to a Station of Praise and Glory!
80. Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid [me]."
81. And say: "Truth has [now] arrived, and Falsehood perished: for Falsehood is [by its nature] bound to perish."
82. We send down [stage by stage] in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.
83. Yet when We bestow Our favours on man, he turns away and becomes remote on his side [instead of coming to Us], and when evil seizes him he gives himself up to despair!
84. Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."
85. They ask thee concerning the Spirit [of inspiration]. Say: "The Spirit [cometh] by command of my Lord: of knowledge it is only a little that is communicated to you, [O men!]"
86. If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us,-
87. Except for Mercy from thy Lord: for his bounty is to thee [indeed] great.
88. Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.
89. And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse [to receive it] except with ingratitude!
90. They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,
91. "Or [until] thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;
92. "Or thou cause the sky to fall in pieces, as thou sayest [will happen], against us; or thou bring Allah and the angels before [us] face to face:
93. "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- a messenger?"
94. What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man [like us] to be [His] Messenger?"
95. Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."
96. Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees [all things].
97. It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and
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deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.
98. That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up [to be] a new Creation?"
99. See they not that Allah, Who created the heavens and the earth, has power to create the like of them [anew]? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse [to receive it] except with ingratitude.
100. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is [every] niggardly!"

101. To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!
102. Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"
103. So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.
104. And We said thereafter to the Children of Israel, "Dwell securely in the land [of promise]": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.
105. We sent down the [Qur'an] in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn [sinners].
106. [It is] a Qur'an which We have divided [into parts from time to time], in order that thou mightest recite it to men at intervals: We have revealed it by stages.
107. Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,
108. "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"
109. They fall down on their faces in tears, and it increases their [earnest] humility.
110. Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, [it is well]: for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."
111. Say: "Praise be to Allah, who begets no son, and has no partner in [His] dominion: Nor [needs] He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"
SURA 18. Kahf, or the Cave.
1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

2. [He hath made it] Straight [and Clear] in order that He may warn [the godless] of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,
3. Wherein they shall remain for ever:
4. Further, that He may warn those [also] who say, "Allah hath begotten a son":
5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!
6. Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.
7. That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.
8. Verily what is on earth we shall make but as dust and dry soil [without growth or herbage].
9. Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?
10. Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
11. Then We draw [a veil] over their ears, for a number of years, in the Cave, [so that they heard not]:
12. Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!
13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
14. We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!
15. "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear [and convincing] for what they do? Who doth

more wrong than such as invent a falsehood against Allah?
16. "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."
17. Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.
18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.
19. Such [being their state], we raised them up [from sleep], that they might question each other. Said one of them, "How long have ye stayed [here]?" They said, "We have stayed [perhaps] a day, or part of a day." [At length] they [all] said, "Allah [alone] knows best how long ye have stayed here ... Now send ye

then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.
20. "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."
21. Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. [Some] said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."
22. [Some] say they were three, the dog being the fourth among them; [others] say they were five, the dog being the sixth,- doubtfully guessing at the unknown; [yet others] say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their [real case]." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about [the affair of] the Sleepers.
23. Nor say of anything, "I shall be sure to do so and so tomorrow"-
24. Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer [even] than this to the right road."
25. So they stayed in their Cave three hundred years, and [some] add nine [more]
26. Say: "Allah knows best how long they stayed: with Him is [the knowledge of] the secrets of the heavens and the earth: how clearly He sees, how finely He hears [everything]! They have no protector other than Him; nor does He share His Command with any person whatsoever.
27. And recite [and teach] what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.
28. And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.
29. Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject [it]: for the wrong-doers We have prepared a Fire whose [smoke and flames], like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!
30. As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a [single] righteous deed.
31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green

garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!
32. Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.
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33. Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.
34. [Abundant] was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in [my following of] men."
35. He went into his garden in a state [of mind] unjust to his soul: He said, "I deem not that this will ever perish,
36. "Nor do I deem that the Hour [of Judgment] will [ever] come: Even if I am brought back to my Lord, I shall surely find [there] something better in exchange."
37. His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?
38. "But [I think] for my part that He is Allah, My Lord, and none shall I associate with my Lord.
39. "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will [be done]! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,
40. "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts [by way of reckoning] from heaven, making it [but] slippery sand!-
41. "Or the water of the garden will run off underground so that thou wilt never be able to find it."
42. So his fruits [and enjoyment] were encompassed [with ruin], and he remained twisting and turning his hands over what he had spent on his property, which had [now] tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"
43. Nor had he numbers to help him against Allah, nor was he able to deliver himself.
44. There, the [only] protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.
45. Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is [only] Allah who prevails over all things.
46. Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes.
47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.
48. And they will be marshalled before thy Lord in ranks, [with the announcement], "Now have ye come to Us [bare] as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet [Us]!":
49. And the Book [of Deeds] will be placed [before you]; and thou wilt see the sinful in great terror because of what is [recorded] therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but
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takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.
50. Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong- doers!
51. I called them not to witness the creation of the heavens and the earth, nor [even] their own creation: nor is it for helpers such as Me to take as lead [men] astray!

52. One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.
53. And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.
54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.
55. And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that [they ask that] the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?
56. We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!
57. And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the [deeds] which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.
58. But your Lord is Most forgiving, full of Mercy. If He were to call them [at once] to account for what they have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge.
59. Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.
60. Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or [until] I spend years and years in travel."
61. But when they reached the Junction, they forgot [about] their Fish, which took its course through the sea [straight] as in a tunnel.
62. When they had passed on [some distance], Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this [stage of] our journey."
63. He replied: "Sawest thou [what happened] when we betook ourselves to the rock? I did indeed forget [about] the Fish: none but Satan made me forget to tell [you] about it: it took its course through the sea in a marvellous way!"
64. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following [the path they had come].
65. So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the [Higher] Truth which thou hast been taught?"
67. [The other] said: "Verily thou wilt not be able to have patience with me!"
68. "And how canst thou have patience about things about which thy understanding is not complete?"
69. Moses said: "Thou wilt find me, if Allah so will, [truly] patient: nor shall I disobey thee in aught."
70. The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."
71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"
72. He answered: "Did I not tell thee that thou canst have no patience with me?"
73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."
74. Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul [unheard of] thing hast thou done!"
75. He answered: "Did I not tell thee that thou canst have no patience with me?"
76. [Moses] said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received [full] excuse from my side."
77. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a

wall on the point of falling down, but he set it up straight. [Moses] said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"
78. He answered: "This is the parting between me and thee: now will I tell thee the interpretation of [those things] over which thou wast unable to hold patience.
79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.
80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude [to Allah and man].
81. "So we desired that their Lord would give them in exchange [a son] better in purity [of conduct] and closer in affection.
82. "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy [and favour] from thy Lord. I did it not of my own accord. Such is the interpretation of [those things] over which thou wast unable to hold patience."
83. They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."
84. Verily We established his power on earth, and We gave him the ways and the means to all ends.
85. One [such] way he followed,
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86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! [thou hast authority,] either to punish them, or to treat them with kindness."
87. He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of [before].
88. "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."
89. Then followed he [another] way,
90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.
91. [He left them] as they were: We completely understood what was before him.
92. Then followed he [another] way,
93. Until, when he reached [a tract] between two mountains, he found, beneath them, a people who scarcely understood a word.
94. They said: "O Zul-qarnain! the Gog and Magog [People] do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?
95. He said: "[The power] in which my Lord has established me is better [than tribute]: Help me therefore with strength [and labour]: I will erect a strong barrier between you and them:
96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow [with your bellows]" Then, when he had made it [red] as fire, he said: "Bring me, that I may pour over it, molten lead."
97. Thus were they made powerless to scale it or to dig through it.
98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."
99. On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.
100. And We shall present Hell that day for Unbelievers to see, all spread out,-
101. [Unbelievers] whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.
102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for [their] entertainment.
103. Say: "Shall we tell you of those who lose most in respect of their deeds?-
104. "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"
105. They are those who deny the Signs of their Lord and the fact of their

having to meet Him [in the Hereafter]: vain will be their works, nor shall We, on the Day of Judgment, give them any weight.
106. That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.
107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,
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108. Wherein they shall dwell [for aye]: no change will they wish for from them.
109. Say: "If the ocean were ink [wherewith to write out] the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."
110. Say: "I am but a man like yourselves, [but] the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.
SURA 19. Maryam, or Mary
1. Kaf. Ha. Ya. 'Ain. Sad.
2. [This is] a recital of the Mercy of thy Lord to His servant Zakariya.
3. Behold! he cried to his Lord in secret,
4. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!
5. "Now I fear [what] my relatives [and colleagues] [will do] after me: but my wife is barren: so give me an heir as from Thyself,-
6. "[One that] will [truly] represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"
7. [His prayer was answered]: "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."
8. He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
9. He said: "So [it will be] thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
10. [Zakariya] said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."
11. So Zakariya came out to his people from him chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.
12. [To his son came the command]: "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,
13. And piety [for all creatures] as from Us, and purity: He was devout,
14. And kind to his parents, and he was not overbearing or rebellious.
15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life [again]!
16. Relate in the Book [the story of] Mary, when she withdrew from her family to a place in the East.
17. She placed a screen [to screen herself] from them; then We sent her our angel, and he appeared before her as a man in all respects.
18. She said: "I seek refuge from thee to [Allah] Most Gracious: [come not near] if thou dost fear Allah."
19. He said: "Nay, I am only a messenger from thy Lord, [to announce] to thee the gift of a holy son.
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20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"
21. He said: "So [it will be]: Thy Lord saith, 'that is easy for Me: and [We wish] to appoint him as a Sign unto men and a Mercy from Us': It is a matter [so] decreed."
22. So she conceived him, and she retired with him to a remote place.
23. And the pains of childbirth drove her to the trunk of a palm-tree: She cried [in her anguish]: "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"
24. But [a voice] cried to her from beneath the [palm-tree]: "Grieve not! for thy Lord hath provided a rivulet beneath thee;
25. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

26. "So eat and drink and cool [thine] eye. And if thou dost see any man, say, 'I have vowed a fast to [Allah] Most Gracious, and this day will I enter into not talk with any human being'"
27. At length she brought the [babe] to her people, carrying him [in her arms]. They said: "O Mary! truly an amazing thing hast thou brought!
28. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"
29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
30. He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
31. "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
32. "[He] hath made me kind to my mother, and not overbearing or miserable;
33. "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life [again]"!
34. Such [was] Jesus the son of Mary: [it is] a statement of truth, about which they [vainly] dispute.
35. It is not befitting to [the majesty of] Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.
36. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.
37. But the sects differ among themselves: and woe to the unbelievers because of the [coming] Judgment of a Momentous Day!
38. How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!
39. But warn them of the Day of Distress, when the matter will be determined: for [behold,] they are negligent and they do not believe!
40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.
41. [Also mention in the Book [the story of] Abraham: He was a man of Truth, a prophet.

42. Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?
43. "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.
44. "O my father! serve not Satan: for Satan is a rebel against [Allah] Most Gracious.
45. "O my father! I fear lest a Penalty afflict thee from [Allah] Most Gracious, so that thou become to Satan a friend."
46. [The father] replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"
47. Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.
48. "And I will turn away from you [all] and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."
49. When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.
50. And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.
51. Also mention in the Book [the story of] Moses: for he was specially chosen, and he was a messenger [and] a prophet.
52. And we called him from the right side of Mount [Sinai], and made him draw near to Us, for mystic [converse].
53. And, out of Our Mercy, We gave him his brother Aaron, [also] a prophet.
54. Also mention in the Book [the story of] Isma'il: He was [strictly] true to what he promised, and he was a messenger [and] a prophet.
55. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

56. Also mention in the Book the case of Idris: He was a man of truth [and sincerity], [and] a prophet:
57. And We raised him to a lofty station.
58. Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried [in the Ark] with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of [Allah] Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.
59. But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-
60. Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-
61. Gardens of Eternity, those which [Allah] Most Gracious has promised to His servants in the Unseen: for His promise must [necessarily] come to pass.
62. They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

63. Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.
64. [The angels say:] "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-
65. "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"
66. Man says: "What! When I am dead, shall I then be raised up alive?"
67. But does not man call to mind that We created him before out of nothing?
68. So, by thy Lord, without doubt, We shall gather them together, and [also] the Evil Ones [with them]; then shall We bring them forth on their knees round about Hell;
69. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against [Allah] Most Gracious.
70. And certainly We know best those who are most worthy of being burned therein.
71. Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.
72. But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, [humbled] to their knees.
73. When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"
74. But how many [countless] generations before them have we destroyed, who were even better in equipment and in glitter to the eye?
75. Say: "If any men go astray, [Allah] Most Gracious extends [the rope] to them, until, when they see the warning of Allah [being fulfilled] - either in punishment or in [the approach of] the Hour,- they will at length realise who is worst in position, and [who] weakest in forces!
76. "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of [their] eventual return."
77. Hast thou then seen the [sort of] man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"
78. Has he penetrated to the Unseen, or has he taken a contract with [Allah] Most Gracious?
79. Nay! We shall record what he says, and We shall add and add to his punishment.
80. To Us shall return all that he talks of and he shall appear before Us bare and alone.
81. And they have taken [for worship] gods other than Allah, to give them power and glory!
82. Instead, they shall reject their worship, and become adversaries against them.

83. Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?
84. So make no haste against them, for We but count out to them a [limited] number [of days].
85. The day We shall gather the righteous to [Allah] Most Gracious, like a band presented before a king for honours,
86. And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-
87. None shall have the power of intercession, but such a one as has received permission [or promise] from [Allah] Most Gracious.
88. They say: "[Allah] Most Gracious has begotten a son!"
89. Indeed ye have put forth a thing most monstrous!
90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,
91. That they should invoke a son for [Allah] Most Gracious.
92. For it is not consonant with the majesty of [Allah] Most Gracious that He should beget a son.
93. Not one of the beings in the heavens and the earth but must come to [Allah] Most Gracious as a servant.
94. He does take an account of them [all], and hath numbered them [all] exactly.
95. And everyone of them will come to Him singly on the Day of Judgment.
96. On those who believe and work deeds of righteousness, will [Allah] Most Gracious bestow love.
97. So have We made the [Qur'an] easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.
98. But how many [countless] generations before them have We destroyed? Canst thou find a single one of them [now] or hear [so much as] a whisper of them?
SURA 20. Ta Ha
1. Ta-Ha.
2. We have not sent down the Qur'an to thee to be [an occasion] for thy distress,
3. But only as an admonition to those who fear [Allah],-
4. A revelation from Him Who created the earth and the heavens on high.
5. [Allah] Most Gracious is firmly established on the throne [of authority].
6. To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.
7. If thou pronounce the word aloud, [it is no matter]: for verily He knoweth what is secret and what is yet more hidden.
8. Allah! there is no god but He! To Him belong the most Beautiful Names.
9. Has the story of Moses reached thee?
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10. Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
11. But when he came to the fire, a voice was heard: "O Moses!
12. "Verily I am thy Lord! therefore [in My presence] put off thy shoes: thou art in the sacred valley Tuwa.
13. "I have chosen thee: listen, then, to the inspiration [sent to thee].
14. "Verily, I am Allah: There is no god but I: So serve thou Me [only], and establish regular prayer for celebrating My praise.
15. "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.
16. "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..
17. "And what is that in the right hand, O Moses?"
18. He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."
19. [Allah] said, "Throw it, O Moses!"
20. He threw it, and behold! It was a snake, active in motion.
21. [Allah] said, "Seize it, and fear not: We shall return it at once to its former condition"..
22. "Now draw thy hand close to thy side: It shall come forth white [and

shining], without harm [or stain],- as another Sign,-
23. "In order that We may show thee [two] of our Greater Signs.
24. "Go thou to Pharaoh, for he has indeed transgressed all bounds."
25. [Moses] said: "O my Lord! expand me my breast;
26. "Ease my task for me;
27. "And remove the impediment from my speech,
28. "So they may understand what I say:
29. "And give me a Minister from my family,
30. "Aaron, my brother;
31. "Add to my strength through him,
32. "And make him share my task:
33. "That we may celebrate Thy praise without stint,
34. "And remember Thee without stint:
35. "For Thou art He that [ever] regardeth us."
36. [Allah] said: "Granted is thy prayer, O Moses!"
37. "And indeed We conferred a favour on thee another time [before].
38. "Behold! We sent to thy mother, by inspiration, the message:
39. "'Throw [the child] into the chest, and throw [the chest] into the river:
the river will cast him up on the bank, and he will be taken up by one who is an
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enemy to Me and an enemy to him': But I cast [the garment of] love over thee
from Me: and [this] in order that thou mayest be reared under Mine eye.
40. "Behold! thy sister goeth forth and saith, 'shall I show you one who will
nurse and rear the [child]?' So We brought thee back to thy mother, that her eye
might be cooled and she should not grieve. Then thou didst slay a man, but We
saved thee from trouble, and We tried thee in various ways. Then didst thou
tarry a number of years with the people of Midian. Then didst thou come hither
as ordained, O Moses!
41. "And I have prepared thee for Myself [for service]"..
42. "Go, thou and thy brother, with My Signs, and slacken not, either of you, in
keeping Me in remembrance.
43. "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;
44. "But speak to him mildly; perchance he may take warning or fear [Allah]."
45. They [Moses and Aaron] said: "Our Lord! We fear lest he hasten with
insolence against us, or lest he transgress all bounds."
46. He said: "Fear not: for I am with you: I hear and see [everything].
47. "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord:
Send forth, therefore, the Children of Israel with us, and afflict them not:
with a Sign, indeed, have we come from thy Lord! and peace to all who follow
guidance!
48. "'Verily it has been revealed to us that the Penalty [awaits] those who
reject and turn away.'"
49. [When this message was delivered], [Pharaoh] said: "Who, then, O Moses, is
the Lord of you two?"
50. He said: "Our Lord is He Who gave to each [created] thing its form and
nature, and further, gave [it] guidance."
51. [Pharaoh] said: "What then is the condition of previous generations?"
52. He replied: "The knowledge of that is with my Lord, duly recorded: my Lord
never errs, nor forgets,-
53. "He Who has, made for you the earth like a carpet spread out; has enabled
you to go about therein by roads [and channels]; and has sent down water from
the sky." With it have We produced diverse pairs of plants each separate from
the others.
54. Eat [for yourselves] and pasture your cattle: verily, in this are Signs for
men endued with understanding.
55. From the [earth] did We create you, and into it shall We return you, and
from it shall We bring you out once again.
56. And We showed Pharaoh all Our Signs, but he did reject and refuse.
57. He said: "Hast thou come to drive us out of our land with thy magic, O
Moses?
58. "But we can surely produce magic to match thine! So make a tryst between us
and thee, which we shall not fail to keep - neither we nor thou - in a place
where both shall have even chances."

59. Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."
60. So Pharaoh withdrew: He concerted his plan, and then came [back].
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61. Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you [at once] utterly by chastisement: the forger must suffer frustration!"
62. So they disputed, one with another, over their affair, but they kept their talk secret.
63. They said: "These two are certainly [expert] magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.
64. "Therefore concert your plan, and then assemble in [serried] ranks: He wins [all along] today who gains the upper hand."
65. They said: "O Moses! whether wilt thou that thou throw [first] or that we be the first to throw?"
66. He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!
67. So Moses conceived in his mind a [sort of] fear.
68. We said: "Fear not! for thou hast indeed the upper hand:
69. "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, [no matter] where he goes."
70. So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".
71. [Pharaoh] said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palmtrees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"
72. They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree [touching] the life of this world.
73. "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."
74. Verily he who comes to his Lord as a sinner [at Judgment],- for him is Hell: therein shall he neither die nor live.
75. But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-
76. Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves [from evil].
77. We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken [by Pharaoh] and without [any other] fear."
78. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.
79. Pharaoh led his people astray instead of leading them aright.
80. O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount [Sinai], and We sent down to you Manna and quails:
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81. [Saying]: "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!
82. "But, without doubt, I am [also] He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."
83. [When Moses was up on the Mount, Allah said:] "What made thee hasten in advance of thy people, O Moses?"
84. He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."
85. [Allah] said: "We have tested thy people in thy absence: the Samiri has led them astray."

86. So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long [in coming]? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"
87. They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the [whole] people, and we threw them [into the fire], and that was what the Samiri suggested.
88. "Then he brought out [of the fire] before the [people] the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but [Moses] has forgotten!"
89. Could they not see that it could not return them a word [for answer], and that it had no power either to harm them or to do them good?
90. Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is [Allah] Most Gracious; so follow me and obey my command."
91. They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."
92. [Moses] said: "O Aaron! what kept thee back, when thou sawest them going wrong,
93. "From following me? Didst thou then disobey my order?"
94. [Aaron] replied: "O son of my mother! Seize [me] not by my beard nor by [the hair of] my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"
95. [Moses] said: "What then is thy case, O Samiri?"
96. He replied: "I saw what they saw not: so I took a handful [of dust] from the footprint of the Messenger, and threw it [into the calf]: thus did my soul suggest to me."
97. [Moses] said: "Get thee gone! but thy [punishment] in this life will be that thou wilt say, 'touch me not'; and moreover [for a future penalty] thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly [melt] it in a blazing fire and scatter it broadcast in the sea!"
98. But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.
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99. Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.
100. If any do turn away therefrom, verily they will bear a burden on the Day of judgment;
101. They will abide in this [state]: and grievous will the burden be to them on that Day,-
102. The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed [with terror].
103. In whispers will they consult each other: "Yet tarried not longer than ten [Days];
104. We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"
105. They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;
106. "He will leave them as plains smooth and level;
107. "Nothing crooked or curved wilt thou see in their place."
108. On that Day will they follow the Caller [straight]: no crookedness [can they show] him: all sounds shall humble themselves in the Presence of [Allah] Most Gracious: nothing shalt thou hear but the tramp of their feet [as they march].
109. On that Day shall no intercession avail except for those for whom permission has been granted by [Allah] Most Gracious and whose word is acceptable to Him.
110. He knows what [appears to His creatures as] before or after or behind them: but they shall not compass it with their knowledge.
111. [All] faces shall be humbled before [Him] - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity [on his back].

112. But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment [of what is his due].
113. Thus have We sent this down - an Arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance [of Him].
114. High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."
115. We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.
116. When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.
117. Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.
118. "There is therein [enough provision] for thee not to go hungry nor to go naked,
119. "Nor to suffer from thirst, nor from the sun's heat."
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120. But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"
121. In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.
122. But his Lord chose him [for His Grace]: He turned to him, and gave him Guidance.
123. He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.
124. "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."
125. He will say: "O my Lord! why hast Thou raised me up blind, while I had sight [before]?"
126. [Allah] will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."
127. And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.
128. Is it not a warning to such men [to call to mind] how many generations before them We destroyed, in whose haunts they [now] move? Verily, in this are Signs for men endued with understanding.
129. Had it not been for a Word that went forth before from thy Lord, [their punishment] must necessarily have come; but there is a Term appointed [for respite].
130. Therefore be patient with what they say, and celebrate [constantly] the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have [spiritual] joy.
131. Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.
132. Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the [fruit of] the Hereafter is for righteousness.
133. They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?
134. And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."
135. Say: "Each one [of us] is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."

SURA 21. Anbiyaa, or The Prophets

1. Closer and closer to mankind comes their Reckoning: yet they heed not and

they turn away.
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2. Never comes [aught] to them of a renewed Message from their Lord, but they listen to it as in jest,-
3. Their hearts toying as with trifles. The wrong-doers conceal their private counsels, [saying], "Is this [one] more than a man like yourselves? Will ye go to witchcraft with your eyes open?"
4. Say: "My Lord knoweth [every] word [spoken] in the heavens and on earth: He is the One that heareth and knoweth [all things]."
5. "Nay," they say, "[these are] medleys of dream! - Nay, He forged it! - Nay, He is [but] a poet! Let him then bring us a Sign like the ones that were sent to [Prophets] of old!"
6. [As to those] before them, not one of the populations which We destroyed believed: will these believe?
7. Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.
8. Nor did We give them bodies that ate no food, nor were they exempt from death.
9. In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.
10. We have revealed for you [O men!] a book in which is a Message for you: will ye not then understand?
11. How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?
12. Yet, when they felt Our Punishment [coming], behold, they [tried to] flee from it.
13. Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.
14. They said: "Ah! woe to us! We were indeed wrong-doers!"
15. And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.
16. Not for [idle] sport did We create the heavens and the earth and all that is between!
17. If it had been Our wish to take [just] a pastime, We should surely have taken it from the things nearest to Us, if We would do [such a thing]!
18. Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the [false] things ye ascribe [to Us].
19. To Him belong all [creatures] in the heavens and on earth: Even those who are in His [very] Presence are not too proud to serve Him, nor are they [ever] weary [of His service]:
20. They celebrate His praises night and day, nor do they ever flag or intermit.
21. Or have they taken [for worship] gods from the earth who can raise [the dead]?
22. If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: [High is He] above what they attribute to Him!
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23. He cannot be questioned for His acts, but they will be questioned [for theirs].
24. Or have they taken for worship [other] gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.
25. Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.
26. And they say: "[Allah] Most Gracious has begotten offspring." Glory to Him! they are [but] servants raised to honour.
27. They speak not before He speaks, and they act [in all things] by His Command.
28. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His [Glory].
29. If any of them should say, "I am a god besides Him", such a one We should

reward with Hell: thus do We reward those who do wrong.
30. Do not the Unbelievers see that the heavens and the earth were joined together [as one unit of creation], before we clove them asunder? We made from water every living thing. Will they not then believe?
31. And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways [between mountains] for them to pass through: that they may receive Guidance.
32. And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things [point to]!
33. It is He Who created the Night and the Day, and the sun and the moon: all [the celestial bodies] swim along, each in its rounded course.
34. We granted not to any man before thee permanent life [here]: if then thou shouldst die, would they live permanently?
35. Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.
36. When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," [they say], "the one who talks of your gods?" and they blaspheme at the mention of [Allah] Most Gracious!
37. Man is a creature of haste: soon [enough] will I show you My Signs; then ye will not ask Me to hasten them!
38. They say: "When will this promise come to pass, if ye are telling the truth?"
39. If only the Unbelievers knew [the time] when they will not be able to ward off the fire from their faces, nor yet from their backs, and [when] no help can reach them!
40. Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they [then] get respite.
41. Mocked were [many] messenger before thee; But their scoffers were hemmed in by the thing that they mocked.
42. Say: "Who can keep you safe by night and by day from [the Wrath of] [Allah] Most Gracious?" Yet they turn away from the mention of their Lord.

43. Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.
44. Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land [in their control] from its outlying borders? Is it then they who will win?
45. Say, "I do but warn you according to revelation": But the deaf will not hear the call, [even] when they are warned!
46. If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"
47. We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be [no more than] the weight of a mustard seed, We will bring it [to account]: and enough are We to take account.
48. In the past We granted to Moses and Aaron the criterion [for judgment], and a Light and a Message for those who would do right,-
49. Those who fear their Lord in their most secret thoughts, and who hold the Hour [of Judgment] in awe.
50. And this is a blessed Message which We have sent down: will ye then reject it?
51. We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.
52. Behold! he said to his father and his people, "What are these images, to which ye are [so assiduously] devoted?"
53. They said, "We found our fathers worshipping them."
54. He said, "Indeed ye have been in manifest error - ye and your fathers."
55. They said, "Have you brought us the Truth, or are you one of those who jest?"
56. He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them [from nothing]: and I am a witness to this [Truth].
57. "And by Allah, I have a plan for your idols - after ye go away and turn your backs"..

58. So he broke them to pieces, [all] but the biggest of them, that they might turn [and address themselves] to it.
59. They said, "Who has done this to our gods? He must indeed be some man of impiety!"
60. They said, "We heard a youth talk of them: He is called Abraham."
61. They said, "Then bring him before the eyes of the people, that they may bear witness."
62. They said, "Art thou the one that did this with our gods, O Abraham?"
63. He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"
64. So they turned to themselves and said, "Surely ye are the ones in the wrong!"
65. Then were they confounded with shame: [they said], "Thou knowest full well that these [idols] do not speak!"
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66. [Abraham] said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?
67. "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?"..
68. They said, "Burn him and protect your gods, If ye do [anything at all]!"
69. We said, "O Fire! be thou cool, and [a means of] safety for Abraham!"
70. Then they sought a stratagem against him: but We made them the ones that lost most!
71. But We delivered him and [his nephew] Lut [and directed them] to the land which We have blessed for the nations.
72. And We bestowed on him Isaac and, as an additional gift, [a grandson], Jacob, and We made righteous men of every one [of them].
73. And We made them leaders, guiding [men] by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us [and Us only].
74. And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.
75. And We admitted him to Our Mercy: for he was one of the Righteous.
76. [Remember] Noah, when he cried [to Us] aforetime: We listened to his [prayer] and delivered him and his family from great distress.
77. We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them [in the Flood] all together.
78. And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.
79. To Solomon We inspired the [right] understanding of the matter: to each [of them] We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did [all these things].
80. It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?
81. [It was Our power that made] the violent [unruly] wind flow [tamely] for Solomon, to his order, to the land which We had blessed: for We do know all things.
82. And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.
83. And [remember] Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."
84. So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.
85. And [remember] Isma'il, Idris, and Zul-kifl, all [men] of constancy and patience;
86. We admitted them to Our mercy: for they were of the righteous ones.
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87. And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god

but thou: glory to thee: I was indeed wrong!"
88. So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.
89. And [remember] Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors."
90. So We listened to him: and We granted him Yahya: We cured his wife's [Barrenness] for him. These [three] were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.
91. And [remember] her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.
92. Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me [and no other].
93. But [later generations] cut off their affair [of unity], one from another: [yet] will they all return to Us.
94. Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour.
95. But there is a ban on any population which We have destroyed: that they shall not return,
96. Until the Gog and Magog [people] are let through [their barrier], and they swiftly swarm from every hill.
97. Then will the true promise draw nigh [of fulfilment]: then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"
98. Verily ye, [unbelievers], and the [false] gods that ye worship besides Allah, are [but] fuel for Hell! to it will ye [surely] come!
99. If these had been gods, they would not have got there! but each one will abide therein.
100. There, sobbing will be their lot, nor will they there hear [aught else].
101. Those for whom the good [record] from Us has gone before, will be removed far therefrom.
102. Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.
103. The Great Terror will bring them no grief: but the angels will meet them [with mutual greetings]: "This is your Day,- [the Day] that ye were promised."
104. The Day that We roll up the heavens like a scroll rolled up for books [completed],- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.
105. Before this We wrote in the Psalms, after the Message [given to Moses]: My servants the righteous, shall inherit the earth."
106. Verily in this [Qur'an] is a Message for people who would [truly] worship Allah.
107. We sent thee not, but as a Mercy for all creatures.
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108. Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will [in Islam]?"
109. But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.
110. "It is He Who knows what is open in speech and what ye hide [in your hearts].
111. "I know not but that it may be a trial for you, and a grant of [worldly] livelihood [to you] for a time."
112. Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"

SURA 22. Hajj, or The Pilgrimage

1. O mankind! fear your Lord! for the convulsion of the Hour [of Judgment] will be a thing terrible!
2. The Day ye shall see it, every mother giving suck shall forget her sucklingbabe, and every pregnant female shall drop her load [unformed]: thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.
3. And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

4. About the [Evil One] it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.
5. O mankind! if ye have a doubt about the Resurrection, [consider] that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [our power] to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then [foster you] that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known [much], and [further], thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred [to life], it swells, and it puts forth every kind of beautiful growth [in pairs].
6. This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.
7. And verily the Hour will come: there can be no doubt about it, or about [the fact] that Allah will raise up all who are in the graves.
8. Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-
9. [Disdainfully] bending his side, in order to lead [men] astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning [Fire].
10. [It will be said]: "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.
11. There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!
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12. They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed [from the Way]!
13. [Perhaps] they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion [or help]!
14. Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.
15. If any think that Allah will not help him [His Messenger] in this world and the Hereafter, let him stretch out a rope to the ceiling and cut [himself] off: then let him see whether his plan will remove that which enrages [him]!
16. Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!
17. Those who believe [in the Qur'an], those who follow the Jewish [scriptures], and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.
18. Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are [also] such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.
19. These two antagonists dispute with each other about their Lord: But those who deny [their Lord],- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.
20. With it will be scalded what is within their bodies, as well as [their] skins.
21. In addition there will be maces of iron [to punish] them.
22. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and [it will be said], "Taste ye the Penalty of Burning!"
23. Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.
24. For they have been guided [in this life] to the purest of speeches; they have been guided to the Path of Him Who is Worthy of [all] Praise.
25. As to those who have rejected [Allah], and would keep back [men] from the Way of Allah, and from the Sacred Mosque, which We have made [open] to [all] men - equal is the dweller there and the visitor from the country - and any whose

purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.
26. Behold! We gave the site, to Abraham, of the [Sacred] House, [saying]: "Associate not anything [in worship] with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves [therein in prayer].
27. "And proclaim the Pilgrimage among men: they will come to thee on foot and [mounted] on every kind of camel, lean on account of journeys through deep and distant mountain highways;
28. "That they may witness the benefits [provided] for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them [for sacrifice]: then eat ye thereof and feed the distressed ones in want.
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29. "Then let them complete the rites prescribed for them, perform their vows, and [again] circumambulate the Ancient House."
30. Such [is the Pilgrimage]: whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you [for food in Pilgrimage] are cattle, except those mentioned to you [as exception]: but shun the abomination of idols, and shun the word that is false,-
31. Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped [like a bird on its prey] and thrown him into a far-distant place.
32. Such [is his state]: and whoever holds in honour the symbols of Allah, [in the sacrifice of animals], such [honour] should come truly from piety of heart.
33. In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.
34. To every people did We appoint rites [of sacrifice], that they might celebrate the name of Allah over the sustenance He gave them from animals [fit for food]. But your god is One God: submit then your wills to Him [in Islam]: and give thou the good news to those who humble themselves,-
35. To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend [in charity] out of what We have bestowed upon them.
36. The sacrificial camels we have made for you as among the symbols from Allah: in them is [much] good for you: then pronounce the name of Allah over them as they line up [for sacrifice]: when they are down on their sides [after slaughter], eat ye thereof, and feed such as [beg not but] live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.
37. It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.
38. Verily Allah will defend [from ill] those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.
39. To those against whom war is made, permission is given [to fight], because they are wronged;- and verily, Allah is most powerful for their aid;-
40. [They are] those who have been expelled from their homes in defiance of right,- [for no cause] except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his [cause];- for verily Allah is full of Strength, Exalted in Might, [able to enforce His Will].
41. [They are] those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end [and decision] of [all] affairs.
42. If they treat thy [mission] as false, so did the peoples before them [with their prophets],- the People of Noah, and 'Ad and Thamud;
43. Those of Abraham and Lut;
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44. And the Companions of the Madyan People; and Moses was rejected [in the same

way]. But I granted respite to the Unbelievers, and [only] after that did I punish them: but how [terrible] was my rejection [of them]!
45. How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?
46. Do they not travel through the land, so that their hearts [and minds] may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.
47. Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.
48. And to how many populations did I give respite, which were given to wrongdoing? in the end I punished them. To me is the destination [of all].
49. Say: "O men! I am [sent] to you only to give a Clear Warning:
50. "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.
51. "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."
52. Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some [vanity] into his desire: but Allah will cancel anything [vain] that Satan throws in, and Allah will confirm [and establish] His Signs: for Allah is full of Knowledge and Wisdom:
53. That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far [from the Truth]:
54. And that those on whom knowledge has been bestowed may learn that the [Qur'an] is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly [open] to it: for verily Allah is the Guide of those who believe, to the Straight Way.
55. Those who reject Faith will not cease to be in doubt concerning [Revelation] until the Hour [of Judgment] comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.
56. On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.
57. And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.
58. Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.
59. Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.
60. That [is so]. And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out [sins] and forgives [again and again].
61. That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees [all things].

62. That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.
63. Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted [with them].
64. To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.
65. Seest thou not that Allah has made subject to you [men] all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky [rain] from failing on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.
66. It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!
67. To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite [them] to thy Lord: for thou art assuredly on the Right Way.

68. If they do wrangle with thee, say, "Allah knows best what it is ye are doing."
69. "Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."
70. Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.
71. Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have [really] no knowledge: for those that do wrong there is no helper.
72. When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something [far] worse than these Signs? It is the Fire [of Hell]! Allah has promised it to the Unbelievers! and evil is that destination!"
73. O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create [even] a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!
74. No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.
75. Allah chooses messengers from angels and from men for Allah is He Who hears and sees [all things].
76. He knows what is before them and what is behind them: and to Allah go back all questions [for decision].
77. O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.
78. And strive in His cause as ye ought to strive, [with sincerity and under discipline]. He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this [Revelation]; that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer,

give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!

SURA 23. Muminun, or The Believers

1. The believers must [eventually] win through,-
2. Those who humble themselves in their prayers;
3. Who avoid vain talk;
4. Who are active in deeds of charity;
5. Who abstain from sex,
6. Except with those joined to them in the marriage bond, or [the captives] whom their right hands possess,- for [in their case] they are free from blame,
7. But those whose desires exceed those limits are transgressors;-
8. Those who faithfully observe their trusts and their covenants;
9. And who [strictly] guard their prayers;-
10. These will be the heirs,
11. Who will inherit Paradise: they will dwell therein [for ever].
12. Man We did create from a quintessence [of clay];
13. Then We placed him as [a drop of] sperm in a place of rest, firmly fixed;
14. Then We made the sperm into a clot of congealed blood; then of that clot We made a [foetus] lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!
15. After that, at length ye will die
16. Again, on the Day of Judgment, will ye be raised up.
17. And We have made, above you, seven tracts; and We are never unmindful of [our] Creation.
18. And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease].
19. With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat [and have enjoyment],-
20. Also a tree springing out of Mount Sinai, which produces oil, and relish for

those who use it for food.
21. And in cattle [too] ye have an instructive example: from within their bodies We produce [milk] for you to drink; there are, in them, [besides], numerous [other] benefits for you; and of their [meat] ye eat;
22. An on them, as well as in slips, ye side.
23. [Further, We sent a long line of prophets for your instruction]. We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear [Him]?"
24. The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished [to send messengers], He could have sent down angels; never did we hear such a thing [as he says], among our ancestors of old."
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25. [And some said]: "He is only a man possessed: wait [and have patience] with him for a time."
26. [Noah] said: "O my Lord! help me: for that they accuse me of falsehood!"
27. So We inspired him [with this message]: "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned [in the Flood].
28. And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."
29. And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable [us] to disembark."
30. Verily in this there are Signs [for men to understand]; [thus] do We try [men].
31. Then We raised after them another generation.
32. And We sent to them a messenger from among themselves, [saying], "Worship Allah! ye have no other god but Him. Will ye not fear [Him]?"
33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.
34. "If ye obey a man like yourselves, behold, it is certain ye will be lost.
35. "Does he promise that when ye die and become dust and bones, ye shall be brought forth [again]?
36. "Far, very far is that which ye are promised!
37. "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!
38. "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
39. [The prophet] said: "O my Lord! help me: for that they accuse me of falsehood."
40. [Allah] said: "In but a little while, they are sure to be sorry!"
41. Then the Blast overtook them with justice, and We made them as rubbish of dead leaves [floating on the stream of Time]! So away with the people who do wrong!
42. Then We raised after them other generations.
43. No people can hasten their term, nor can they delay [it].
44. Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other [in punishment]: We made them as a tale [that is told]: So away with a people that will not believe!
45. Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,
46. To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.
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47. They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
48. So they accused them of falsehood, and they became of those who were

destroyed.
49. And We gave Moses the Book, in order that they might receive guidance.
50. And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
51. O ye messengers! enjoy [all] things good and pure, and work righteousness: for I am well-acquainted with [all] that ye do.
52. And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me [and no other].
53. But people have cut off their affair [of unity], between them, into sects: each party rejoices in that which is with itself.
54. But leave them in their confused ignorance for a time.
55. Do they think that because We have granted them abundance of wealth and sons,
56. We would hasten them on in every good? Nay, they do not understand.
57. Verily those who live in awe for fear of their Lord;
58. Those who believe in the Signs of their Lord;
59. Those who join not [in worship] partners with their Lord;
60. And those who dispense their charity with their hearts full of fear, because they will return to their Lord;-
61. It is these who hasten in every good work, and these who are foremost in them.
62. On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
63. But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will [continue] to do,-
64. Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!
65. [It will be said]: "Groan not in supplication this day: for ye shall certainly not be helped by Us.
66. "My Signs used to be rehearsed to you, but ye used to turn back on your heels-
67. "In arrogance: talking nonsense about the [Qur'an], like one telling fables by night."
68. Do they not ponder over the Word [of Allah], or has anything [new] come to them that did not come to their fathers of old?
69. Or do they not recognise their Messenger, that they deny him?
70. Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.
71. If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption!
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Nay, We have sent them their admonition, but they turn away from their admonition.
72. Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
73. But verily thou callest them to the Straight Way;
74. And verily those who believe not in the Hereafter are deviating from that Way.
75. If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
76. We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat [Him]!-
77. Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!
78. It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give!
79. And He has multiplied you through the earth, and to Him shall ye be gathered back.
80. It is He Who gives life and death, and to Him [is due] the alternation of Night and Day: will ye not then understand?
81. On the contrary they say things similar to what the ancients said.
82. They say: "What! when we die and become dust and bones, could we really be

raised up again?
83. "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"
84. Say: "To whom belong the earth and all beings therein? [say] if ye know!"
85. They will say, "To Allah!" say: "Yet will ye not receive admonition?"
86. Say: "Who is the Lord of the seven heavens, and the Lord of the Throne [of Glory] Supreme?"
87. They will say, "[They belong] to Allah." Say: "Will ye not then be filled with awe?"
88. Say: "Who is it in whose hands is the governance of all things,- who protects [all], but is not protected [of any]? [say] if ye know."
89. They will say, "[It belongs] to Allah." Say: "Then how are ye deluded?"
90. We have sent them the Truth: but they indeed practise falsehood!
91. No son did Allah beget, nor is there any god along with Him: [if there were many gods], behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! [He is free] from the [sort of] things they attribute to Him!
92. He knows what is hidden and what is open: too high is He for the partners they attribute to Him!
93. Say: "O my Lord! if Thou wilt show me [in my lifetime] that which they are warned against,-
94. "Then, O my Lord! put me not amongst the people who do wrong!"
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95. And We are certainly able to show thee [in fulfilment] that against which they are warned.
96. Repel evil with that which is best: We are well acquainted with the things they say.
97. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.
98. "And I seek refuge with Thee O my Lord! lest they should come near me."
99. [In Falsehood will they be] Until, when death comes to one of them, he says: "O my Lord! send me back [to life],-
100. "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.
101. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!
102. Then those whose balance [of good deeds] is heavy,- they will attain salvation:
103. But those whose balance is light, will be those who have lost their souls, in Hell will they abide.
104. The Fire will burn their faces, and they will therein grin, with their lips displaced.
105. "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"
106. They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!
107. "Our Lord! bring us out of this: if ever we return [to Evil], then shall we be wrong-doers indeed!"
108. He will say: "Be ye driven into it [with ignominy]! And speak ye not to Me!
109. "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"
110. "But ye treated them with ridicule, so much so that [ridicule of] them made you forget My Message while ye were laughing at them!
111. "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."
112. He will say: "What number of years did ye stay on earth?"
113. They will say: "We stayed a day or part of a day: but ask those who keep account."
114. He will say: "Ye stayed not but a little,- if ye had only known!
115. "Did ye then think that We had created you in jest, and that ye would not be brought back to Us [for account]?"

116. Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!
117. If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!
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118. So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"
SURA 24. Nur, or Light
1. A Sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.
2. The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.
3. Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.
4. And those who launch a charge against chaste women, and produce not four witnesses [to support their allegations],- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-
5. Unless they repent thereafter and mend [their conduct]; for Allah is Oft-Forgiving, Most Merciful.
6. And for those who launch a charge against their spouses, and have [in support] no evidence but their own,- their solitary evidence [can be received] if they bear witness four times [with an oath] by Allah that they are solemnly telling the truth;
7. And the fifth [oath] [should be] that they solemnly invoke the curse of Allah on themselves if they tell a lie.
8. But it would avert the punishment from the wife, if she bears witness four times [with an oath] By Allah, that [her husband] is telling a lie;
9. And the fifth [oath] should be that she solemnly invokes the wrath of Allah on herself if [her accuser] is telling the truth.
10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- [Ye would be ruined indeed].
11. Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them [will come the punishment] of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.
12. Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This [charge] is an obvious lie"?
13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, [stand forth] themselves as liars!
14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.
15. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.
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16. And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"
17. Allah doth admonish you, that ye may never repeat such [conduct], if ye are [true] Believers.
18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
19. Those who love [to see] scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.
20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, [ye would be ruined indeed].

21. O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will [but] command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows [all things].
22. Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.
23. Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,-
24. On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.
25. On that Day Allah will pay them back [all] their just dues, and they will realise that Allah is the [very] Truth, that makes all things manifest.
26. Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.
27. O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed [what is seemly].
28. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.
29. It is no fault on your part to enter houses not used for living in, which serve some [other] use for you: And Allah has knowledge of what ye reveal and what ye conceal.
30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.
31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what [must ordinarily] appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, 172
or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.
32. Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.
33. Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing [to enable them to earn their freedom for a certain sum], give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful [to them],
34. We have already sent down to you verses making things clear, an illustration from [the story of] people who passed away before you, and an admonition for those who fear [Allah].
35. Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.
36. [Lit is such a Light] in houses, which Allah hath permitted to be raised to

honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, [again and again],-
37. By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their [only] fear is for the Day when hearts and eyes will be transformed [in a world wholly new],-
38. That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.
39. But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah [ever] with him, and Allah will pay him his account: and Allah is swift in taking account.
40. Or [the Unbelievers' state] is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by [dark] clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!
41. Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds [of the air] with wings outspread? Each one knows its own [mode of] prayer and praise. And Allah knows well all that they do.
42. Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal [of all].
43. Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses [of clouds]

wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.
44. It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!
45. And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.
46. We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.
47. They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not [really] Believers.
48. When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline [to come].
49. But if the right is on their side, they come to him with all submission.
50. Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.
51. The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.
52. It is such as obey Allah and His Messenger, and fear Allah and do right, that will win [in the end],
53. They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave [their homes]. Say: "Swear ye not; Obedience is [more] reasonable; verily, Allah is well acquainted with all that ye do."
54. Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear [Message].
55. Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance [of power], as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change [their state], after the fear in which they [lived], to one of security and peace: 'They will worship Me [alone] and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

56. So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.
57. Never think thou that the Unbelievers are going to frustrate [Allah's Plan] on earth: their abode is the Fire,- and it is indeed an evil refuge!
58. O ye who believe! let those whom your right hands possess, and the [children] among you who have not come of age ask your permission [before they come to your presence], on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.
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59. But when the children among you come of age, let them [also] ask for permission, as do those senior to them [in age]: Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.
60. Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their [outer] garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.
61. It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.
62. Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft- Forgiving, Most Merciful.
63. Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.
64. Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.
SURA 25. Furqan, or The Criterion
1. Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;-
2. He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.
3. Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.
4. But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.
5. And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."
6. Say: "The [Qur'an] was sent down by Him who knows the mystery [that is] in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."
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7. And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?
8. "Or [Why] has not a treasure been bestowed on him, or why has he [not] a

garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."
9. See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!
10. Blessed is He who, if that were His will, could give thee better [things] than those,- Gardens beneath which rivers flow; and He could give thee palaces [secure to dwell in].
11. Nay they deny the hour [of the judgment to come]: but We have prepared a blazing fire for such as deny the hour:
12. When it sees them from a place far off, they will hear its fury and its ranging sigh.
13. And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then!
14. "This day plead not for a single destruction: plead for destruction oftrepeated!"
15. Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal [of attainment].
16. "For them there will be therein all that they wish for: they will dwell [there] for aye: A promise to be prayed for from thy Lord."
17. The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"
18. They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things [in life], until they forgot the Message: for they were a people [worthless and] lost."
19. [Allah will say]: "Now have they proved you liars in what ye say: so ye cannot avert [your penalty] nor [get] help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.
20. And the messengers whom We sent before thee were all [men] who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees [all things].
21. Such as fear not the meeting with Us [for Judgment] say: "Why are not the angels sent down to us, or [why] do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!
22. The Day they see the angels,- no joy will there be to the sinners that Day: The [angels] will say: "There is a barrier forbidden [to you] altogether!"
23. And We shall turn to whatever deeds they did [in this life], and We shall make such deeds as floating dust scattered about.
24. The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.
25. The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending [in ranks],-

26. That Day, the dominion as of right and truth, shall be [wholly] for [Allah] Most Merciful: it will be a Day of dire difficulty for the Misbelievers.
27. The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a [straight] path with the Messenger!
28. "Ah! woe is me! Would that I had never taken such a one for a friend!
29. "He did lead me astray from the Message [of Allah] after it had come to me! Ah! the Evil One is but a traitor to man!"
30. Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."
31. Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.
32. Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus [is it revealed], that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.
33. And no question do they bring to thee but We reveal to thee the truth and the best explanation [thereof].
34. Those who will be gathered to Hell [prone] on their faces,- they will be in an evil plight, and, as to Path, most astray.
35. [Before this,] We sent Moses The Book, and appointed his brother Aaron with him as minister;

36. And We command: "Go ye both, to the people who have rejected our Signs:" And those [people] We destroyed with utter destruction.
37. And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for [all] wrongdoers a grievous Penalty;-
38. As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.
39. To each one We set forth Parables and examples; and each one We broke to utter annihilation [for their sins].
40. And the [Unbelievers] must indeed have passed by the town on which was rained a shower of evil: did they not then see it [with their own eyes]? But they fear not the Resurrection.
41. When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"
42. "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!
43. Seest thou such a one as taketh for his god his own passion [or impulse]? Couldst thou be a disposer of affairs for him?
44. Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.
45. Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;
46. Then We draw it in towards Ourselves,- a contraction by easy stages.

47. And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day [as it were] a Resurrection.
48. And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-
49. That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.
50. And We have distributed the [water] amongst them, in order that they may celebrate [our] praises, but most men are averse [to aught] but [rank] ingratitude.
51. Had it been Our Will, We could have sent a warner to every centre of population.
52. Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the [Qur'an].
53. It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.
54. It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power [over all things].
55. Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper [of Evil], against his own Lord!
56. But thee We only sent to give glad tidings and admonition.
57. Say: "No reward do I ask of you for it but this: that each one who will may take a [straight] Path to his Lord."
58. And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants;-
59. He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne [of Authority]: Allah Most Gracious: ask thou, then, about Him of any acquainted [with such things].
60. When it is said to them, "Prostrate to [Allah] Most Gracious!", they say, "And what is [Allah] Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight [from the Truth].
61. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;
62. And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.
63. And the servants of [Allah] Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

64. Those who spend the night in adoration of their Lord prostrate and standing;
65. Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-
66. "Evil indeed is it as an abode, and as a place to rest in";
67. Those who, when they spend, are not extravagant and not niggardly, but hold a just [balance] between those [extremes];
68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this [not only] meets punishment.
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69. [But] the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-
70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,
71. And whoever repents and does good has truly turned to Allah with an [acceptable] conversion;-
72. Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable [avoidance];
73. Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;
74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us [the grace] to lead the righteous."
75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,
76. Dwelling therein;- how beautiful an abode and place of rest!
77. Say [to the Rejecters]: "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected [Him], and soon will come the inevitable [punishment]!"

SURA 26. Shuaraa, or The Poets

1. Ta. Sin. Mim.
2. These are verses of the Book that makes [things] clear.
3. It may be thou frettest thy soul with grief, that they do not become Believers.
4. If [such] were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility.
5. But there comes not to them a newly-revealed Message from [Allah] Most Gracious, but they turn away therefrom.
6. They have indeed rejected [the Message]: so they will know soon [enough] the truth of what they mocked at!
7. Do they not look at the earth,- how many noble things of all kinds We have produced therein?
8. Verily, in this is a Sign: but most of them do not believe.
9. And verily, thy Lord is He, the Exalted in Might, Most Merciful.
10. Behold, thy Lord called Moses: "Go to the people of iniquity,-
11. "The people of the Pharaoh: will they not fear Allah?"
12. He said: "O my Lord! I do fear that they will charge me with falsehood:
13. "My breast will be straitened. And my speech may not go [smoothly]: so send unto Aaron.
14. "And [further], they have a charge of crime against me; and I fear they may slay me."
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15. Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen [to your call].
16. "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;
17. "'Send thou with us the Children of Israel.'"
18. [Pharaoh] said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?
19. "And thou didst a deed of thine which [thou knowest] thou didst, and thou art an ungrateful [wretch]!"
20. Moses said: "I did it then, when I was in error.

21. "So I fled from you [all] when I feared you; but my Lord has [since] invested me with judgment [and wisdom] and appointed me as one of the messengers.
22. "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"
23. Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"
24. [Moses] said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."
25. [Pharaoh] said to those around: "Did ye not listen [to what he says]?"
26. [Moses] said: "Your Lord and the Lord of your fathers from the beginning!"
27. [Pharaoh] said: "Truly your messenger who has been sent to you is a veritable madman!"
28. [Moses] said: "Lord of the East and the West, and all between! if ye only had sense!"
29. [Pharaoh] said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"
30. [Moses] said: "Even if I showed you something clear [and] convincing?"
31. [Pharaoh] said: "Show it then, if thou tellest the truth!"
32. So [Moses] threw his rod, and behold, it was a serpent, plain [for all to see]!
33. And he drew out his hand, and behold, it was white to all beholders!
34. [Pharaoh] said to the Chiefs around him: "This is indeed a sorcerer wellversed:
35. "His plan is to get you out of your land by his sorcery; then what is it ye counsel?"
36. They said: "Keep him and his brother in suspense [for a while], and dispatch to the Cities heralds to collect-
37. "And bring up to thee all [our] sorcerers well-versed."
38. So the sorcerers were got together for the appointment of a day well- known,
39. And the people were told: "Are ye [now] assembled?-
40. "That we may follow the sorcerers [in religion] if they win?"
41. So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a [suitable] reward if we win?
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42. He said: "Yea, [and more],- for ye shall in that case be [raised to posts] nearest [to my person]."
43. Moses said to them: "Throw ye - that which ye are about to throw!"
44. So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"
45. Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!
46. Then did the sorcerers fall down, prostrate in adoration,
47. Saying: "We believe in the Lord of the Worlds,
48. "The Lord of Moses and Aaron."
49. Said [Pharaoh]: "Believe ye in Him before I give you permission? surely he is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"
50. They said: "No matter! for us, we shall but return to our Lord!
51. "Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"
52. By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."
53. Then Pharaoh sent heralds to [all] the Cities,
54. [Saying]: "These [Israelites] are but a small band,
55. "And they are raging furiously against us;
56. "But we are a multitude amply fore-warned."
57. So We expelled them from gardens, springs,
58. Treasures, and every kind of honourable position;
59. Thus it was, but We made the Children of Israel inheritors of such things.
60. So they pursued them at sunrise.
61. And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."
62. [Moses] said: "By no means! my Lord is with me! Soon will He guide me!"

63. Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.
64. And We made the other party approach thither.
65. We delivered Moses and all who were with him;
66. But We drowned the others.
67. Verily in this is a Sign: but most of them do not believe.
68. And verily thy Lord is He, the Exalted in Might, Most Merciful.
69. And rehearse to them [something of] Abraham's story.
70. Behold, he said to his father and his people: "What worship ye?"
71. They said: "We worship idols, and we remain constantly in attendance on them."
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72. He said: "Do they listen to you when ye call [on them]?"
73. "Or do you good or harm?"
74. They said: "Nay, but we found our fathers doing thus [what we do]."
75. He said: "Do ye then see whom ye have been worshipping,-
76. "Ye and your fathers before you?-
77. "For they are enemies to me; not so the Lord and Cherisher of the Worlds;
78. "Who created me, and it is He Who guides me;
79. "Who gives me food and drink,
80. "And when I am ill, it is He Who cures me;
81. "Who will cause me to die, and then to life [again];
82. "And who, I hope, will forgive me my faults on the day of Judgment.
83. "O my Lord! bestow wisdom on me, and join me with the righteous;
84. "Grant me honourable mention on the tongue of truth among the latest [generations];
85. "Make me one of the inheritors of the Garden of Bliss;
86. "Forgive my father, for that he is among those astray;
87. "And let me not be in disgrace on the Day when [men] will be raised up;-
88. "The Day whereon neither wealth nor sons will avail,
89. "But only he [will prosper] that brings to Allah a sound heart;
90. "To the righteous, the Garden will be brought near,
91. "And to those straying in Evil, the Fire will be placed in full view;
92. "And it shall be said to them: 'Where are the [gods] ye worshipped-
93. "'Besides Allah? Can they help you or help themselves?'
94. "Then they will be thrown headlong into the [Fire],- they and those straying in Evil,
95. "And the whole hosts of Iblis together.
96. "They will say there in their mutual bickerings:
97. "'By Allah, we were truly in an error manifest,
98. "'When we held you as equals with the Lord of the Worlds;
99. "'And our seducers were only those who were steeped in guilt.
100. "'Now, then, we have none to intercede [for us],
101. "'Nor a single friend to feel [for us].
102. "'Now if we only had a chance of return we shall truly be of those who believe!'"
103. Verily in this is a Sign but most of them do not believe.
104. And verily thy Lord is He, the Exalted in Might, Most Merciful.
105. The people of Noah rejected the messengers.
106. Behold, their brother Noah said to them: "Will ye not fear [Allah]?
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107. "I am to you a messenger worthy of all trust:
108. "So fear Allah, and obey me.
109. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:
110. "So fear Allah, and obey me."
111. They said: "Shall we believe in thee when it is the meanest that follow thee?"
112. He said: "And what do I know as to what they do?
113. "Their account is only with my Lord, if ye could [but] understand.
114. "I am not one to drive away those who believe.
115. "I am sent only to warn plainly in public."
116. They said: "If thou desist not, O Noah! thou shalt be stoned [to death]."

117. He said: "O my Lord! truly my people have rejected me.
118. "Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."
119. So We delivered him and those with him, in the Ark filled [with all creatures].
120. Thereafter We drowned those who remained behind.
121. Verily in this is a Sign: but most of them do not believe.
122. And verily thy Lord is He, the Exalted in Might, Most Merciful.
123. The 'Ad [people] rejected the messengers.
124. Behold, their brother Hud said to them: "Will ye not fear [Allah]?
125. "I am to you a messenger worthy of all trust:
126. "So fear Allah and obey me.
127. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
128. "Do ye build a landmark on every high place to amuse yourselves?
129. "And do ye get for yourselves fine buildings in the hope of living therein [for ever]?
130. "And when ye exert your strong hand, do ye do it like men of absolute power?
131. "Now fear Allah, and obey me.
132. "Yea, fear Him Who has bestowed on you freely all that ye know.
133. "Freely has He bestowed on you cattle and sons,-
134. "And Gardens and Springs.
135. "Truly I fear for you the Penalty of a Great Day."
136. They said: "It is the same to us whether thou admonish us or be not among [our] admonishers!
137. "This is no other than a customary device of the ancients,
138. "And we are not the ones to receive Pains and Penalties!"
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139. So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.
140. And verily thy Lord is He, the Exalted in Might, Most Merciful.
141. The Thamud [people] rejected the messengers.
142. Behold, their brother Salih said to them: "Will you not fear [Allah]?
143. "I am to you a messenger worthy of all trust.
144. "So fear Allah, and obey me.
145. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
146. "Will ye be left secure, in [the enjoyment of] all that ye have here?-
147. "Gardens and Springs,
148. "And corn-fields and date-palms with spathes near breaking [with the weight of fruit]?
149. "And ye carve houses out of [rocky] mountains with great skill.
150. "But fear Allah and obey me;
151. "And follow not the bidding of those who are extravagant,-
152. "Who make mischief in the land, and mend not [their ways]."
153. They said: "Thou art only one of those bewitched!
154. "Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"
155. He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, [severally] on a day appointed.
156. "Touch her not with harm, lest the Penalty of a Great Day seize you."
157. But they ham-strung her: then did they become full of regrets.
158. But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.
159. And verily thy Lord is He, the Exalted in Might, Most Merciful.
160. The people of Lut rejected the messengers.
161. Behold, their brother Lut said to them: "Will ye not fear [Allah]?
162. "I am to you a messenger worthy of all trust.
163. "So fear Allah and obey me.
164. "No reward do I ask of you for it: my reward is only from the lord of the Worlds.
165. "Of all the creatures in the world, will ye approach males,

166. "And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing [all limits]!"
167. They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"
168. He said: "I do detest your doings."
169. "O my Lord! deliver me and my family from such things as they do!"
170. So We delivered him and his family,- all
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171. Except an old woman who lingered behind.
172. But the rest We destroyed utterly.
173. We rained down on them a shower [of brimstone]: and evil was the shower on those who were admonished [but heeded not]!
174. Verily in this is a Sign: but most of them do not believe.
175. And verily thy Lord is He, the Exalted in Might Most Merciful.
176. The Companions of the Wood rejected the messengers.
177. Behold, Shu'aib said to them: "Will ye not fear [Allah]?
178. "I am to you a messenger worthy of all trust.
179. "So fear Allah and obey me.
180. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
181. "Give just measure, and cause no loss [to others by fraud].
182. "And weigh with scales true and upright.
183. "And withhold not things justly due to men, nor do evil in the land, working mischief.
184. "And fear Him Who created you and [who created] the generations before [you]"
185. They said: "Thou art only one of those bewitched!
186. "Thou art no more than a mortal like us, and indeed we think thou art a liar!
187. "Now cause a piece of the sky to fall on us, if thou art truthful!"
188. He said: "My Lord knows best what ye do."
189. But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.
190. Verily in that is a Sign: but most of them do not believe.
191. And verily thy Lord is He, the Exalted in Might, Most Merciful.
192. Verily this is a Revelation from the Lord of the Worlds:
193. With it came down the spirit of Faith and Truth-
194. To thy heart and mind, that thou mayest admonish.
195. In the perspicuous Arabic tongue.
196. Without doubt it is [announced] in the mystic Books of former peoples.
197. Is it not a Sign to them that the Learned of the Children of Israel knew it [as true]?
198. Had We revealed it to any of the non-Arabs,
199. And had he recited it to them, they would not have believed in it.
200. Thus have We caused it to enter the hearts of the sinners.
201. They will not believe in it until they see the grievous Penalty;
202. But the [Penalty] will come to them of a sudden, while they perceive it not;
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203. Then they will say: "Shall we be respited?"
204. Do they then ask for Our Penalty to be hastened on?
205. Seest thou? If We do let them enjoy [this life] for a few years,
206. Yet there comes to them at length the [Punishment] which they were promised!
207. It will profit them not that they enjoyed [this life]!
208. Never did We destroy a population, but had its warners -
209. By way of reminder; and We never are unjust.
210. No evil ones have brought down this [Revelation]:
211. It would neither suit them nor would they be able [to produce it].
212. Indeed they have been removed far from even [a chance of] hearing it.
213. So call not on any other god with Allah, or thou wilt be among those under the Penalty.
214. And admonish thy nearest kinsmen,
215. And lower thy wing to the Believers who follow thee.

216. Then if they disobey thee, say: "I am free [of responsibility] for what ye do!"
217. And put thy trust on the Exalted in Might, the Merciful,-
218. Who seeth thee standing forth [in prayer],
219. And thy movements among those who prostrate themselves,
220. For it is He Who heareth and knoweth all things.
221. Shall I inform you, [O people!], on whom it is that the evil ones descend?
222. They descend on every lying, wicked person,
223. [Into whose ears] they pour hearsay vanities, and most of them are liars.
224. And the Poets,- It is those straying in Evil, who follow them:
225. Seest thou not that they wander distracted in every valley?-
226. And that they say what they practise not?-
227. Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

SURA 27. Naml, or the Ants

1. These are verses of the Qur'an,-a book that makes [things] clear;
2. A guide: and glad tidings for the believers,-
3. Those who establish regular prayers and give in regular charity, and also have [full] assurance of the hereafter.
4. As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.

5. Such are they for whom a grievous Penalty is [waiting]; and in the Hereafter theirs will be the greatest loss.
6. As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.
7. Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warn yourselves.
8. But when he came to the [fire], a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.
9. "O Moses! verily, I am Allah, the exalted in might, the wise!...
10. "Now do thou throw thy rod!" But when he saw it moving [of its own accord]as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" [it was said], "Fear not: truly, in My presence, those called as messengers have no fear,-
11. "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.
12. "Now put thy hand into thy bosom, and it will come forth white without stain [or harm]: [these are] among the nine Signs [thou wilt take] to Pharaoh and his people: for they are a people rebellious in transgression."
13. But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"
14. And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!
15. We gave [in the past] knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"
16. And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed [a little] of all things: this is indeed Grace manifest [from Allah.]"
17. And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks.
18. At length, when they came to a [lowly] valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you [under foot] without knowing it."
19. So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."
20. And he took a muster of the Birds; and he said: "Why is it I see not the

Hoopoe? Or is he among the absentees?
21. "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason [for absence]."
22. But the Hoopoe tarried not far: he [came up and] said: "I have compassed [territory] which thou hast not compassed, and I have come to thee from Saba with tidings true.
23. "I found [there] a woman ruling over them and provided with every requisite; and she has a magnificent throne.
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24. "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,-
25. "[Kept them away from the Path], that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.
26. "Allah!- there is no god but He!- Lord of the Throne Supreme!"
27. [Solomon] said: "Soon shall we see whether thou hast told the truth or lied!
28. "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and [wait to] see what answer they return"...
29. [The queen] said: "Ye chiefs! here is delivered to me - a letter worthy of respect.
30. "It is from Solomon, and is [as follows]: 'In the name of Allah, Most Gracious, Most Merciful:
31. "'Be ye not arrogant against me, but come to me in submission [to the true Religion].'"
32. She said: "Ye chiefs! advise me in [this] my affair: no affair have I decided except in your presence."
33. They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."
34. She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave.
35. "But I am going to send him a present, and [wait] to see with what [answer] return [my] ambassadors."
36. Now when [the embassy] came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!
37. "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled [indeed]."
38. He said [to his own men]: "Ye chiefs! which of you can bring me her throne before they come to me in submission?"
39. Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."
40. Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when [Solomon] saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is [a gain] for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!"
41. He said: "Transform her throne out of all recognition by her: let us see whether she is guided [to the truth] or is one of those who receive no guidance."
42. So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah [in Islam]."
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43. And he diverted her from the worship of others besides Allah: for she was [sprung] of a people that had no faith.
44. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she [tucked up her skirts], uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do [now] submit [in Islam], with Solomon, to the Lord of the Worlds."

45. We sent [aforetime], to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.
46. He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.
47. They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."
48. There were in the city nine men of a family, who made mischief in the land, and would not reform.
49. They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir [when he seeks vengeance]: 'We were not present at the slaughter of his people, and we are positively telling the truth.'"
50. They plotted and planned, but We too planned, even while they perceived it not.
51. Then see what was the end of their plot!- this, that We destroyed them and their people, all [of them].
52. Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge.
53. And We saved those who believed and practised righteousness.
54. [We also sent] Lut [as a messenger]: behold, He said to his people, "Do ye do what is shameful though ye see [its iniquity]?
55. Would ye really approach men in your lusts rather than women? Nay, ye are a people [grossly] ignorant!
56. But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"
57. But We saved him and his family, except his wife; her We destined to be of those who lagged behind.
58. And We rained down on them a shower [of brimstone]: and evil was the shower on those who were admonished [but heeded not]!
59. Say: Praise be to Allah, and Peace on his servants whom He has chosen [for his Message]. [Who] is better?- Allah or the false gods they associate [with Him]?
60. Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. [Can there be another] god besides Allah? Nay, they are a people who swerve from justice.
61. Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of
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flowing water? [can there be another] god besides Allah? Nay, most of them know not.
62. Or, Who listens to the [soul] distressed when it calls on Him, and Who relieves its suffering, and makes you [mankind] inheritors of the earth? [Can there be another] god besides Allah? Little it is that ye heed!
63. Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? [Can there be another] god besides Allah?- High is Allah above what they associate with Him!
64. Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? [Can there be another] god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"
65. Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up [for Judgment].
66. Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!
67. The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised [from the dead]?
68. "It is true we were promised this,- we and our fathers before [us]: these are nothing but tales of the ancients."
69. Say: "Go ye through the earth and see what has been the end of those guilty [of sin]."

70. But grieve not over them, nor distress thyself because of their plots.
71. They also say: "When will this promise [come to pass]? [Say] if ye are truthful."
72. Say: "It may be that some of the events which ye wish to hasten on may be [close] in your pursuit!"
73. But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.
74. And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.
75. Nor is there aught of the unseen, in heaven or earth, but is [recorded] in a clear record.
76. Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.
77. And it certainly is a Guide and a Mercy to those who believe.
78. Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.
79. So put thy trust in Allah: for thou art on [the path of] manifest Truth.
80. Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, [especially] when they turn back in retreat.
81. Nor canst thou be a guide to the blind, [to prevent them] from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.
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82. And when the Word is fulfilled against them [the unjust], we shall produce from the earth a beast to [face] them: He will speak to them, for that mankind did not believe with assurance in Our Signs.
83. One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-
84. Until, when they come [before the Judgment-seat], [Allah] will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"
85. And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak [in plea].
86. See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!
87. And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please [to exempt]: and all shall come to His [Presence] as beings conscious of their lowliness.
88. Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: [such is] the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.
89. If any do good, good will [accrue] to them therefrom; and they will be secure from terror that Day.
90. And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"
91. For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom [belong] all things: and I am commanded to be of those who bow in Islam to Allah's Will,-
92. And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".
93. And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.

SURA 28. Qasas, or Narration

1. Ta. Sin. Mim.
2. These are Verses of the Book that makes [things] clear.
3. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.
4. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.
5. And We wished to be Gracious to those who were being depressed in the land, to make them leaders [in Faith] and make them heirs,

6. To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.
7. So We sent this inspiration to the mother of Moses: "Suckle [thy child], but when thou hast fears about him, cast him into the river, but fear not nor
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grieve: for We shall restore him to thee, and We shall make him one of Our messengers."
8. Then the people of Pharaoh picked him up [from the river]: [It was intended] that [Moses] should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and [all] their hosts were men of sin.
9. The wife of Pharaoh said: "[Here is] joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not [what they were doing]!
10. But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his [case], had We not strengthened her heart [with faith], so that she might remain a [firm] believer.
11. And she said to the sister of [Moses], "Follow him" so she [the sister] watched him in the character of a stranger. And they knew not.
12. And we ordained that he refused suck at first, until [His sister came up and] said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...
13. Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.
14. When he reached full age, and was firmly established [in life], We bestowed on him wisdom and knowledge: for thus do We reward those who do good.
15. And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil [Satan]: for he is an enemy that manifestly misleads!"
16. He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So [Allah] forgave him: for He is the Oft-Forgiving, Most Merciful.
17. He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"
18. So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help [again]. Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"
19. Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"
20. And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."
21. He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."
22. Then, when he turned his face towards [the land of] Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."
23. And when he arrived at the watering [place] in Madyan, he found there a group of men watering [their flocks], and besides them he found two women who were keeping back [their flocks]. He said: "What is the matter with you?" They
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said: "We cannot water [our flocks] until the shepherds take back [their flocks]: And our father is a very old man."
24. So he watered [their flocks] for them; then he turned back to the shade, and said: "O my Lord! truly am I in [desperate] need of any good that Thou dost send me!"
25. Afterwards one of the [damsels] came [back] to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered [our flocks] for us." So when he came to him and narrated the story, he said: "Fear

thou not: [well] hast thou escaped from unjust people."
26. Said one of the [damsels]: "O my [dear] father! engage him on wages: truly the best of men for thee to employ is the [man] who is strong and trusty"....
27. He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be [grace] from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."
28. He said: "Be that [the agreement] between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."
29. Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."
30. But when he came to the [fire], a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds....
31. "Now do thou throw thy rod!" but when he saw it moving [of its own accord] as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" [It was said], "Draw near, and fear not: for thou art of those who are secure.
32. "Move thy hand into thy bosom, and it will come forth white without stain [or harm], and draw thy hand close to thy side [to guard] against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."
33. He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.
34. "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm [and strengthen] me: for I fear that they may accuse me of falsehood."
35. He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."
36. When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"
37. Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."
38. Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a [kiln to bake bricks] out of clay, and build me a lofty
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palace, that I may mount up to the god of Moses: but as far as I am concerned, I think [Moses] is a liar!"
39. And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!
40. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!
41. And we made them [but] leaders inviting to the Fire; and on the Day of Judgment no help shall they find.
42. in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed [and despised].
43. We did reveal to Moses the Book after We had destroyed the earlier generations, [to give] Insight to men, and guidance and Mercy, that they might receive admonition.
44. Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness [of those events].
45. But We raised up [new] generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers [with inspiration].
46. Nor wast thou at the side of [the Mountain of] Tur when we called [to Moses]. Yet [art thou sent] as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.

47. If [We had] not [sent thee to the Quraish],- in case a calamity should seize them for [the deeds] that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us a messenger? We should then have followed Thy Signs and been amongst those who believe!"
48. But [now], when the Truth has come to them from Ourselves, they say, "Why are not [Signs] sent to him, like those which were sent to Moses?" Do they not then reject [the Signs] which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all [such things]!"
49. Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! [do], if ye are truthful!"
50. But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.
51. Now have We caused the Word to reach them themselves, in order that they may receive admonition.
52. Those to whom We sent the Book before this,- they do believe in this [revelation]:
53. And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims [bowing to Allah's Will] from before this.
54. Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend [in charity] out of what We have given them.
55. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

56. It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.
57. They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.
58. And how many populations We destroyed, which exulted in their life [of ease and plenty]! now those habitations of theirs, after them, are deserted,- All but a [miserable] few! and We are their heirs!
59. Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.
60. The [material] things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?
61. Are [these two] alike?- one to whom We have made a goodly promise, and who is going to reach its [fulfilment], and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up [for punishment]?
62. That Day [Allah] will call to them, and say "Where are my 'partners'?- whom ye imagined [to be such]?"
63. Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves [from them] in Thy presence: it was not us they worshipped."
64. It will be said [to them]: "Call upon your 'partners' [for help]" :they will call upon them, but they will not listen to them; and they will see the Penalty [before them]; [how they will wish] 'if only they had been open to guidance!'
65. That Day [Allah] will call to them, and say: "What was the answer ye gave to the messengers?"
66. Then the [whole] story that Day will seem obscure to them [like light to the blind] and they will not be able [even] to question each other.
67. But any that [in this life] had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.
68. Thy Lord does create and choose as He pleases: no choice have they [in the matter]: Glory to Allah! and far is He above the partners they ascribe [to Him]!
69. And thy Lord knows all that their hearts conceal and all that they reveal.

70. And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye [all] be brought back.
71. Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?
72. Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?
73. It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace;- and in order that ye may be grateful.

74. The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined [to be such]?"
75. And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah [alone], and the [lies] which they invented will leave them in lurch.
76. Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult [in riches].
77. "But seek, with the [wealth] which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not [occasions for] mischief in the land: for Allah loves not those who do mischief."
78. He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, [whole] generations,- which were superior to him in strength and greater in the amount [of riches] they had collected? but the wicked are not called[immediately] to account for their sins.
79. So he went forth among his people in the [pride of his worldly] glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"
80. But those who had been granted [true] knowledge said: "Alas for you! The reward of Allah [in the Hereafter] is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere [in good]."
81. Then We caused the earth to swallow up him and his house; and he had not [the least little] party to help him against Allah, nor could he defend himself.
82. And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."
83. That Home of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the end is [best] for the righteous.
84. If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished [to the extent] of their deeds.
85. Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."
86. And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject [Allah's Message].
87. And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite [men] to thy Lord, and be not of the company of those who join gods with Allah.
88. And call not, besides Allah, on another god. There is no god but He. Everything [that exists] will perish except His own Face. To Him belongs the Command, and to Him will ye [all] be brought back.

SURA 29. Ankabut, or the Spider
1. A. L. M.

2. Do men think that they will be left alone on saying, "We believe", and that they will not be tested?
3. We did test those before them, and Allah will certainly know those who are true from those who are false.
4. Do those who practise evil think that they will get the better of Us? Evil is their judgment!
5. For those whose hopes are in the meeting with Allah [in the Hereafter, let them strive]; for the term [appointed] by Allah is surely coming and He hears and knows [all things].
6. And if any strive [with might and main], they do so for their own souls: for Allah is free of all needs from all creation.
7. Those who believe and work righteous deeds,- from them shall We blot out all evil [that may be] in them, and We shall reward them according to the best of their deeds.
8. We have enjoined on man kindness to parents: but if they [either of them] strive [to force] thee to join with Me [in worship] anything of which thou hast no knowledge, obey them not. Ye have [all] to return to me, and I will tell you [the truth] of all that ye did.
9. And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous.
10. Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in [the cause of] Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes [to thee] from thy Lord, they are sure to say, "We have [always] been with you!" Does not Allah know best all that is in the hearts of all creation?
11. And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.
12. And the Unbelievers say to those who believe: "Follow our path, and we will bear [the consequences] of your faults." Never in the least will they bear their faults: in fact they are liars!
13. They will bear their own burdens, and [other] burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.
14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they [persisted in] sin.
15. But We saved him and the companions of the Ark, and We made the [Ark] a Sign for all peoples!
16. And [We also saved] Abraham: behold, he said to his people, "Serve Allah and fear Him: that will be best for you- If ye understand!
17. "For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.
18. "And if ye reject [the Message], so did generations before you: and the duty of the messenger is only to preach publicly [and clearly]."
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19. See they not how Allah originates creation, then repeats it: truly that is easy for Allah.
20. Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.
21. "He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.
22. "Not on earth nor in heaven will ye be able [fleeing] to frustrate [his Plan], nor have ye, besides Allah, any protector or helper."
23. Those who reject the Signs of Allah and the Meeting with Him [in the Hereafter],- it is they who shall despair of My Mercy: it is they who will [suffer] a most grievous Penalty.
24. So naught was the answer of [Abraham's] people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe.
25. And he said: "For you, ye have taken [for worship] idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help."

26. But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."
27. And We gave [Abraham] Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter [of the company] of the Righteous.
28. And [remember] Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation [ever] committed before you.
29. "Do ye indeed approach men, and cut off the highway?- and practise wickedness [even] in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."
30. He said: "O my Lord! help Thou me against people who do mischief!"
31. When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are [addicted to] crime."
32. He said: "But there is Lut there." They said: "Well do we know who is there : we will certainly save him and his following,- except his wife: she is of those who lag behind!"
33. And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless [to protect] them: but they said: "Fear thou not, nor grieve: we are [here] to save thee and thy following, except thy wife: she is of those who lag behind.
34. "For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."
35. And We have left thereof an evident Sign, for any people who [care to] understand.
36. To the Madyan [people] [We sent] their brother Shu'aib. Then he said: "O my people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."

37. But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.
38. [Remember also] the 'Ad and the Thamud [people]: clearly will appear to you from [the traces] of their buildings [their fate]: the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.
39. [Remember also] Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach [Us].
40. Each one of them We seized for his crime: of them, against some We sent a violent tornado [with showers of stones]; some were caught by a [mighty] Blast; some We caused the earth to swallow up; and some We drowned [in the waters]: It was not Allah Who injured [or oppressed] them:" They injured [and oppressed] their own souls.
41. The parable of those who take protectors other than Allah is that of the spider, who builds [to itself] a house; but truly the flimsiest of houses is the spider's house;- if they but knew.
42. Verily Allah doth know of [every thing] whatever that they call upon besides Him: and He is Exalted [in power], Wise.
43. And such are the Parables We set forth for mankind, but only those understand them who have knowledge.
44. Allah created the heavens and the earth in true [proportions]: verily in that is a Sign for those who believe.
45. Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest [thing in life] without doubt. And Allah knows the [deeds] that ye do.
46. And dispute ye not with the People of the Book, except with means better [than mere disputation], unless it be with those of them who inflict wrong [and injury]: but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow [in Islam]."
47. And thus [it is] that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these [pagan Arabs]: and none but

Unbelievers reject our signs.
48. And thou wast not [able] to recite a Book before this [Book came], nor art thou [able] to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.
49. Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.
50. Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."
51. And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.
52. Say: "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish [in the end].
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53. They ask thee to hasten on the Punishment [for them]: had it not been for a term [of respite] appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!
54. They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!-
55. On the Day that the Punishment shall cover them from above them and from below them, and [a Voice] shall say: "Taste ye [the fruits] of your deeds!"
56. O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - [and Me alone]!
57. Every soul shall have a taste of death in the end to Us shall ye be brought back.
58. But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do [good]!-
59. Those who persevere in patience, and put their trust, in their Lord and Cherisher.
60. How many are the creatures that carry not their own sustenance? It is Allah who feeds [both] them and you: for He hears and knows [all things].
61. If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon [to his Law], they will certainly reply, "Allah". How are they then deluded away [from the truth]?
62. Allah enlarges the sustenance [which He gives] to whichever of His servants He pleases; and He [similarly] grants by [strict] measure, [as He pleases]: for Allah has full knowledge of all things.
63. And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allah!" Say, "Praise be to Allah!" But most of them understand not.
64. What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.
65. Now, if they embark on a boat, they call on Allah, making their devotion sincerely [and exclusively] to Him; but when He has delivered them safely to [dry] land, behold, they give a share [of their worship to others]!-
66. Disdaining ungratefully Our gifts, and giving themselves up to [worldly] enjoyment! But soon will they know.
67. Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah?
68. And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?
69. And those who strive in Our [cause],- We will certainly guide them to our Paths: For verily Allah is with those who do right.
SURA 30. Rum, or The Roman Empire
1. Alif, Lam, Mim.
2. The Roman Empire has been defeated200
3. In a land close by; but they, [even] after [this] defeat of theirs, will soon be victorious-
4. Within a few years. With Allah is the Decision, in the past and in the

Future: on that Day shall the Believers rejoice-
5. With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.
6. [It is] the promise of Allah. Never does Allah depart from His promise: but most men understand not.
7. They know but the outer [things] in the life of this world: but of the End of things they are heedless.
8. Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord [at the Resurrection]!
9. Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear [Signs]. [Which they rejected, to their own destruction]: It was not Allah Who wronged them, but they wronged their own souls.
10. In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.
11. It is Allah Who begins [the process of] creation; then repeats it; then shall ye be brought back to Him.
12. On the Day that the Hour will be established, the guilty will be struck dumb with despair.
13. No intercessor will they have among their "Partners" and they will [themselves] reject their "Partners".
14. On the Day that the Hour will be established,- that Day shall [all men] be sorted out.
15. Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.
16. And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.
17. So [give] glory to Allah, when ye reach eventide and when ye rise in the morning;
18. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.
19. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out [from the dead].
20. Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered [far and wide]!
21. And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your [hearts]: verily in that are Signs for those who reflect.
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22. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.
23. And among His Signs is the sleep that ye take by night and by day, and the quest that ye [make for livelihood] out of His Bounty: verily in that are signs for those who hearken.
24. And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.
25. And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye [straightway] come forth.
26. To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.
27. It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of] in the heavens and the earth: for He is Exalted in Might, full of wisdom.
28. He does propound to you a similitude from your own [experience]: do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do

we explain the Signs in detail to a people that understand.
29. Nay, the wrong-doers [merely] follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.
30. So set thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not.
31. Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-
32. Those who split up their Religion, and become [mere] Sects,- each party rejoicing in that which is with itself!
33. When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-
34. [As if] to show their ingratitude for the [favours] We have bestowed on them! Then enjoy [your brief day]; but soon will ye know [your folly].
35. Or have We sent down authority to them, which points out to them the things to which they pay part-worship?
36. When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their [own] hands have sent forth, behold, they are in despair!
37. See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.
38. So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.
39. That which ye lay out for increase through the property of [other] people, will have no increase with Allah: but that which ye lay out for charity, seeking

the Countenance of Allah, [will increase]: it is these who will get a recompense multiplied.
40. It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your [false] "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute [to him]!
41. Mischief has appeared on land and sea because of [the meed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].
42. Say: "Travel through the earth and see what was the end of those before [you]: Most of them worshipped others besides Allah."
43. But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided [in two].
44. Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch [of repose] for themselves [in heaven]:
45. That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.
46. Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His [Grace and] Mercy,- that the ships may sail [majestically] by His Command and that ye may seek of His Bounty: in order that ye may be grateful.
47. We did indeed send, before thee, messengers to their [respective] peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.
48. It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-
49. Even though, before they received [the rain] - just before this - they were dumb with despair!
50. Then contemplate [O man!] the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.

51. And if We [but] send a Wind from which they see [their tilth] turn yellow,- behold, they become, thereafter, Ungrateful [Unbelievers]!
52. So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.
53. Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit [their wills in Islam].
54. It is Allah Who created you in a state of [helpless] weakness, then gave [you] strength after weakness, then, after strength, gave [you weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.
55. On the Day that the Hour [of Reckoning] will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!
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56. But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"
57. So on that Day no excuse of theirs will avail the transgressors, nor will they be invited [then] to seek grace [by repentance].
58. verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."
59. Thus does Allah seal up the hearts of those who understand not.
60. So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have [themselves] no certainty of faith.
SURA 31. Luqman (the Wise)
1. Alif, Lam, Mim.
2. These are Verses of the Wise Book,-
3. A Guide and a Mercy to the Doers of Good,-
4. Those who establish regular Prayer, and give regular Charity, and have [in their hearts] the assurance of the Hereafter.
5. These are on [true] guidance from their Lord: and these are the ones who will prosper.
6. But there are, among men, those who purchase idle tales, without knowledge [or meaning], to mislead [men] from the Path of Allah and throw ridicule [on the Path]: for such there will be a Humiliating Penalty.
7. When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.
8. For those who believe and work righteous deeds, there will be Gardens of Bliss,-
9. To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.
10. He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.
11. Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.
12. we bestowed [in the past] Wisdom on Luqman: "Show [thy] gratitude to Allah." Any who is [so] grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.
13. Behold, Luqman said to his son by way of instruction: "O my son! join not in worship [others] with Allah: for false worship is indeed the highest wrongdoing."
14. And We have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: [hear the command], "Show gratitude to Me and to thy parents: to Me is [thy final] Goal.
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15. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice [and consideration], and follow the way of those who turn to me [in love]: in the end the return of you all is to Me, and I will tell you the truth [and meaning] of all that ye did."

16. "O my son!" [said Luqman], "If there be [but] the weight of a mustard-seed and it were [hidden] in a rock, or [anywhere] in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, [and] is wellacquainted
[with them].
17. "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness [of purpose] in [the conduct of] affairs.
18. "And swell not thy cheek [for pride] at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.
19. "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."
20. Do ye not see that Allah has subjected to your [use] all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, [both] seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!
21. When they are told to follow the [Revelation] that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers [following]. "What! even if it is Satan beckoning them to the Penalty of the [Blazing] Fire?
22. Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of [all] affairs.
23. But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in [men's] hearts.
24. We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.
25. If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.
26. To Allah belong all things in heaven and earth: verily Allah is He [that is] free of all wants, worthy of all praise.
27. And if all the trees on earth were pens and the ocean [were ink], with seven oceans behind it to add to its [supply], yet would not the words of Allah be exhausted [in the writing]: for Allah is Exalted in Power, full of Wisdom.
28. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees [all things].
29. Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon [to his Law], each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?
30. That is because Allah is the [only] Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.
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31. Seest thou not that the ships sail through the ocean by the Grace of Allah?- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.
32. When a wave covers them like the canopy [of clouds], they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between [right and wrong]. But none reject Our Signs except only a perfidious ungrateful [wretch]!
33. O mankind! do your duty to your Lord, and fear [the coming of] a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.
34. Verily the knowledge of the Hour is with Allah [alone]. It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted [with all things].
SURA 32. Sajda, or Adoration
1. Alif, Lam, Mim.

2. [This is] the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.
3. Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.
4. It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne [of Authority]: ye have none, besides Him, to protect or intercede [for you]: will ye not then receive admonition?
5. He rules [all] affairs from the heavens to the earth: in the end will [all affairs] go up to Him, on a Day, the space whereof will be [as] a thousand years of your reckoning.
6. Such is He, the Knower of all things, hidden and open, the Exalted [in power], the Merciful;-
7. He Who has made everything which He has created most good: He began the creation of man with [nothing more than] clay,
8. And made his progeny from a quintessence of the nature of a fluid despised:
9. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you [the faculties of] hearing and sight and feeling [and understanding]: little thanks do ye give!
10. And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.
11. Say: "The Angel of Death, put in charge of you, will [duly] take your souls: then shall ye be brought back to your Lord."
12. If only thou couldst see when the guilty ones will bend low their heads before their Lord, [saying:] "Our Lord! We have seen and we have heard: Now then send us back [to the world]: we will work righteousness: for we do indeed [now] believe."
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13. If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."
14. "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your [evil] deeds!"
15. Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they [ever] puffed up with pride.
16. Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend [in charity] out of the sustenance which We have bestowed on them.
17. Now no person knows what delights of the eye are kept hidden [in reserve] for them - as a reward for their [good] deeds.
18. Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.
19. For those who believe and do righteous deeds are Gardens as hospitable homes, for their [good] deeds.
20. As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced There into, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."
21. And indeed We will make them taste of the Penalty of this [life] prior to the supreme Penalty, in order that they may [repent and] return.
22. And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact [due] Retribution.
23. We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching [thee]: and We made it a guide to the Children of Israel.
24. And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.
25. Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ [among themselves]
26. Does it not teach them a lesson, how many generations We destroyed before

them, in whose dwellings they [now] go to and fro? Verily in that are Signs: Do they not then listen?
27. And do they not see that We do drive rain to parched soil [bare of herbage], and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
28. They say: "When will this decision be, if ye are telling the truth?"
29. Say: "On the Day of Decision, no profit will it be to Unbelievers if they [then] believe! nor will they be granted a respite."
30. So turn away from them, and wait: they too are waiting.

SURA 33. Ahzab, or The Confederates
1. O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.
2. But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with [all] that ye do.
3. And put thy trust in Allah, and enough is Allah as a disposer of affairs.
4. Allah has not made for any man two hearts in his [one] body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is [only] your [manner of] speech by your mouths. But Allah tells [you] the Truth, and He shows the [right] Way.
5. Call them by [the names of] their fathers: that is juster in the sight of Allah. But if ye know not their father's [names, call them] your Brothers in faith, or your friends. But there is no blame on you if ye make a mistake therein: [what counts is] the intention of your hearts: and Allah is Oft-Returning, Most Merciful.
6. The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than [the Brotherhood of] Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree [of Allah].
7. And remember We took from the prophets their covenant: As [We did] from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:
8. That [Allah] may question the [custodians] of Truth concerning the Truth they [were charged with]: And He has prepared for the Unbelievers a grievous Penalty.
9. O ye who believe! Remember the Grace of Allah, [bestowed] on you, when there came down on you hosts [to overwhelm you]: But We sent against them a hurricane and forces that ye saw not: but Allah sees [clearly] all that ye do.
10. Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various [vain] thoughts about Allah!
11. In that situation were the Believers tried: they were shaken as by a tremendous shaking.
12. And behold! The Hypocrites and those in whose hearts is a disease [even] say: "Allah and His Messenger promised us nothing but delusion!"
13. Behold! A party among them said: "Ye men of Yathrib! ye cannot stand [the attack]! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.
14. And if an entry had been effected to them from the sides of the [city], and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!
15. And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must [surely] be answered for.
16. Say: "Running away will not profit you if ye are running away from death or slaughter; and even if [ye do escape], no more than a brief [respite] will ye be allowed to enjoy!"

17. Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.
18. Verily Allah knows those among you who keep back [men] and those who say to their brethren, "Come along to us", but come not to the fight except for just a

little while.
19. Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like [those of] one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.
20. They think that the Confederates have not withdrawn; and if the Confederates should come [again], they would wish they were in the deserts [wandering] among the Bedouins, and seeking news about you [from a safe distance]; and if they were in your midst, they would fight but little.
21. Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.
22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.
23. Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow [to the extreme], and some [still] wait: but they have never changed [their determination] in the least:
24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.
25. And Allah turned back the Unbelievers for [all] their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.
26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. [So that] some ye slew, and some ye made prisoners.
27. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented [before]. And Allah has power over all things.
28. O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.
29. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.
30. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.
31. But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.
32. O Consorts of the Prophet! Ye are not like any of the [other] women: if ye do fear [Allah], be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech [that is] just.

33. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.
34. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted [with them].
35. For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast [and deny themselves], for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.
36. It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.
37. Behold! Thou didst say to one who had received the grace of Allah and thy

favour: "Retain thou [in wedlock] thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved [his marriage] with her, with the necessary [formality], We joined her in marriage to thee: in order that [in future] there may be no difficulty to the Believers in [the matter of] marriage with the wives of their adopted sons, when the latter have dissolved with the necessary [formality] [their marriage] with them. And Allah's command must be fulfilled.
38. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice [approved] of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.
39. [It is the practice of those] who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call [men] to account.
40. Muhammad is not the father of any of your men, but [he is] the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.
41. O ye who believe! Celebrate the praises of Allah, and do this often;
42. And glorify Him morning and evening.
43. He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.
44. Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.
45. O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-
46. And as one who invites to Allah's [grace] by His leave, and as a lamp spreading light.
47. Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.
48. And obey not [the behests] of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.
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49. O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.
50. O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated [from Makka] with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers [at large]; We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft- Forgiving, Most Merciful.
51. Thou mayest defer [the turn of] any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose [turn] thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows [all] that is in your hearts: and Allah is All-Knowing, Most Forbearing.
52. It is not lawful for thee [to marry more] women after this, nor to change them for [other] wives, even though their beauty attract thee, except any thy right hand should possess [as handmaidens]: and Allah doth watch over all things.
53. O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, [and then] not [so early as] to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such [behaviour] annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed [to tell you] the truth. And when ye ask [his ladies] for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

54. Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.
55. There is no blame [on these ladies if they appear] before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the [slaves] whom their right hands possess. And, [ladies], fear Allah; for Allah is Witness to all things.
56. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.
57. Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.
58. And those who annoy believing men and women undeservedly, bear [on themselves] a calumny and a glaring sin.
59. O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons [when abroad]: that is most convenient, that they should be known [as such] and not molested. And Allah is Oft-Forgiving, Most Merciful.
60. Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:
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61. They shall have a curse on them: whenever they are found, they shall be seized and slain [without mercy].
62. [Such was] the practice [approved] of Allah among those who lived aforetime: No change wilt thou find in the practice [approved] of Allah.
63. Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah [alone]": and what will make thee understand?- perchance the Hour is nigh!
64. Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-
65. To dwell therein for ever: no protector will they find, nor helper.
66. The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"
67. And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the [right] Path.
68. "Our Lord! Give them double Penalty and curse them with a very great Curse!"
69. O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the [calumnies] they had uttered: and he was honourable in Allah's sight.
70. O ye who believe! Fear Allah, and [always] say a word directed to the Right:
71. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.
72. We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-
73. [With the result] that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

SURA 34. Saba, or the City of Saba

1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.
2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.
3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:
4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."
5. But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

6. And those to whom knowledge has come see that the [Revelation] sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted [in might], Worthy of all praise.
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7. The Unbelievers say [in ridicule]: "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall [then be raised] in a New Creation?
8. "Has he invented a falsehood against Allah, or has a spirit [seized] him?"- Nay, it is those who believe not in the Hereafter, that are in [real] Penalty, and in farthest error.
9. See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah [in repentance].
10. We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds [also]! And We made the iron soft for him;-
11. [Commanding], "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see [clearly] all that ye do."
12. And to Solomon [We made] the Wind [obedient]: Its early morning [stride] was a month's [journey], and its evening [stride] was a month's [journey]; and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.
13. They worked for him as he desired, [making] arches, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places]: "Work ye, sons of David, with thanks! but few of My servants are grateful!"
14. Then, when We decreed [Solomon's] death, nothing showed them his death except a little worm of the earth, which kept [slowly] gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty [of their Task].
15. There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance [provided] by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!
16. But they turned away [from Allah], and We sent against them the Flood [released] from the dams, and We converted their two garden [rows] into "gardens" producing bitter fruit, and tamarisks, and some few [stunted] Lotetrees.
17. That was the Requital We gave them because they ungratefully rejected Faith: and never do We give [such] requital except to such as are ungrateful rejecters.
18. Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."
19. But they said: "Our Lord! Place longer distances between our journeystages": but they wronged themselves [therein]. At length We made them as a tale [that is told], and We dispersed them all in scattered fragments. Verily in this are Signs for every [soul that is] patiently constant and grateful.
20. And on them did Satan prove true his idea, and they followed him, all but a party that believed.
21. But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.
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22. Say: "Call upon other [gods] whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No [sort of] share have they therein, nor is any of them a helper to Allah.
23. "No intercession can avail in His Presence, except for those for whom He has granted permission. So far [is this the case] that, when terror is removed from their hearts [at the Day of Judgment, then] will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."
24. Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"

25. Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."
26. Say: "Our Lord will gather us together and will in the end decide the matter between us [and you] in truth and justice: and He is the one to decide, the One Who knows all."
27. Say: "Show me those whom ye have joined with Him as partners: by no means [can ye]. Nay, He is Allah, the Exalted in Power, the Wise."
28. We have not sent thee but as a universal [Messenger] to men, giving them glad tidings, and warning them [against sin], but most men understand not.
29. They say: "When will this promise [come to pass] if ye are telling the truth?"
30. Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
31. The Unbelievers say: "We shall neither believe in this scripture nor in [any] that [came] before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word [of blame] on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"
32. The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.
33. Those who had been despised will say to the arrogant ones: "Nay! it was a plot [of yours] by day and by night: Behold! Ye [constantly] ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare [their] repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their [ill] Deeds.
34. Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the [Message] with which ye have been sent."
35. They said: "We have more in wealth and in sons, and we cannot be punished."
36. Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."
37. It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they [reside] in the dwellings on high!
38. Those who strive against Our Signs, to frustrate them, will be given over into Punishment.
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39. Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least [in His cause] but He replaces it: for He is the Best of those who grant Sustenance.
40. One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"
341. They will say, "Glory to Thee! our [tie] is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."
42. So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"
43. When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the [worship] which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"
44. But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.
45. And their predecessors rejected [the Truth]; these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how [terrible] was My rejection [of them]!
46. Say: "I do admonish you on one point: that ye do stand up before Allah,- [It may be] in pairs, or [it may be] singly,- and reflect [within yourselves]: your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty."
47. Say: "No reward do I ask of you: it is [all] in your interest: my reward is only due from Allah: And He is witness to all things."

48. Say: "Verily my Lord doth cast the [mantle of] Truth [over His servants],-
He that has full knowledge of [all] that is hidden."
49. Say: "The Truth has arrived, and Falsehood neither creates anything new, nor
restores anything."
50. Say: "If I am astray, I only stray to the loss of my own soul: but if I
receive guidance, it is because of the inspiration of my Lord to me: it is He
Who hears all things, and is [ever] near."
51. If thou couldst but see when they will quake with terror; but then there
will be no escape [for them], and they will be seized from a position [quite]
near.
52. And they will say, "We do believe [now] in the [Truth]"; but how could they
receive [Faith] from a position [so far off,-
53. Seeing that they did reject Faith [entirely] before, and that they
[continually] cast [slanders] on the unseen from a position far off?
54. And between them and their desires, is placed a barrier, as was done in the
past with their partisans: for they were indeed in suspicious [disquieting]
doubt.
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SURA 35. Fatir, or The Originator of Creation; or
Malaika, or The Angels
1. Praise be to Allah, Who created [out of nothing] the heavens and the earth,
Who made the angels, messengers with wings,- two, or three, or four [pairs]: He
adds to Creation as He pleases: for Allah has power over all things.
2. What Allah out of his Mercy doth bestow on mankind there is none can
withhold: what He doth withhold, there is none can grant, apart from Him: and He
is the Exalted in Power, full of Wisdom.
3. O men! Call to mind the grace of Allah unto you! is there a creator, other
than Allah, to give you sustenance from heaven or earth? There is no god but He:
how then are ye deluded away from the Truth?
4. And if they reject thee, so were messengers rejected before thee: to Allah
back for decision all affairs.
5. O men! Certainly the promise of Allah is true. Let not then this present life
deceive you, nor let the Chief Deceiver deceive you about Allah.
6. Verily Satan is an enemy to you: so treat him as an enemy. He only invites
his adherents, that they may become Companions of the Blazing Fire.
7. For those who reject Allah, is a terrible Penalty: but for those who believe
and work righteous deeds, is Forgiveness, and a magnificent Reward.
8. Is he, then, to whom the evil of his conduct is made alluring, so that he
looks upon it as good, [equal to one who is rightly guided]? For Allah leaves to
stray whom He wills, and guides whom He wills. So let not thy soul go out in
[vainly] sighing after them: for Allah knows well all that they do!
9. It is Allah Who sends forth the Winds, so that they raise up the Clouds, and
We drive them to a land that is dead, and revive the earth therewith after its
death: even so [will be] the Resurrection!
10. If any do seek for glory and power,- to Allah belong all glory and power. To
Him mount up [all] Words of Purity: It is He Who exalts each Deed of
Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible;
and the plotting of such will be void [of result].
11. And Allah did create you from dust; then from a sperm-drop; then He made you
in pairs. And no female conceives, or lays down [her load], but with His
knowledge. Nor is a man long-lived granted length of days, nor is a part cut off
from his life, but is in a Decree [ordained]. All this is easy to Allah.
12. Nor are the two bodies of flowing water alike,- the one palatable, sweet,
and pleasant to drink, and the other, salt and bitter. Yet from each [kind of
water] do ye eat flesh fresh and tender, and ye extract ornaments to wear; and
thou seest the ships therein that plough the waves, that ye may seek [thus] of
the Bounty of Allah that ye may be grateful.
13. He merges Night into Day, and he merges Day into Night, and he has subjected
the sun and the moon [to his Law]: each one runs its course for a term
appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom
ye invoke besides Him have not the least power.
14. If ye invoke them, they will not listen to your call, and if they were to
listen, they cannot answer your [prayer]. On the Day of Judgment they will

reject your "Partnership". and none, [O man!] can tell thee [the Truth] like the One Who is acquainted with all things.
15. O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.
16. If He so pleased, He could blot you out and bring in a New Creation.
17. Nor is that [at all] difficult for Allah.
18. Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to [bear] his load. Not the least portion of it can be carried [by the other]. Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination [of all] is to Allah.
19. The blind and the seeing are not alike;
20. Nor are the depths of Darkness and the Light;
21. Nor are the [chilly] shade and the [genial] heat of the sun:
22. Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are [buried] in graves.
23. Thou art no other than a warner.
24. Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them [in the past].
25. And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
26. In the end did I punish those who rejected Faith: and how [terrible] was My rejection [of them]!
27. Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.
28. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.
29. Those who rehearse the Book of Allah, establish regular Prayer, and spend [in Charity] out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:
30. For He will pay them their meed, nay, He will give them [even] more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate [service].
31. That which We have revealed to thee of the Book is the Truth,- confirming what was [revealed] before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.
32. Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.
33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.

34. And they will say: "Praise be to Allah, Who has removed from us [all] sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate [service]:
35. "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."
36. But those who reject [Allah] - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!
37. Therein will they cry aloud [for assistance]: "Our Lord! Bring us out: we shall work righteousness, not the [deeds] we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and [moreover] the warner came to you. So taste ye [the fruits of your deeds]: for the wrongdoers there is no helper."
38. Verily Allah knows [all] the hidden things of the heavens and the earth: verily He has full knowledge of all that is in [men's] hearts.

39. He it is That has made you inheritors in the earth: if, then, any do reject [Allah], their rejection [works] against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to [their own] undoing.
40. Say: "Have ye seen [these] 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the [wide] earth. Or have they a share in the heavens? Or have We given them a Book from which they [can derive] clear [evidence]?- Nay, the wrong-doers promise each other nothing but delusions.
41. It is Allah Who sustains the heavens and the earth, lest they cease [to function]: and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.
42. They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any [other] of the Peoples: But when a warner came to them, it has only increased their flight [from righteousness],-
43. On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of dealing].
44. Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.
45. If Allah were to punish men according to what they deserve. He would not leave on the back of the [earth] a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.
SURA 36. Ya-Sin
1. Ya Sin.
2. By the Qur'an, full of Wisdom,-
3. Thou art indeed one of the messengers,
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4. On a Straight Way.
5. It is a Revelation sent down by [Him], the Exalted in Might, Most Merciful.
6. In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless [of the Signs of Allah].
7. The Word is proved true against the greater part of them: for they do not believe.
8. We have put yokes round their necks right up to their chins, so that their heads are forced up [and they cannot see].
9. And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.
10. The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.
11. Thou canst but admonish such a one as follows the Message and fears the [Lord] Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.
12. Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book [of evidence].
13. Set forth to them, by way of a parable, the [story of] the Companions of the City. Behold!, there came messengers to it.
14. When We [first] sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."
15. The [people] said: "Ye are only men like ourselves; and [Allah] Most Gracious sends no sort of revelation: ye do nothing but lie."
16. They said: "Our Lord doth know that we have been sent on a mission to you:
17. "And our duty is only to proclaim the clear Message."
18. The [people] said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."

19. They said: "Your evil omens are with yourselves: [deem ye this an evil omen]. If ye are admonished? Nay, but ye are a people transgressing all bounds!"
20. Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the messengers:
21. "Obey those who ask no reward of you [for themselves], and who have themselves received Guidance.
22. "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall [all] be brought back.
23. "Shall I take [other] gods besides Him? If [Allah] Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.
24. "I would indeed, if I were to do so, be in manifest Error.
25. "For me, I have faith in the Lord of you [all]: listen, then, to me!"
26. It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew [what I know]!-
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27. "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"
28. And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
29. It was no more than a single mighty Blast, and behold! they were [like ashes] quenched and silent.
30. Ah! Alas for [My] Servants! There comes not a messenger to them but they mock him!
31. See they not how many generations before them we destroyed? Not to them will they return:
32. But each one of them all - will be brought before Us [for judgment].
33. A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.
34. And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:
35. That they may enjoy the fruits of this [artistry]: It was not their hands that made this: will they not then give thanks?
36. Glory to Allah, Who created in pairs all things that the earth produces, as well as their own [human] kind and [other] things of which they have no knowledge.
37. And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;
38. And the sun runs his course for a period determined for him: that is the decree of [Him], the Exalted in Might, the All-Knowing.
39. And the Moon,- We have measured for her mansions [to traverse] till she returns like the old [and withered] lower part of a date-stalk.
40. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each [just] swims along in [its own] orbit [according to Law].
341. And a Sign for them is that We bore their race [through the Flood] in the loaded Ark;
42. And We have created for them similar [vessels] on which they ride.
43. If it were Our Will, We could drown them: then would there be no helper [to hear their cry], nor could they be delivered,
44. Except by way of Mercy from Us, and by way of [world] convenience [to serve them] for a time.
45. When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," [they turn back].
46. Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.
47. And when they are told, "Spend ye of [the bounties] with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, [Himself]?- Ye are in nothing but manifest error."
48. Further, they say, "When will this promise [come to pass], if what ye say is true?"
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49. They will not [have to] wait for aught but a single Blast: it will seize

them while they are yet disputing among themselves!
50. No [chance] will they then have, by will, to dispose [of their affairs], nor to return to their own people!
51. The trumpet shall be sounded, when behold! from the sepulchres [men] will rush forth to their Lord!
52. They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... [A voice will say:] "This is what [Allah] Most Gracious had promised. And true was the word of the messengers!"
53. It will be no more than a single Blast, when lo! they will all be brought up before Us!
54. Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.
55. Verily the Companions of the Garden shall that Day have joy in all that they do;
56. They and their associates will be in groves of [cool] shade, reclining on Thrones [of dignity];
57. [Every] fruit [enjoyment] will be there for them; they shall have whatever they call for;
58. "Peace!" - a word [of salutation] from a Lord Most Merciful!
59. "And O ye in sin! Get ye apart this Day!
60. "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-
61. "And that ye should worship Me, [for that] this was the Straight Way?
62. "But he did lead astray a great multitude of you. Did ye not, then, understand?
63. "This is the Hell of which ye were [repeatedly] warned!
64. "Embrace ye the [fire] this Day, for that ye [persistently] rejected [Truth]."
65. That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.
66. If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?
67. And if it had been Our Will, We could have transformed them [to remain] in their places; then should they have been unable to move about, nor could they have returned [after error].
68. If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?
69. We have not instructed the [Prophet] in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:
70. That it may give admonition to any [who are] alive, and that the charge may be proved against those who reject [Truth].
71. See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-

72. And that We have subjected them to their [use]? of them some do carry them and some they eat:
73. And they have [other] profits from them [besides], and they get [milk] to drink. Will they not then be grateful?
74. Yet they take [for worship] gods other than Allah, [hoping] that they might be helped!
75. They have not the power to help them: but they will be brought up [before Our Judgment-seat] as a troop [to be condemned].
76. Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.
77. Doth not man see that it is We Who created him from sperm? yet behold! he [stands forth] as an open adversary!
78. And he makes comparisons for Us, and forgets his own [origin and] Creation: He says, "Who can give life to [dry] bones and decomposed ones [at that]?"
79. Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-
80. "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith [your own fires]!
81. "Is not He Who created the heavens and the earth able to create the like

thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge [infinite]!
82. Verily, when He intends a thing, His Command is, "be", and it is!
83. So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.

SURA 37. Saffat, or Those Ranged in Ranks

1. By those who range themselves in ranks,
2. And so are strong in repelling [evil],
3. And thus proclaim the Message [of Allah]!
4. Verily, verily, your Allah is one!-
5. Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!
6. We have indeed decked the lower heaven with beauty [in] the stars,-
7. [For beauty] and for guard against all obstinate rebellious evil spirits,
8. [So] they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,
9. Repulsed, for they are under a perpetual penalty,
10. Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.
11. Just ask their opinion: are they the more difficult to create, or the [other] beings We have created? Them have We created out of a sticky clay!
12. Truly dost thou marvel, while they ridicule,
13. And, when they are admonished, pay no heed,-

14. And, when they see a Sign, turn it to mockery,
15. And say, "This is nothing but evident sorcery!
16. "What! when we die, and become dust and bones, shall we [then] be raised up [again]
17. "And also our fathers of old?"
18. Say thou: "Yea, and ye shall then be humiliated [on account of your evil]."
19. Then it will be a single [compelling] cry; and behold, they will begin to see!
20. They will say, "Ah! Woe to us! This is the Day of Judgment!"
21. [A voice will say,] "This is the Day of Sorting Out, whose truth ye [once] denied!"
22. "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-
23. "Besides Allah, and lead them to the Way to the [Fierce] Fire!
24. "But stop them, for they must be asked:
25. "'What is the matter with you that ye help not each other?'"
26. Nay, but that day they shall submit [to Judgment];
27. And they will turn to one another, and question one another.
28. They will say: "It was ye who used to come to us from the right hand [of power and authority]!"
29. They will reply: "Nay, ye yourselves had no Faith!
30. "Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!
31. "So now has been proved true, against us, the word of our Lord that we shall indeed [have to] taste [the punishment of our sins].
32. "We led you astray: for truly we were ourselves astray."
33. Truly, that Day, they will [all] share in the Penalty.
34. Verily that is how We shall deal with Sinners.
35. For they, when they were told that there is no god except Allah, would puff themselves up with Pride,
36. And say: "What! shall we give up our gods for the sake of a Poet possessed?"
37. Nay! he has come with the [very] Truth, and he confirms [the Message of] the messengers [before him].
38. Ye shall indeed taste of the Grievous Penalty;-
39. But it will be no more than the retribution of [the Evil] that ye have wrought;-
40. But the sincere [and devoted] Servants of Allah,-
41. For them is a Sustenance determined,
42. Fruits [Delights]; and they [shall enjoy] honour and dignity,

43. In Gardens of Felicity,
44. Facing each other on Thrones [of Dignity]:
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45. Round will be passed to them a Cup from a clear-flowing fountain,
46. Crystal-white, of a taste delicious to those who drink [thereof],
47. Free from headiness; nor will they suffer intoxication therefrom.
48. And besides them will be chaste women, restraining their glances, with big eyes [of wonder and beauty].
49. As if they were [delicate] eggs closely guarded.
50. Then they will turn to one another and question one another.
51. One of them will start the talk and say: "I had an intimate companion [on the earth],
52. "Who used to say, 'what! art thou amongst those who bear witness to the Truth [of the Message]?
53. "'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"
54. [A voice] said: "Would ye like to look down?"
55. He looked down and saw him in the midst of the Fire.
56. He said: "By Allah! thou wast little short of bringing me to perdition!
57. "Had it not been for the Grace of my Lord, I should certainly have been among those brought [there]!
58. "Is it [the case] that we shall not die,
59. "Except our first death, and that we shall not be punished?"
60. Verily this is the supreme achievement!
61. For the like of this let all strive, who wish to strive.
62. Is that the better entertainment or the Tree of Zaqqum?
63. For We have truly made it [as] a trial for the wrong-doers.
64. For it is a tree that springs out of the bottom of Hell-Fire:
65. The shoots of its fruit-stalks are like the heads of devils:
66. Truly they will eat thereof and fill their bellies therewith.
67. Then on top of that they will be given a mixture made of boiling water.
68. Then shall their return be to the [Blazing] Fire.
69. Truly they found their fathers on the wrong Path;
70. So they [too] were rushed down on their footsteps!
71. And truly before them, many of the ancients went astray;-
72. But We sent aforetime, among them, [messengers] to admonish them;-
73. Then see what was the end of those who were admonished [but heeded not],-
74. Except the sincere [and devoted] Servants of Allah.
75. [In the days of old], Noah cried to Us, and We are the best to hear prayer.
76. And We delivered him and his people from the Great Calamity,
77. And made his progeny to endure [on this earth];
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78. And We left [this blessing] for him among generations to come in later times:
79. "Peace and salutation to Noah among the nations!"
80. Thus indeed do we reward those who do right.
81. For he was one of our believing Servants.
82. Then the rest we overwhelmed in the Flood.
83. Verily among those who followed his Way was Abraham.
84. Behold! he approached his Lord with a sound heart.
85. Behold! he said to his father and to his people, "What is that which ye worship?
86. "Is it a falsehood- gods other than Allah- that ye desire?
87. "Then what is your idea about the Lord of the worlds?"
88. Then did he cast a glance at the Stars.
89. And he said, "I am indeed sick [at heart]!"
90. So they turned away from him, and departed.
91. Then did he turn to their gods and said, "will ye not eat [of the offerings before you]?...
92. "What is the matter with you that ye speak not [intelligently]?"
93. Then did he turn upon them, striking [them] with the right hand.
94. Then came [the worshippers] with hurried steps, and faced [him].
95. He said: "Worship ye that which ye have [yourselves] carved?

96. "But Allah has created you and your handwork!"
97. They said, "Build him a furnace, and throw him into the blazing fire!"
98. [This failing], they then sought a stratagem against him, but We made them the ones most humiliated!
99. He said: "I will go to my Lord! He will surely guide me!
100. "O my Lord! Grant me a righteous [son]!"
101. So We gave him the good news of a boy ready to suffer and forbear.
102. Then, when [the son] reached [the age of] [serious] work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" [The son] said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"
103. So when they had both submitted their wills [to Allah], and he had laid him prostrate on his forehead [for sacrifice],
104. We called out to him "O Abraham!
105. "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.
106. For this was obviously a trial-
107. And We ransomed him with a momentous sacrifice:
108. And We left [this blessing] for him among generations [to come] in later times:
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109. "Peace and salutation to Abraham!"
110. Thus indeed do We reward those who do right.
111. For he was one of our believing Servants.
112. And We gave him the good news of Isaac - a prophet,- one of the Righteous.
113. We blessed him and Isaac: but of their progeny are [some] that do right, and [some] that obviously do wrong, to their own souls.
114. Again [of old] We bestowed Our favour on Moses and Aaron,
115. And We delivered them and their people from [their] Great Calamity;
116. And We helped them, so they overcame [their troubles];
117. And We gave them the Book which helps to make things clear;
118. And We guided them to the Straight Way.
119. And We left [this blessing] for them among generations [to come] in later times:
120. "Peace and salutation to Moses and Aaron!"
121. Thus indeed do We reward those who do right.
122. For they were two of our believing Servants.
123. So also was Elias among those sent [by Us].
124. Behold, he said to his people, "Will ye not fear [Allah]?
125. "Will ye call upon Baal and forsake the Best of Creators,-
126. "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?"
127. But they rejected him, and they will certainly be called up [for punishment],-
128. Except the sincere and devoted Servants of Allah [among them].
129. And We left [this blessing] for him among generations [to come] in later times:
130. "Peace and salutation to such as Elias!"
131. Thus indeed do We reward those who do right.
132. For he was one of our believing Servants.
133. So also was Lut among those sent [by Us].
134. Behold, We delivered him and his adherents, all
135. Except an old woman who was among those who lagged behind:
136. Then We destroyed the rest.
137. Verily, ye pass by their [sites], by day-
138. And by night: will ye not understand?
139. So also was Jonah among those sent [by Us].
140. When he ran away [like a slave from captivity] to the ship [fully] laden,
3141. He [agreed to] cast lots, and he was condemned:
142. Then the big Fish did swallow him, and he had done acts worthy of blame.
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143. Had it not been that he [repented and] glorified Allah,
144. He would certainly have remained inside the Fish till the Day of

Resurrection.
145. But We cast him forth on the naked shore in a state of sickness,
146. And We caused to grow, over him, a spreading plant of the gourd kind.
147. And We sent him [on a mission] to a hundred thousand [men] or more.
148. And they believed; so We permitted them to enjoy [their life] for a while.
149. Now ask them their opinion: Is it that thy Lord has [only] daughters, and they have sons?-
150. Or that We created the angels female, and they are witnesses [thereto]?
151. Is it not that they say, from their own invention,
152. "Allah has begotten children"? but they are liars!
153. Did He [then] choose daughters rather than sons?
154. What is the matter with you? How judge ye?
155. Will ye not then receive admonition?
156. Or have ye an authority manifest?
157. Then bring ye your Book [of authority] if ye be truthful!
158. And they have invented a blood-relationship between Him and the Jinns: but the Jinns know [quite well] that they have indeed to appear [before his Judgment-Seat]!
159. Glory to Allah! [He is free] from the things they ascribe [to Him]!
160. Not [so do] the Servants of Allah, sincere and devoted.
161. For, verily, neither ye nor those ye worship-
162. Can lead [any] into temptation concerning Allah,
163. Except such as are [themselves] going to the blazing Fire!
164. [Those ranged in ranks say]: "Not one of us but has a place appointed;
165. "And we are verily ranged in ranks [for service];
166. "And we are verily those who declare [Allah's] glory!"
167. And there were those who said,
168. "If only we had had before us a Message from those of old,
169. "We should certainly have been Servants of Allah, sincere [and devoted]!"
170. But [now that the Qur'an has come], they reject it: But soon will they know!
171. Already has Our Word been passed before [this] to our Servants sent [by Us],
172. That they would certainly be assisted,
173. And that Our forces,- they surely must conquer.
174. So turn thou away from them for a little while,
175. And watch them [how they fare], and they soon shall see [how thou farest]!
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176. Do they wish [indeed] to hurry on our Punishment?
177. But when it descends into the open space before them, evil will be the morning for those who were warned [and heeded not]!
178. So turn thou away from them for a little while,
179. And watch [how they fare] and they soon shall see [how thou farest]!
180. Glory to thy Lord, the Lord of Honour and Power! [He is free] from what they ascribe [to Him]!
181. And Peace on the messengers!
182. And Praise to Allah, the Lord and Cherisher of the Worlds.

SURA 38. Sad

1. Sad: By the Qur'an, Full of Admonition: [This is the Truth].
2. But the Unbelievers [are steeped] in self-glory and Separatism.
3. How many generations before them did We destroy? In the end they cried [for mercy]- when there was no longer time for being saved!
4. So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!
5. "Has he made the gods [all] into one Allah? Truly this is a wonderful thing!"
6. And the leader among them go away [impatiently], [saying], "Walk ye away, and remain constant to your gods! For this is truly a thing designed [against you]!
7. "We never heard [the like] of this among the people of these latter days: this is nothing but a made-up tale!"
8. "What! has the Message been sent to him - [Of all persons] among us?" ... but they are in doubt concerning My [Own] Message! Nay, they have not yet tasted My Punishment!
9. Or have they the treasures of the mercy of thy Lord,- the Exalted in Power,

the Grantor of Bounties without measure?
10. Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means [to reach that end]!
11. But there - will be put to flight even a host of confederates.
12. Before them [were many who] rejected messengers,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,
13. And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.
14. Not one [of them] but rejected the messengers, but My punishment came justly and inevitably [on them].
15. These [today] only wait for a single mighty Blast, which [when it comes] will brook no delay.
16. They say: "Our Lord! hasten to us our sentence [even] before the Day of Account!"
17. Have patience at what they say, and remember our servant David, the man of strength: for he ever turned [to Allah].
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18. It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,
19. And the birds gathered [in assemblies]: all with him did turn [to Allah].
20. We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.
21. Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;
22. When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..
23. "This man is my brother: He has nine and ninety ewes, and I have [but] one: Yet he says, 'commit her to my care,' and is [moreover] harsh to me in speech."
24. [David] said: "He has undoubtedly wronged thee in demanding thy [single] ewe to be added to his [flock of] ewes: truly many are the partners [in business] who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?" ... and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing [in prostration], and turned [to Allah in repentance].
25. So We forgave him this [lapse]: he enjoyed, indeed, a Near Approach to Us, and a beautiful place of [Final] Return.
26. O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth [and justice]: Nor follow thou the lusts [of thy heart], for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.
27. Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire [of Hell]!
28. Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?
29. [Here is] a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.
30. To David We gave Solomon [for a son],- How excellent in Our service! Ever did he turn [to Us]!
31. Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;
32. And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until [the sun] was hidden in the veil [of night]:
33. "Bring them back to me." then began he to pass his hand over [their] legs and their necks.
34. And We did try Solomon: We placed on his throne a body [without life]; but he did turn [to Us in true devotion]:
35. He said, "O my Lord! Forgive me, and grant me a kingdom which, [it may be],

suits not another after me: for Thou art the Grantor of Bounties [without measure].
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36. Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-
37. As also the evil ones, [including] every kind of builder and diver,-
38. As also others bound together in fetters.
39. "Such are Our Bounties: whether thou bestow them [on others] or withhold them, no account will be asked."
40. And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of [Final] Return.
41. Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"
42. [The command was given:] "Strike with thy foot: here is [water] wherein to wash, cool and refreshing, and [water] to drink."
43. And We gave him [back] his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.
44. "And take in thy hand a little grass, and strike therewith: and break not [thy oath]." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn [to Us]!
45. And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.
46. Verily We did choose them for a special [purpose]- proclaiming the Message of the Hereafter.
47. They were, in Our sight, truly, of the company of the Elect and the Good.
48. And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.
49. This is a Message [of admonition]: and verily, for the righteous, is a beautiful Place of [Final] Return,-
50. Gardens of Eternity, whose doors will [ever] be open to them;
51. Therein will they recline [at ease]: Therein can they call [at pleasure] for fruit in abundance, and [delicious] drink;
52. And beside them will be chaste women restraining their glances, [companions] of equal age.
53. Such is the Promise made, to you for the Day of Account!
54. Truly such will be Our Bounty [to you]; it will never fail;-
55. Yea, such! but - for the wrong-doers will be an evil place of [Final] Return!-
56. Hell!- they will burn therein, - an evil bed [indeed, to lie on]!-
57. Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!-
58. And other Penalties of a similar kind, to match them!
59. Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!
60. [The followers shall cry to the misleaders:] "Nay, ye [too]! No welcome for you! It is ye who have brought this upon us! Now evil is [this] place to stay in!"
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61. They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"
62. And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?
63. "Did we treat them [as such] in ridicule, or have [our] eyes failed to perceive them?"
64. Truly that is just and fitting,- the mutual recriminations of the People of the Fire!
65. Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-
66. "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."
67. Say: "That is a Message Supreme [above all],-
68. "From which ye do turn away!
69. "No knowledge have I of the Chiefs on high, when they discuss [matters]

among themselves.
70. 'Only this has been revealed to me: that I am to give warning plainly and publicly."
71. Behold, thy Lord said to the angels: "I am about to create man from clay:
72. "When I have fashioned him [in due proportion] and breathed into him of My spirit, fall ye down in obeisance unto him."
73. So the angels prostrated themselves, all of them together:
74. Not so Iblis: he was haughty, and became one of those who reject Faith.
75. [Allah] said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high [and mighty] ones?"
76. [Iblis] said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."
77. [Allah] said: "Then get thee out from here: for thou art rejected, accursed.
78. "And My curse shall be on thee till the Day of Judgment."
79. [Iblis] said: "O my Lord! Give me then respite till the Day the [dead] are raised."
80. [Allah] said: "Respite then is granted thee-
81. "Till the Day of the Time Appointed."
82. [Iblis] said: "Then, by Thy power, I will put them all in the wrong,-
83. "Except Thy Servants amongst them, sincere and purified [by Thy Grace]."
84. [Allah] said: "Then it is just and fitting- and I say what is just and fitting-
85. "That I will certainly fill Hell with thee and those that follow thee,- every one."
86. Say: "No reward do I ask of you for this [Qur'an], nor am I a pretender.
87. "This is no less than a Message to [all] the Worlds.
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88. "And ye shall certainly know the truth of it [all] after a while."

SURA 39. Zumar, or the Crowds

1. The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.
2. Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.
3. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah [say]: "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.
4. Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! [He is above such things.] He is Allah, the One, the Irresistible.
5. He created the heavens and the earth in true [proportions]: He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon [to His law]: Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?
6. He created you [all] from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs [all] dominion. There is no god but He: then how are ye turned away [from your true Centre]?
7. If ye reject [Allah], Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did [in this life]. for He knoweth well all that is in [men's] hearts.
8. When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, [man] doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art [one] of the Companions of the Fire!"
9. Is one who worships devoutly during the hour of the night prostrating himself or standing [in adoration], who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - [like one who does not]? Say: "Are those equal,

those who know and those who do not know? It is those who are endued with understanding that receive admonition.
10. Say: "O ye my servants who believe! Fear your Lord, good is [the reward] for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"
11. Say: "Verily, I am commanded to serve Allah with sincere devotion;
12. "And I am commanded to be the first of those who bow to Allah in Islam."
13. Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."
14. Say: "It is Allah I serve, with my sincere [and exclusive] devotion:
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15. "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the [real and] evident Loss!
16. They shall have Layers of Fire above them, and Layers [of Fire] below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"
17. Those who eschew Evil,- and fall not into its worship,- and turn to Allah [in repentance],- for them is Good News: so announce the Good News to My Servants,-
18. Those who listen to the Word, and follow the best [meaning] in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.
19. Is, then, one against whom the decree of Punishment is justly due [equal to one who eschews Evil]? Wouldst thou, then, deliver one [who is] in the Fire?
20. But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers [of delight]: [such is] the Promise of Allah: never doth Allah fail in [His] promise.
21. Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.
22. Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, [no better than one hard-hearted]? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering [in error]!
23. Allah has revealed [from time to time] the most beautiful Message in the form of a Book, consistent with itself, [yet] repeating [its teaching in various aspects]: the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.
24. Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment [and receive it] on his face, [like one guarded therefrom]? It will be said to the wrong-doers: "Taste ye [the fruits of] what ye earned!"
25. Those before them [also] rejected [revelation], and so the Punishment came to them from directions they did not perceive.
26. So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!
27. We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.
28. [It is] a Qur'an in Arabic, without any crookedness [therein]: in order that they may guard against Evil.
29. Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.
30. Truly thou wilt die [one day], and truly they [too] will die [one day].
31. In the end will ye [all], on the Day of Judgment, settle your disputes in the presence of your Lord.
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32. Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?

33. And he who brings the Truth and he who confirms [and supports] it - such are the men who do right.
34. They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:
35. So that Allah will turn off from them [even] the worst in their deeds and give them their reward according to the best of what they have done.
36. Is not Allah enough for his Servant? But they try to frighten thee with other [gods] besides Him! for such as Allah leaves to stray, there can be no guide.
37. And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, [Able to enforce His Will], Lord of Retribution?
38. If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."
39. Say: "O my People! Do whatever ye can: I will do [my part]: but soon will ye know-
40. "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."
41. Verily We have revealed the Book to thee in Truth, for [instructing] mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.
42. It is Allah that takes the souls [of men] at death; and those that die not [He takes] during their sleep: those on whom He has passed the decree of death, He keeps back [from returning to life], but the rest He sends [to their bodies] for a term appointed verily in this are Signs for those who reflect.
43. What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"
44. Say: "To Allah belongs exclusively [the right to grant] intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."
45. When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when [gods] other than He are mentioned, behold, they are filled with joy!
46. Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."
47. Even if the wrong-doers had all that there is on earth, and as much more, [in vain] would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!
48. For the evils of their Deeds will confront them, and they will be [completely] encircled by that which they used to mock at!

49. Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge [I have]!" Nay, but this is but a trial, but most of them understand not!
50. Thus did the [generations] before them say! But all that they did was of no profit to them.
51. Nay, the evil results of their Deeds overtook them. And the wrong-doers of this [generation]- the evil results of their Deeds will soon overtake them [too], and they will never be able to frustrate [Our Plan]!
52. Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!
53. Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving, Most Merciful.
54. "Turn ye to our Lord [in repentance] and bow to His [Will], before the Penalty comes on you: after that ye shall not be helped.
55. "And follow the best of [the courses] revealed to you from your Lord, before

the Penalty comes on you - of a sudden while ye perceive not!-
56. "Lest the soul should [then] say: 'Ah! Woe is me!- In that I neglected [my duty] towards Allah, and was but among those who mocked!'-
57. "Or [lest] it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-
58. "Or [lest] it should say when it [actually] sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'
59. "[The reply will be:] 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"
60. On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?
61. But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.
62. Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.
63. To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah,- it is they who will be in loss.
64. Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"
65. But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join [gods with Allah], truly fruitless will be thy work [in life], and thou wilt surely be in the ranks of those who lose [all spiritual good]".
66. Nay, but worship Allah, and be of those who give thanks.
67. No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!
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68. The Trumpet will [just] be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah [to exempt]. Then will a second one be sounded, when, behold, they will be standing and looking on!
69. And the Earth will shine with the Glory of its Lord: the Record [of Deeds] will be placed [open]; the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged [in the least].
70. And to every soul will be paid in full [the fruit] of its Deeds; and [Allah] knoweth best all that they do.
71. The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
72. [To them] will be said: "Enter ye the gates of Hell, to dwell therein: and evil is [this] Abode of the Arrogant!"
73. And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."
74. They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us [this] land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work [righteousness]!"
75. And thou wilt see the angels surrounding the Throne [Divine] on all sides, singing Glory and Praise to their Lord. The Decision between them [at Judgment] will be in [perfect] justice, and the cry [on all sides] will be, "Praise be to Allah, the Lord of the Worlds!"

SURA 40. Mumin, or The Believer

1. Ha Mim
2. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-
3. Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach [in all things]. there is no god but He: to Him is the final goal.
4. None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!

5. But [there were people] before them, who denied [the Signs],- the People of Noah, and the Confederates [of Evil] after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how [terrible] was My Requital!
6. Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!
7. Those who sustain the Throne [of Allah] and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!
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8. "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art [He], the Exalted in Might, Full of Wisdom.
9. "And preserve them from [all] ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly [for them] the highest Achievement".
10. The Unbelievers will be addressed: "Greater was the aversion of Allah to you than [is] your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."
11. They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out [of this]?"
12. [The answer will be:] "This is because, when Allah was invoked as the Only [object of worship], ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"
13. He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn [to Allah].
14. Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.
15. Raised high above ranks [or degrees], [He is] the Lord of the Throne [of Authority]: by His Command doth He send the Spirit [of inspiration] to any of His servants he pleases, that it may warn [men] of the Day of Mutual Meeting,-
16. The Day whereon they will [all] come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!
17. That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.
18. Warn them of the Day that is [ever] drawing near, when the hearts will [come] right up to the throats to choke [them]; No intimate friend nor intercessor will the wrong-doers have, who could be listened to.
19. [Allah] knows of [the tricks] that deceive with the eyes, and all that the hearts [of men] conceal.
20. And Allah will judge with [justice and] Truth: but those whom [men] invoke besides Him, will not [be in a position] to judge at all. Verily it is Allah [alone] Who hears and sees [all things].
21. Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces [they have left] in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.
22. That was because there came to them their messengers with Clear [Signs], but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.
23. Of old We sent Moses, with Our Signs and an authority manifest,
24. To Pharaoh, Haman, and Qarun; but they called [him]" a sorcerer telling lies!"...
25. Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers [end] in nothing but errors [and delusions]!...
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26. Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I

fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"
27. Moses said: "I have indeed called upon my Lord and your Lord [for protection] from every arrogant one who believes not in the Day of Account!"
28. A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he has indeed come to you with Clear [Signs] from your Lord? and if he be a liar, on him is [the sin of] his lie: but, if he is telling the Truth, then will fall on you something of the [calamity] of which he warns you: Truly Allah guides not one who transgresses and lies!
29. "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see [myself]; Nor do I guide you but to the Path of Right!"
30. Then said the man who believed: "O my people! Truly I do fear for you something like the Day [of disaster] of the Confederates [in sin]!-
31. "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.
32. "And O my people! I fear for you a Day when there will be Mutual calling [and wailing],-
33. "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide....
34. "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the [Mission] for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-
35. "[Such] as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious [is such conduct] in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."
36. Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-
37. "The ways and means of [reaching] the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think [Moses] is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition [for him].
38. The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.
39. "O my people! This life of the present is nothing but [temporary] convenience: It is the Hereafter that is the Home that will last.
40. "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden [of Bliss]: Therein will they have abundance without measure.
41. "And O my people! How [strange] it is for me to call you to Salvation while ye call me to the Fire!

42. "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"
43. "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!
44. "Soon will ye remember what I say to you [now], My [own] affair I commit to Allah: for Allah [ever] watches over His Servants."
45. Then Allah saved him from [every] ill that they plotted [against him], but the burnt of the Penalty encompassed on all sides the People of Pharaoh.
46. In front of the Fire will they be brought, morning and evening: And [the sentence will be] on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"
47. Behold, they will dispute with each other in the Fire! The weak ones [who followed] will say to those who had been arrogant, "We but followed you: Can ye then take [on yourselves] from us some share of the Fire?

48. Those who had been arrogant will say: "We are all in this [Fire]! Truly, Allah has judged between [his] Servants!"
49. Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day [at least]!"
50. They will say: "Did there not come to you your messengers with Clear Signs?" They will say, "Yes". They will reply, "Then pray [as ye like]! But the prayer of those without Faith is nothing but [futile wandering] in [mazes of] error!"
51. We will, without doubt, help our messengers and those who believe, [both] in this world's life and on the Day when the Witnesses will stand forth,-
52. The Day when no profit will it be to Wrong-doers to present their excuses, but they will [only] have the Curse and the Home of Misery.
53. We did aforetime give Moses the [Book of] Guidance, and We gave the book in inheritance to the Children of Israel,-
54. A Guide and a Message to men of Understanding.
55. Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.
56. Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but [the quest of] greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees [all things].
57. Assuredly the creation of the heavens and the earth is a greater [matter] than the creation of men: Yet most men understand not.
58. Not equal are the blind and those who [clearly] see: Nor are [equal] those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!
59. The Hour will certainly come: Therein is no doubt: Yet most men believe not.
60. And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"
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61. It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps [you] to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.
62. Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!
63. Thus are deluded those who are wont to reject the Signs of Allah.
64. It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!
65. He is the Living [One]: There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!
66. Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow [in Islam] to the Lord of the Worlds."
67. It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out [into the light] as a child: then lets you [grow and] reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.
68. It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.
69. Seest thou not those that dispute concerning the Signs of Allah? How are they turned away [from Reality]?-
70. Those who reject the Book and the [revelations] with which We sent our messengers: but soon shall they know,-
71. When the yokes [shall be] round their necks, and the chains; they shall be dragged along-
72. In the boiling fetid fluid: then in the Fire shall they be burned;
73. Then shall it be said to them: "Where are the [deities] to which ye gave part-worship-
74. "In derogation of Allah?" They will reply: "They have left us in the lurch:

Nay, we invoked not, of old, anything [that had real existence]." Thus does Allah leave the Unbelievers to stray.
75. "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.
76. "Enter ye the gates of Hell, to dwell therein: and evil is [this] abode of the arrogant!"
77. So persevere in patience; for the Promise of Allah is true: and whether We show thee [in this life] some part of what We promise them,- or We take thy soul [to Our Mercy] [before that],-[in any case] it is to Us that they shall [all] return.
78. We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not [possible] for any messenger to bring a sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods.
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79. It is Allah Who made cattle for you, that ye may use some for riding and some for food;
80. And there are [other] advantages in them for you [besides]; that ye may through them attain to any need [there may be] in your hearts; and on them and on ships ye are carried.
81. And He shows you [always] His Signs: then which of the Signs of Allah will ye deny?
82. Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces [they have left] in the land: Yet all that they accomplished was of no profit to them.
83. For when their messengers came to them with Clear Signs, they exulted in such knowledge [and skill] as they had; but that very [Wrath] at which they were wont to scoff hemmed them in.
84. But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."
85. But their professing the Faith when they [actually] saw Our Punishment was not going to profit them. [Such has been] Allah's Way of dealing with His Servants [from the most ancient times]. And even thus did the Rejecters of Allah perish [utterly]!
SURA 41. Ha Mim
1. Ha Mim:
2. A Revelation from [Allah], Most Gracious, Most Merciful;-
3. A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for people who understand;-
4. Giving good news and admonition: yet most of them turn away, and so they hear not.
5. They say: "Our hearts are under veils, [concealed] from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou [what thou wilt]; for us, we shall do [what we will!]"
6. Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-
7. Those who practise not regular Charity, and who even deny the Hereafter.
8. For those who believe and work deeds of righteousness is a reward that will never fail.
9. Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of [all] the Worlds.
10. He set on the [earth], mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with [the needs of] those who seek [Sustenance].
11. Moreover He comprehended in His design the sky, and it had been [as] smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come [together], in willing obedience."
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12. So He completed them as seven firmaments in two Days, and He assigned to

each heaven its duty and command. And We adorned the lower heaven with lights, and [provided it] with guard. Such is the Decree of [Him] the Exalted in Might, Full of Knowledge.
13. But if they turn away, say thou: "I have warned you of a stunning Punishment [as of thunder and lightning] like that which [overtook] the 'Ad and the Thamud!"
14. Behold, the messengers came to them, from before them and behind them, [preaching]: "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels [to preach]. Now we reject your mission [altogether]."
15. Now the 'Ad behaved arrogantly through the land, against [all] truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!
16. So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.
17. As to the Thamud, We gave them Guidance, but they preferred blindness [of heart] to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.
18. But We delivered those who believed and practised righteousness.
19. On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.
20. At length, when they reach the [Fire], their hearing, their sight, and their skins will bear witness against them, as to [all] their deeds.
21. They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- [He] Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
22. "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!
23. "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and [now] have ye become of those utterly lost!"
24. If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not [then] be received.
25. And We have destined for them intimate companions [of like nature], who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.
26. The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its [reading], that ye may gain the upper hand!"
27. But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.
28. Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a [fit] requital, for that they were wont to reject Our Signs.

29. And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest [before all]."
30. In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them [from time to time]: "Fear ye not!" [they suggest], "Nor grieve! but receive the Glad Tidings of the Garden [of Bliss], the which ye were promised!
31. "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-
32. "A hospitable gift from one Oft-Forgiving, Most Merciful!"
33. Who is better in speech than one who calls [men] to Allah, works righteousness, and says, "I am of those who bow in Islam"?
34. Nor can goodness and Evil be equal. Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and

intimate!
35. And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.
36. And if [at any time] an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
37. Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.
38. But is the [Unbelievers] are arrogant, [no matter]: for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag [nor feel themselves above it].
39. And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the [dead] earth can surely give life to [men] who are dead. For He has power over all things.
40. Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth [clearly] all that ye do.
41. Those who reject the Message when it comes to them [are not hidden from Us]. And indeed it is a Book of exalted power.
42. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.
43. Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command [all] forgiveness as well as a most Grievous Penalty.
44. Had We sent this as a Qur'an [in the language] other than Arabic, they would have said: "Why are not its verses explained in detail? What! [a Book] not in Arabic and [a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their [eyes]: They are [as it were] being called from a place far distant!"
45. We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, [their differences]

would have been settled between them: but they remained in suspicious disquieting doubt thereon.
46. Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust [in the least] to His Servants.
47. To Him is referred the Knowledge of the Hour [of Judgment: He knows all]: No date-fruit comes out of its sheath, nor does a female conceive [within her womb] nor bring forth the Day that [Allah] will propound to them the [question], "Where are the partners [ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!"
48. The [deities] they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.
49. Man does not weary of asking for good [things], but if ill touches him, he gives up all hope [and] is lost in despair.
50. When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my [merit]: I think not that the Hour [of Judgment] will [ever] be established; but if I am brought back to my Lord, I have [much] good [stored] in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.
51. When We bestow favours on man, he turns away, and gets himself remote on his side [instead of coming to Us]; and when evil seizes him, [he comes] full of prolonged prayer!
52. Say: "See ye if the [Revelation] is [really] from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far [from any purpose]?"
53. Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

54. Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!

SURA 42. Shura, or Consultation

1. Ha-Mim
2. 'Ain. Sin. Qaf.
3. Thus doth [He] send inspiration to thee as [He did] to those before thee,- Allah, Exalted in Power, Full of Wisdom.
4. To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.
5. The heavens are almost rent asunder from above them [by Him Glory]: and the angels celebrate the Praises of their Lord, and pray for forgiveness for [all] beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.
6. And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.
7. Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn [them] of the Day of

Assembly, of which there is no doubt: [when] some will be in the Garden, and some in the Blazing Fire.
8. If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.
9. What! Have they taken [for worship] protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,
10. Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.
11. [He is] the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees [all things].
12. To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.
13. The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the [way] to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn [to Him].
14. And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, [tending] to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious [disquieting] doubt concerning it.
15. Now then, for that [reason], call [them to the Faith], and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us [is the responsibility for] our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is [our] Final Goal.
16. But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.
17. It is Allah Who has sent down the Book in Truth, and the Balance [by which to weigh conduct]. And what will make thee realise that perhaps the Hour is close at hand?
18. Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.
19. Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.
20. To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

21. What! have they partners [in godhead], who have established for them some religion without the permission of Allah? Had it not been for the Decree of
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Judgment, the matter would have been decided between them [at once]. But verily the Wrong-doers will have a grievous Penalty.
22. Thou wilt see the Wrong-doers in fear on account of what they have earned, and [the burden of] that must [necessarily] fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty [of Allah].
23. That is [the Bounty] whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate [service].
24. What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.
25. He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.
26. And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.
27. If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends [it] down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.
28. He is the One that sends down rain [even] after [men] have given up all hope, and scatters His Mercy [far and wide]. And He is the Protector, Worthy of all Praise.
29. And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.
30. Whatever misfortune happens to you, is because on the things your hands have wrought, and for many [of them] He grants forgiveness.
31. Nor can ye frustrate [aught], [fleeing] through the earth; nor have ye, besides Allah, any one to protect or to help.
32. And among His Signs are the ships, smooth-running through the ocean, [tall] as mountains.
33. If it be His Will He can still the Wind: then would they become motionless on the back of the [ocean]. Verily in this are Signs for everyone who patiently perseveres and is grateful.
34. Or He can cause them to perish because of the [evil] which [the men] have earned; but much doth He forgive.
35. But let those know, who dispute about Our Signs, that there is for them no way of escape.
36. Whatever ye are given [here] is [but] a convenience of this life: but that which is with Allah is better and more lasting: [it is] for those who believe and put their trust in their Lord:
37. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;
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38. Those who hearken to their Lord, and establish regular Prayer; who [conduct] their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;
39. And those who, when an oppressive wrong is inflicted on them, [are not cowed but] help and defend themselves.
40. The recompense for an injury is an injury equal thereto [in degree]: but if a person forgives and makes reconciliation, his reward is due from Allah: for [Allah] loveth not those who do wrong.
41. But indeed if any do help and defend themselves after a wrong [done] to them, against such there is no cause of blame.
42. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice:

for such there will be a penalty grievous.
43. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.
44. For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way [to effect] a return?"
45. And thou wilt see them brought forward to the [Penalty], in a humble frame of mind because of [their] disgrace, [and] looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"
46. And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way [to the Goal].
47. Hearken ye to your Lord, before there come a Day which there will be no putting back, because of [the Ordainment of] Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial [of your sins]!
48. If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey [the Message]. And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!
49. To Allah belongs the dominion of the heavens and the earth. He creates what He wills [and plans]. He bestows [children] male or female according to His Will [and Plan],
50. Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.
51. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.
52. And thus have We, by Our Command, sent inspiration to thee: thou knewest not [before] what was Revelation, and what was Faith; but We have made the [Qur'an] a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide [men] to the Straight Way,-
53. The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold [how] all affairs tend towards Allah!

SURA 43. Zukhruf, or Gold Adornments
1. Ha-Mim
2. By the Book that makes things clear,-
3. We have made it a Qur'an in Arabic, that ye may be able to understand [and learn wisdom].
4. And verily, it is in the Mother of the Book, in Our Presence, high [in dignity], full of wisdom.
5. Shall We then take away the Message from you and repel [you], for that ye are a people transgressing beyond bounds?
6. But how many were the prophets We sent amongst the peoples of old?
7. And never came there a prophet to them but they mocked him.
8. So We destroyed [them]- stronger in power than these;- and [thus] has passed on the Parable of the peoples of old.
9. If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by [Him], the Exalted in Power, Full of Knowledge';-
10. [Yea, the same that] has made for you the earth [like a carpet] spread out, and has made for you roads [and channels] therein, in order that ye may find guidance [on the way];
11. That sends down [from time to time] rain from the sky in due measure;- and We raise to life therewith a land that is dead; even so will ye be raised [from the dead];-
12. That has created pairs in all things, and has made for you ships and cattle on which ye ride,
13. In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the [kind] favour of your Lord, and say, "Glory to Him Who has

subjected these to our [use], for we could never have accomplished this [by ourselves],
14. "And to our Lord, surely, must we turn back!"
15. Yet they attribute to some of His servants a share with Him [in his godhead]! truly is man a blasphemous ingrate avowed!
16. What! has He taken daughters out of what He himself creates, and granted to you sons for choice?
17. When news is brought to one of them of [the birth of] what he sets up as a likeness to [Allah] Most Gracious, his face darkens, and he is filled with inward grief!
18. Is then one brought up among trinkets, and unable to give a clear account in a dispute [to be associated with Allah]?
19. And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!
20. ["Ah!"] they say, "If it had been the will of [Allah] Most Gracious, we should not have worshipped such [deities]!" Of that they have no knowledge! they do nothing but lie!
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21. What! have We given them a Book before this, to which they are holding fast?
22. Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."
23. Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."
24. He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye [prophets] are sent [on a mission at all]."
25. So We exacted retribution from them: now see what was the end of those who rejected [Truth]!
26. Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:
27. "[I worship] only Him Who made me, and He will certainly guide me."
28. And he left it as a Word to endure among those who came after him, that they may turn back [to Allah].
29. Yea, I have given the good things of this life to these [men] and their fathers, until the Truth has come to them, and a messenger making things clear.
30. But when the Truth came to them, they said: "This is sorcery, and we do reject it."
31. Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two [chief] cities?"
32. Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the [wealth] which they amass.
33. And were it not that [all] men might become of one [evil] way of life, We would provide, for everyone that blasphemes against [Allah] Most Gracious, silver roofs for their houses and [silver] stair-ways on which to go up,
34. And [silver] doors to their houses, and thrones [of silver] on which they could recline,
35. And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.
36. If anyone withdraws himself from remembrance of [Allah] Most Gracious, We appoint for him an evil one, to be an intimate companion to him.
37. Such [evil ones] really hinder them from the Path, but they think that they are being guided aright!
38. At length, when [such a one] comes to Us, he says [to his evil companion]: "Would that between me and thee were the distance of East and West!" Ah! evil is the companion [indeed]!
39. When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!
40. Canst thou then make the deaf to hear, or give direction to the blind or to such as [wander] in manifest error?

41. Even if We take thee away, We shall be sure to exact retribution from them,
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42. Or We shall show thee that [accomplished] which We have promised them: for verily We shall prevail over them.
43. So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.
44. The [Qur'an] is indeed the message, for thee and for thy people; and soon shall ye [all] be brought to account.
45. And question thou our messengers whom We sent before thee; did We appoint any deities other than [Allah] Most Gracious, to be worshipped?
46. We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."
47. But when he came to them with Our Signs, behold they ridiculed them.
48. We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn [to Us].
49. And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."
50. But when We removed the Penalty from them, behold, they broke their word.
51. And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, [witness] these streams flowing underneath my [palace]? What! see ye not then?
52. "Am I not better than this [Moses], who is a contemptible wretch and can scarcely express himself clearly?
53. "Then why are not gold bracelets bestowed on him, or [why] come [not] with him angels accompanying him in procession?"
54. Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious [against Allah].
55. When at length they provoked Us, We exacted retribution from them, and We drowned them all.
56. And We made them [a people] of the Past and an Example to later ages.
57. When [Jesus] the son of Mary is held up as an example, behold, thy people raise a clamour thereat [in ridicule]!
58. And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.
59. He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.
60. And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.
61. And [Jesus] shall be a Sign [for the coming of] the Hour [of Judgment]: therefore have no doubt about the [Hour], but follow ye Me: this is a Straight Way.
62. Let not the Evil One hinder you: for he is to you an enemy avowed.
63. When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the [points] on which ye dispute: therefore fear Allah and obey me.
64. "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."
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65. But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!
66. Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?
67. Friends on that day will be foes, one to another,- except the Righteous.
68. My devotees! no fear shall be on you that Day, nor shall ye grieve,-
69. [Being] those who have believed in Our Signs and bowed [their wills to Ours] in Islam.
70. Enter ye the Garden, ye and your wives, in [beauty and] rejoicing.
71. To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their ayes could delight in: and ye shall abide therein [for eye].
72. Such will be the Garden of which ye are made heirs for your [good] deeds [in life].
73. Ye shall have therein abundance of fruit, from which ye shall have

satisfaction.
74. The sinners will be in the Punishment of Hell, to dwell therein [for aye]:
75. Nowise will the [Punishment] be lightened for them, and in despair will they be there overwhelmed.
76. Nowise shall We be unjust to them: but it is they who have been unjust themselves.
77. They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"
78. Verily We have brought the Truth to you: but most of you have a hatred for Truth.
79. What! have they settled some plan [among themselves]? But it is We Who settle things.
80. Or do they think that We hear not their secrets and their private counsels? Indeed [We do], and Our messengers are by them, to record.
81. Say: "If [Allah] Most Gracious had a son, I would be the first to worship."
82. Glory to the Lord of the heavens and the earth, the Lord of the Throne [of Authority]! [He is free] from the things they attribute [to him]!
83. So leave them to babble and play [with vanities] until they meet that Day of theirs, which they have been promised.
84. It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.
85. And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour [of Judgment]: and to Him shall ye be brought back.
86. And those whom they invoke besides Allah have no power of intercession;- only he who bears witness to the Truth, and they know [him].
87. If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away [from the Truth]?
88. [Allah has knowledge] of the [Prophet's] cry, "O my Lord! Truly these are people who will not believe!"
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89. But turn away from them, and say "Peace!" But soon shall they know!
SURA 44. Dukhan, or Smoke (or Mist)
1. Ha-Mim.
2. By the Book that makes things clear;-
3. We sent it down during a Blessed Night: for We [ever] wish to warn [against Evil].
4. In the [Night] is made distinct every affair of wisdom,
5. By command, from Our Presence. For We [ever] send [revelations],
6. As Mercy from thy Lord: for He hears and knows [all things];
7. The Lord of the heavens and the earth and all between them, if ye [but] have an assured faith.
8. There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.
9. Yet they play about in doubt.
10. Then watch thou for the Day that the sky will bring forth a kind of smoke [or mist] plainly visible,
11. Enveloping the people: this will be a Penalty Grievous.
12. [They will say:] "Our Lord! remove the Penalty from us, for we do really believe!"
13. How shall the message be [effectual] for them, seeing that an Messenger explaining things clearly has [already] come to them,-
14. Yet they turn away from him and say: "Tutored [by others], a man possessed!"
15. We shall indeed remove the Penalty for a while, [but] truly ye will revert [to your ways].
16. One day We shall seize you with a mighty onslaught: We will indeed [then] exact Retribution!
17. We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,
18. Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;
19. "And be not arrogant as against Allah: for I come to you with authority manifest.

20. "For me, I have sought safety with my Lord and your Lord, against your injuring me.
21. "If ye believe me not, at least keep yourselves away from me."
22. [But they were aggressive:] then he cried to his Lord: "These are indeed a people given to sin."
23. [The reply came:] "March forth with My Servants by night: for ye are sure to be pursued.
24. "And leave the sea as a furrow [divided]: for they are a host [destined] to be drowned."
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25. How many were the gardens and springs they left behind,
26. And corn-fields and noble buildings,
27. And wealth [and conveniences of life], wherein they had taken such delight!
28. Thus [was their end]! And We made other people inherit [those things]!
29. And neither heaven nor earth shed a tear over them: nor were they given a respite [again].
30. We did deliver aforetime the Children of Israel from humiliating Punishment,
31. Inflicted by Pharaoh, for he was arrogant [even] among inordinate transgressors.
32. And We chose them aforetime above the nations, knowingly,
33. And granted them Signs in which there was a manifest trial
34. As to these [Quraish], they say forsooth:
35. "There is nothing beyond our first death, and we shall not be raised again.
36. "Then bring [back] our forefathers, if what ye say is true!"
37. What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.
38. We created not the heavens, the earth, and all between them, merely in [idle] sport:
39. We created them not except for just ends: but most of them do not understand.
40. Verily the Day of sorting out is the time appointed for all of them,-
41. The Day when no protector can avail his client in aught, and no help can they receive,
42. Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.
43. Verily the tree of Zaqqum
44. Will be the food of the Sinful,-
45. Like molten brass; it will boil in their insides.
46. Like the boiling of scalding water.
47. [A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!
48. "Then pour over his head the Penalty of Boiling Water,
49. "Taste thou [this]! Truly wast thou mighty, full of honour!
50. "Truly this is what ye used to doubt!"
51. As to the Righteous [they will be] in a position of Security,
52. Among Gardens and Springs;
53. Dressed in fine silk and in rich brocade, they will face each other;
54. So; and We shall join them to fair women with beautiful, big, and lustrous eyes.
55. There can they call for every kind of fruit in peace and security;
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56. Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-
57. As a Bounty from thy Lord! that will be the supreme achievement!
58. Verily, We have made this [Qur'an] easy, in thy tongue, in order that they may give heed.
59. So wait thou and watch; for they [too] are waiting.

SURA 45. Jathiya, or Bowing the Knee

1. Ha-Mim.
2. The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
3. Verily in the heavens and the earth, are Signs for those who believe.
4. And in the creation of yourselves and the fact that animals are scattered

[through the earth], are Signs for those of assured Faith.
5. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.
6. Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after [rejecting] Allah and His Signs?
7. Woe to each sinful dealer in Falsehoods:
8. He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!
9. And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.
10. In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.
11. This is [true] Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.
12. It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful.
13. And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.
14. Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense [for good or ill] each People according to what they have earned.
15. If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against [his own soul]. In the end will ye [all] be brought back to your Lord.
16. We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.
17. And We granted them Clear Signs in affairs [of Religion]: it was only after knowledge had been granted to them that they fell into schisms, through insolent

envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.
18. Then We put thee on the [right] Way of Religion: so follow thou that [Way], and follow not the desires of those who know not.
19. They will be of no use to thee in the sight of Allah: it is only Wrong-doers [that stand as] protectors, one to another: but Allah is the Protector of the Righteous.
20. These are clear evidences to men and a Guidance and Mercy to those of assured Faith.
21. What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their death? Ill is the judgment that they make.
22. Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.
23. Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing [him as such], left him astray, and sealed his hearing and his heart [and understanding], and put a cover on his sight. Who, then, will guide him after Allah [has withdrawn Guidance]? Will ye not then receive admonition?
24. And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture:
25. And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring [back] our forefathers, if what ye say is true!"
26. Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.
27. To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!
28. And thou wilt see every sect bowing the knee: Every sect will be called to

its Record: "This Day shall ye be recompensed for all that ye did!
29. "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."
30. Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.
31. But as to those who rejected Allah, [to them will be said]: "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!
32. "And when it was said that the promise of Allah was true, and that the Hourthere was no doubt about its [coming], ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"
33. Then will appear to them the evil [fruits] of what they did, and they will be completely encircled by that which they used to mock at!
34. It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!
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35. "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" [From] that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.
36. Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!
37. To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

SURA 46. Ahqaf, or Winding Sand tracts

1. Ha-Mim.
2. The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
3. We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.
4. Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens bring me a book [revealed] before this, or any remnant of knowledge [ye may have], if ye are telling the truth!
5. And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who [in fact] are unconscious of their call [to them]?
6. And when mankind are gathered together [at the Resurrection], they will be hostile to them and reject their worship [altogether]!
7. When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"
8. Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single [blessing] for me from Allah. He knows best of that whereof ye talk [so glibly]! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."
9. Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."
10. Say: "See ye? If [this teaching] be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity [with earlier scripture], and has believed while ye are arrogant, [how unjust ye are!] truly, Allah guides not a people unjust."
11. The Unbelievers say of those who believe: "If [this Message] were a good thing, [such men] would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an [old,] falsehood!"
12. And before this, was the Book of Moses as a guide and a mercy: And this Book confirms [it] in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.
13. Verily those who say, "Our Lord is Allah," and remain firm [on that Path],- on them shall be no fear, nor shall they grieve.
14. Such shall be Companions of the Gardens, dwelling therein [for aye]: a recompense for their [good] deeds.
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15. We have enjoined on man kindness to his parents: In pain did his mother bear

him, and in pain did she give him birth. The carrying of the [child] to his weaning is [a period of] thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow [to Thee] in Islam."
16. Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: [They shall be] among the Companions of the Garden: a promise! of truth, which was made to them [in this life].
17. But [there is one] who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me [without rising again]?" And they two seek Allah's aid, [and rebuke the son]: "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"
18. Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be [utterly] lost.
19. And to all are [assigned] degrees according to the deeds which they [have done], and in order that [Allah] may recompense their deeds, and no injustice be done to them.
20. And on the Day that the Unbelievers will be placed before the Fire, [It will be said to them]: "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye [ever] transgressed."
21. Mention [Hud] one of 'Ad's [own] brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."
22. They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the [calamity] with which thou dost threaten us, if thou art telling the truth?"
23. He said: "The Knowledge [of when it will come] is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!"..
24. Then, when they saw the [Penalty in the shape of] a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the [Calamity] ye were asking to be hastened!- A wind wherein is a Grievous Penalty!
25. "Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but [the ruins of] their houses! thus do We recompense those given to sin!
26. And We had firmly established them in a [prosperity and] power which We have not given to you [ye Quraish!] and We had endowed them with [faculties of] hearing, seeing, heart and intellect: but of no profit to them were their [faculties of] hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were [completely] encircled by that which they used to mock at!
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27. We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn [to Us].
28. Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access [to Allah]? Nay, they left them in the lurch: but that was their falsehood and their invention.
29. Behold, We turned towards thee a company of Jinns [quietly] listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the [reading] was finished, they returned to their people, to warn [them of their sins].
30. They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides [men] to the Truth and to a Straight Path.
31. "O our people, hearken to the one who invites [you] to Allah, and believe in

him: He will forgive you your faults, and deliver you from a Penalty Grievous.
32. "If any does not hearken to the one who invites [us] to Allah, he cannot frustrate [Allah's Plan] on earth, and no protectors can he have besides Allah: such men [wander] in manifest error."
33. See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.
34. And on the Day that the Unbelievers will be placed before the Fire, [they will be asked,] "Is this not the Truth?" they will say, "Yea, by our Lord!" [One will say:] "Then taste ye the Penalty, for that ye were wont to deny [Truth]!"
35. Therefore patiently persevere, as did [all] messengers of inflexible purpose; and be in no haste about the [Unbelievers]. On the Day that they see the [Punishment] promised them, [it will be] as if they had not tarried more than an hour in a single day. [Thine but] to proclaim the Message: but shall any be destroyed except those who transgress?
SURA 47. Muhammad (the Prophet)
1. Those who reject Allah and hinder [men] from the Path of Allah,- their deeds will Allah render astray [from their mark].
2. But those who believe and work deeds of righteousness, and believe in the [Revelation] sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.
3. This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.
4. Therefore, when ye meet the Unbelievers [in fight], smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly [on them]: thereafter [is the time for] either generosity or ransom: Until the war lays down its burdens. Thus [are ye commanded]: but if it had been Allah's Will, He could certainly have exacted retribution from them [Himself]; but [He lets you fight] in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.
5. Soon will He guide them and improve their condition,
6. And admit them to the Garden which He has announced for them.

7. O ye who believe! If ye will aid [the cause of] Allah, He will aid you, and plant your feet firmly.
8. But those who reject [Allah],- for them is destruction, and [Allah] will render their deeds astray [from their mark].
9. That is because they hate the Revelation of Allah; so He has made their deeds fruitless.
10. Do they not travel through the earth, and see what was the End of those before them [who did evil]? Allah brought utter destruction on them, and similar [fates await] those who reject Allah.
11. That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.
12. Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy [this world] and eat as cattle eat; and the Fire will be their abode.
13. And how many cities, with more power than thy city which has driven thee out, have We destroyed [for their sins]? and there was none to aid them.
14. Is then one who is on a clear [Path] from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?
15. [Here is] a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. [Can those in such Bliss] be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels [to pieces]?
16. And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

17. But to those who receive Guidance, He increases the [light of] Guidance, and bestows on them their Piety and Restraint [from evil].
18. Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it [actually] is on them, how can they benefit then by their admonition?
19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
20. Those who believe say, "Why is not a Sura sent down [for us]?" But when a Sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-
21. Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.
22. Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?
23. Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.
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24. Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
25. Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.
26. This, because they said to those who hate what Allah has revealed, "We will obey you in part of [this] matter"; but Allah knows their [inner] secrets.
27. But how [will it be] when the angels take their souls at death, and smite their faces and their backs?
28. This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.
29. Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?
30. Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.
31. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported [mettle].
32. Those who reject Allah, hinder [men] from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.
33. O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!
34. Those who reject Allah, and hinder [men] from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.
35. Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your [good] deeds.
36. The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you [to give up] your possessions.
37. If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.
38. Behold, ye are those invited to spend [of your substance] in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back [from the Path], He will substitute in your stead another people; then they would not be like you!
SURA 48. Fath, or Victory
1. Verily We have granted thee a manifest Victory:
2. That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
3. And that Allah may help thee with powerful help.
4. It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the

heavens and the earth; and Allah is Full of Knowledge and Wisdom;-
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5. That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement [for man],-
6. And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.
7. For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.
8. We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:
9. In order that ye [O men] may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.
10. Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.
11. The desert Arabs who lagged behind will say to thee: "We were engaged in [looking after] our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all [to intervene] on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.
12. "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost [in wickedness]."
13. And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!
14. To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.
15. Those who lagged behind [will say], when ye [are free to] march and take booty [in war]: "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared [this] beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand [such things].
16. Say to the desert Arabs who lagged behind: "Ye shall be summoned [to fight] against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."
17. No blame is there on the blind, nor is there blame on the lame, nor on one ill [if he joins not the war]: But he that obeys Allah and his Messenger,- [Allah] will admit him to Gardens beneath which rivers flow; and he who turns back, [Allah] will punish him with a grievous Penalty.
18. Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;
19. And many gains will they acquire [besides]: and Allah is Exalted in Power, Full of Wisdom.
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20. Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;
21. And other gains [there are], which are not within your power, but which Allah has compassed: and Allah has power over all things.
22. If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.
23. [Such has been] the practice [approved] of Allah already in the past: no change wilt thou find in the practice [approved] of Allah.
24. And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And

Allah sees well all that ye do.
25. They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without [your] knowledge, [Allah would have allowed you to force your way, but He held back your hands] that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.
26. While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.
27. Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.
28. It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.
29. Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, [but] compassionate amongst each other. Thou wilt see them bow and prostrate themselves [in prayer], seeking Grace from Allah and [His] Good Pleasure. On their faces are their marks, [being] the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, [filling] the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.
SURA 49. Hujurat, or the Inner Apartments
1. O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.
2. O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

3. Those that lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.
4. Those who shout out to thee from without the inner apartments - most of them lack understanding.
5. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.
6. O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.
7. And know that among you is Allah's Messenger: were he, in many matters, to follow your [wishes], ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-
8. A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.
9. If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just].
10. The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy.
11. O ye who believe! Let not some men among you laugh at others: It may be that the [latter] are better than the [former]: Nor let some women laugh at others: It may be that the [latter are better than the [former]: Nor defame nor be

sarcastic to each other, nor call each other by [offensive] nicknames: Illseeming is a name connoting wickedness, [to be used of one] after he has believed: And those who do not desist are [indeed] doing wrong.
12. O ye who believe! Avoid suspicion as much [as possible]: for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it ... But fear Allah: For Allah is Oft-Returning, Most Merciful.
13. O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].
14. The desert Arabs say, "We believe." Say, "Ye have no faith; but ye [only]say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."
15. Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.
16. Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.
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17. They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.
18. "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."
SURA 50. Qaf
1. Qaf: By the Glorious Qur'an [Thou art Allah's Messenger].
2. But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!
3. "What! When we die and become dust, [shall we live again?] That is a [sort of] return far [from our understanding]."
4. We already know how much of them the earth takes away: With Us is a record guarding [the full account].
5. But they deny the Truth when it comes to them: so they are in a confused state.
6. Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?
7. And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth [in pairs]-
8. To be observed and commemorated by every devotee turning [to Allah].
9. And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;
10. And tall [and stately] palm-trees, with shoots of fruit-stalks, piled one over another;-
11. As sustenance for [Allah's] Servants;- and We give [new] life therewith to land that is dead: Thus will be the Resurrection.
12. Before them was denied [the Hereafter] by the People of Noah, the Companions of the Rass, the Thamud,
13. The 'Ad, Pharaoh, the brethren of Lut,
14. The Companions of the Wood, and the People of Tubba'; each one [of them] rejected the messengers, and My warning was duly fulfilled [in them].
15. Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?
16. It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than [his] jugular vein.
17. Behold, two [guardian angels] appointed to learn [his doings] learn [and noted them], one sitting on the right and one on the left.
18. Not a word does he utter but there is a sentinel by him, ready [to note it].
19. And the stupor of death will bring Truth [before his eyes]: "This was the thing which thou wast trying to escape!"
20. And the Trumpet shall be blown: that will be the Day whereof Warning [had

been given].
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21. And there will come forth every soul: with each will be an [angel] to drive, and an [angel] to bear witness.
22. [It will be said:] "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"
23. And his Companion will say: "Here is [his Record] ready with me!"
24. [The sentence will be:] "Throw, throw into Hell every contumacious Rejecter [of Allah]!-
25. "Who forbade what was good, transgressed all bounds, cast doubts and suspicions;
26. "Who set up another god beside Allah: Throw him into a severe penalty."
27. His Companion will say: "Our Lord! I did not make him transgress, but he was [himself] far astray."
28. He will say: "Dispute not with each other in My Presence: I had already in advance sent you Warning.
29. "The Word changes not before Me, and I do not the least injustice to My Servants."
30. One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more [to come]?"
31. And the Garden will be brought nigh to the Righteous,- no more a thing distant.
32. [A voice will say:] "This is what was promised for you,- for every one who turned [to Allah] in sincere repentance, who kept [His Law],
33. "Who feared [Allah] Most Gracious Unseen, and brought a heart turned in devotion [to Him]:
34. "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"
35. There will be for them therein all that they wish,- and more besides in Our Presence.
36. But how many generations before them did We destroy [for their sins],- stronger in power than they? Then did they wander through the land: was there any place of escape [for them]?
37. Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses [the truth].
38. We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.
39. Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before [its] setting.
40. And during part of the night, [also,] celebrate His praises, and [so likewise] after the postures of adoration.
41. And listen for the Day when the Caller will call out from a place quiet near,-
42. The Day when they will hear a [mighty] Blast in [very] truth: that will be the Day of Resurrection.
43. Verily it is We Who give Life and Death; and to Us is the Final Goal-
44. The Day when the Earth will be rent asunder, from [men] hurrying out: that will be a gathering together,- quite easy for Us.
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45. We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

SURA 51. Zariyat, or the Winds that Scatter

1. By the [Winds] that scatter broadcast;
2. And those that lift and bear away heavy weights;
3. And those that flow with ease and gentleness;
4. And those that distribute and apportion by Command;-
5. Verily that which ye are promised is true;
6. And verily Judgment and Justice must indeed come to pass.
7. By the Sky with [its] numerous Paths,
8. Truly ye are in a doctrine discordant,
9. Through which are deluded [away from the Truth] such as would be deluded.
10. Woe to the falsehood-mongers,-
11. Those who [flounder] heedless in a flood of confusion:
12. They ask, "When will be the Day of Judgment and Justice?"

13. [It will be] a Day when they will be tried [and tested] over the Fire!
14. "Taste ye your trial! This is what ye used to ask to be hastened!"
15. As to the Righteous, they will be in the midst of Gardens and Springs,
16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.
17. They were in the habit of sleeping but little by night,
18. And in the hour of early dawn, they [were found] praying for Forgiveness;
19. And in their wealth and possessions [was remembered] the right of the [needy,] him who asked, and him who [for some reason] was prevented [from asking].
20. On the earth are signs for those of assured Faith,
21. As also in your own selves: Will ye not then see?
22. And in heaven is your Sustenance, as [also] that which ye are promised.
23. Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.
24. Has the story reached thee, of the honoured guests of Abraham?
25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" [and thought, "These seem] unusual people."
26. Then he turned quickly to his household, brought out a fatted calf,
27. And placed it before them.. he said, "Will ye not eat?"
28. [When they did not eat], He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.
29. But his wife came forward [laughing] aloud: she smote her forehead and said: "A barren old woman!"

30. They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."
31. [Abraham] said: "And what, O ye Messengers, is your errand [now]?"
32. They said, "We have been sent to a people [deep] in sin;-
33. "To bring on, on them, [a shower of] stones of clay [brimstone],
34. "Marked as from thy Lord for those who trespass beyond bounds."
35. Then We evacuated those of the Believers who were there,
36. But We found not there any just [Muslim] persons except in one house:
37. And We left there a Sign for such as fear the Grievous Penalty.
38. And in Moses [was another Sign]: Behold, We sent him to Pharaoh, with authority manifest.
39. But [Pharaoh] turned back with his Chiefs, and said, "A sorcerer, or one possessed!"
40. So We took him and his forces, and threw them into the sea; and his was the blame.
41. And in the 'Ad [people] [was another Sign]: Behold, We sent against them the devastating Wind:
42. It left nothing whatever that it came up against, but reduced it to ruin and rottenness.
43. And in the Thamud [was another Sign]: Behold, they were told, "Enjoy [your brief day] for a little while!"
44. But they insolently defied the Command of their Lord: So the stunning noise [of an earthquake] seized them, even while they were looking on.
45. Then they could not even stand [on their feet], nor could they help themselves.
46. So were the People of Noah before them for they wickedly transgressed.
47. With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.
48. And We have spread out the [spacious] earth: How excellently We do spread out!
49. And of every thing We have created pairs: That ye may receive instruction.
50. Hasten ye then [at once] to Allah: I am from Him a Warner to you, clear and open!
51. And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!
52. Similarly, no messenger came to the Peoples before them, but they said [of him] in like manner, "A sorcerer, or one possessed"!
53. Is this the legacy they have transmitted, one to another? Nay, they are

themselves a people transgressing beyond bounds!
54. So turn away from them: not thine is the blame.
55. But teach [thy Message] for teaching benefits the Believers.
56. I have only created Jinns and men, that they may serve Me.
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57. No Sustenance do I require of them, nor do I require that they should feed Me.
58. For Allah is He Who gives [all] Sustenance,- Lord of Power,- Steadfast [for ever].
59. For the Wrong-doers, their portion is like unto the portion of their fellows [of earlier generations]: then let them not ask Me to hasten [that portion]!
60. Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!
SURA 52. Tur, or the Mount
1. By the Mount [of Revelation];
2. By a Decree inscribed
3. In a Scroll unfolded;
4. By the much-frequented Fane;
5. By the Canopy Raised High;
6. And by the Ocean filled with Swell;-
7. Verily, the Doom of thy Lord will indeed come to pass;-
8. There is none can avert it;-
9. On the Day when the firmament will be in dreadful commotion.
10. And the mountains will fly hither and thither.
11. Then woe that Day to those that treat [Truth] as Falsehood;-
12. That play [and paddle] in shallow trifles.
13. That Day shall they be thrust down to the Fire of Hell, irresistibly.
14. "This:, it will be said, "Is the Fire,- which ye were wont to deny!
15. "Is this then a fake, or is it ye that do not see?
16. "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your [own] deeds."
17. As to the Righteous, they will be in Gardens, and in Happiness,-
18. Enjoying the [Bliss] which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.
19. [To them will be said:] "Eat and drink ye, with profit and health, because of your [good] deeds."
20. They will recline [with ease] on Thrones [of dignity] arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.
21. And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them [of the fruit] of aught of their works: [Yet] is each individual in pledge for his deeds.
22. And We shall bestow on them, of fruit and meat, anything they shall desire.
23. They shall there exchange, one with another, a [loving] cup free of frivolity, free of all taint of ill.
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24. Round about them will serve, [devoted] to them, young male servants [handsome] as Pearls well-guarded.
25. They will advance to each other, engaging in mutual enquiry.
26. They will say: "Aforetime, we were not without fear for the sake of our people.
27. "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.
28. "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"
29. Therefore proclaim thou the praises [of thy Lord]: for by the Grace of thy Lord, thou art no [vulgar] soothsayer, nor art thou one possessed.
30. Or do they say:- "A Poet! we await for him some calamity [hatched] by Time!"
31. Say thou: "Await ye!- I too will wait along with you!"
32. Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?
33. Or do they say, "He fabricated the [Message]"? Nay, they have no faith!
34. Let them then produce a recital like unto it,- If [it be] they speak the truth!

35. Were they created of nothing, or were they themselves the creators?
36. Or did they create the heavens and the earth? Nay, they have no firm belief.
37. Or are the Treasures of thy Lord with them, or are they the managers [of affairs]?
38. Or have they a ladder, by which they can [climb up to heaven and] listen [to its secrets]? Then let [such a] listener of theirs produce a manifest proof.
39. Or has He only daughters and ye have sons?
40. Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?-
41. Or that the Unseen in it their hands, and they write it down?
42. Or do they intend a plot [against thee]? But those who defy Allah are themselves involved in a Plot!
43. Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!
44. Were they to see a piece of the sky falling [on them], they would [only] say: "Clouds gathered in heaps!"
45. So leave them alone until they encounter that Day of theirs, wherein they shall [perforce] swoon [with terror],-
46. The Day when their plotting will avail them nothing and no help shall be given them.
47. And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.
48. Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,
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49. And for part of the night also praise thou Him,- and at the retreat of the stars!
SURA 53. Najm, or the Star
1. By the Star when it goes down,-
2. Your Companion is neither astray nor being misled.
3. Nor does he say [aught] of [his own] Desire.
4. It is no less than inspiration sent down to him:
5. He was taught by one Mighty in Power,
6. Endued with Wisdom: for he appeared [in stately form];
7. While he was in the highest part of the horizon:
8. Then he approached and came closer,
9. And was at a distance of but two bow-lengths or [even] nearer;
10. So did [Allah] convey the inspiration to His Servant- [conveyed] what He [meant] to convey.
11. The [Prophet's] [mind and] heart in no way falsified that which he saw.
12. Will ye then dispute with him concerning what he saw?
13. For indeed he saw him at a second descent,
14. Near the Lote-tree beyond which none may pass:
15. Near it is the Garden of Abode.
16. Behold, the Lote-tree was shrouded [in mystery unspeakable!]
17. [His] sight never swerved, nor did it go wrong!
18. For truly did he see, of the Signs of his Lord, the Greatest!
19. Have ye seen Lat. and 'Uzza,
20. And another, the third [goddess], Manat?
21. What! for you the male sex, and for Him, the female?
22. Behold, such would be indeed a division most unfair!
23. These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority [whatever]. They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!
24. Nay, shall man have [just] anything he hankers after?
25. But it is to Allah that the End and the Beginning [of all things] belong.
26. How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.
27. Those who believe not in the Hereafter, name the angels with female names.
28. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world.
30. That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.
31. Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.
32. Those who avoid great sins and shameful deeds, only [falling into] small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.
33. Seest thou one who turns back,
34. Gives a little, then hardens [his heart]?
35. What! Has he knowledge of the Unseen so that he can see?
36. Nay, is he not acquainted with what is in the Books of Moses-
37. And of Abraham who fulfilled his engagements?-
38. Namely, that no bearer of burdens can bear the burden of another;
39. That man can have nothing but what he strives for;
40. That [the fruit of] his striving will soon come in sight:
41. Then will he be rewarded with a reward complete;
42. That to thy Lord is the final Goal;
43. That it is He Who granteth Laughter and Tears;
44. That it is He Who granteth Death and Life;
45. That He did create in pairs,- male and female,
46. From a seed when lodged [in its place];
47. That He hath promised a Second Creation [Raising of the Dead];
48. That it is He Who giveth wealth and satisfaction;
49. That He is the Lord of Sirius [the Mighty Star];
50. And that it is He Who destroyed the [powerful] ancient 'Ad [people],
51. And the Thamud nor gave them a lease of perpetual life.
52. And before them, the people of Noah, for that they were [all] most unjust and most insolent transgressors,
53. And He destroyed the Overthrown Cities [of Sodom and Gomorrah].
54. So that [ruins unknown] have covered them up.
55. Then which of the gifts of thy Lord, [O man,] wilt thou dispute about?
56. This is a Warner, of the [series of] Warners of old!
57. The [Judgment] ever approaching draws nigh:
58. No [soul] but Allah can lay it bare.
59. Do ye then wonder at this recital?

60. And will ye laugh and not weep,-
61. Wasting your time in vanities?
62. But fall ye down in prostration to Allah, and adore [Him]!

SURA 54. Qamar, or the Moon

1. The Hour [of Judgment] is nigh, and the moon is cleft asunder.
2. But if they see a Sign, they turn away, and say, "This is [but] transient magic."
3. They reject [the warning] and follow their [own] lusts but every matter has its appointed time.
4. There have already come to them Recitals wherein there is [enough] to check [them],
5. Mature wisdom;- but [the preaching of] Warners profits them not.
6. Therefore, [O Prophet,] turn away from them. The Day that the Caller will call [them] to a terrible affair,
7. They will come forth,- their eyes humbled - from [their] graves, [torpid] like locusts scattered abroad,
8. Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.
9. Before them the People of Noah rejected [their messenger]: they rejected Our servant, and said, "Here is one possessed!", and he was driven out.
10. Then he called on his Lord: "I am one overcome: do Thou then help [me]!"

11. So We opened the gates of heaven, with water pouring forth.
12. And We caused the earth to gush forth with springs, so the waters met [and rose] to the extent decreed.
13. But We bore him on an [Ark] made of broad planks and caulked with palmfibre:
14. She floats under our eyes [and care]: a recompense to one who had been rejected [with scorn]!
15. And We have left this as a Sign [for all time]: then is there any that will receive admonition?
16. But how [terrible] was My Penalty and My Warning?
17. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
18. The 'Ad [people] [too] rejected [Truth]: then how terrible was My Penalty and My Warning?
19. For We sent against them a furious wind, on a Day of violent Disaster,
20. Plucking out men as if they were roots of palm-trees torn up [from the ground].
21. Yea, how [terrible] was My Penalty and My Warning!
22. But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

23. The Thamud [also] rejected [their] Warners.
24. For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!
25. "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"
26. Ah! they will know on the morrow, which is the liar, the insolent one!
27. For We will send the she-camel by way of trial for them. So watch them, [O Salih], and possess thyself in patience!
28. And tell them that the water is to be divided between them: Each one's right to drink being brought forward [by suitable turns].
29. But they called to their companion, and he took a sword in hand, and hamstrung [her].
30. Ah! how [terrible] was My Penalty and My Warning!
31. For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.
32. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
33. The people of Lut rejected [his] warning.
34. We sent against them a violent Tornado with showers of stones, [which destroyed them], except Lut's household: them We delivered by early Dawn,-
35. As a Grace from Us: thus do We reward those who give thanks.
36. And [Lut] did warn them of Our Punishment, but they disputed about the Warning.
37. And they even sought to snatch away his guests from him, but We blinded their eyes. [They heard:] "Now taste ye My Wrath and My Warning."
38. Early on the morrow an abiding Punishment seized them:
39. "So taste ye My Wrath and My Warning."
40. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
41. To the People of Pharaoh, too, aforetime, came Warners [from Allah].
42. The [people] rejected all Our Signs; but We seized them with such Penalty [as comes] from One Exalted in Power, able to carry out His Will.
43. Are your Unbelievers, [O Quraish], better than they? Or have ye an immunity in the Sacred Books?
44. Or do they say: "We acting together can defend ourselves"?
45. Soon will their multitude be put to flight, and they will show their backs.
46. Nay, the Hour [of Judgment] is the time promised them [for their full recompense]: And that Hour will be most grievous and most bitter.
47. Truly those in sin are the ones straying in mind, and mad.
48. The Day they will be dragged through the Fire on their faces, [they will hear:] "Taste ye the touch of Hell!"
49. Verily, all things have We created in proportion and measure.

50. And Our Command is but a single [Act],- like the twinkling of an eye.
51. And [oft] in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?
52. All that they do is noted in [their] Books [of Deeds]:
53. Every matter, small and great, is on record.
54. As to the Righteous, they will be in the midst of Gardens and Rivers,
55. In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

SURA 55. Rahman, or (Allah) Most Gracious

1. [Allah] Most Gracious!
2. It is He Who has taught the Qur'an.
3. He has created man:
4. He has taught him speech [and intelligence].
5. The sun and the moon follow courses [exactly] computed;
6. And the herbs and the trees - both [alike] prostrate in adoration.
7. And the Firmament has He raised high, and He has set up the Balance [of Justice],
8. In order that ye may not transgress [due] balance.
9. So establish weight with justice and fall not short in the balance.
10. It is He Who has spread out the earth for [His] creatures:
11. Therein is fruit and date-palms, producing spathes [enclosing dates];
12. Also corn, with [its] leaves and stalk for fodder, and sweet-smelling plants.
13. Then which of the favours of your Lord will ye deny?
14. He created man from sounding clay like unto pottery,
15. And He created Jinns from fire free of smoke:
16. Then which of the favours of your Lord will ye deny?
17. [He is] Lord of the two Easts and Lord of the two Wests:
18. Then which of the favours of your Lord will ye deny?
19. He has let free the two bodies of flowing water, meeting together:
20. Between them is a Barrier which they do not transgress:
21. Then which of the favours of your Lord will ye deny?
22. Out of them come Pearls and Coral:
23. Then which of the favours of your Lord will ye deny?
24. And His are the Ships sailing smoothly through the seas, lofty as mountains:
25. Then which of the favours of your Lord will ye deny?
26. All that is on earth will perish:

27. But will abide [for ever] the Face of thy Lord,- full of Majesty, Bounty and Honour.
28. Then which of the favours of your Lord will ye deny?
29. Of Him seeks [its need] every creature in the heavens and on earth: every day in [new] Splendour doth He [shine]!
30. Then which of the favours of your Lord will ye deny?
31. Soon shall We settle your affairs, O both ye worlds!
32. Then which of the favours of your Lord will ye deny?
33. O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!
34. Then which of the favours of your Lord will ye deny?
35. On you will be sent [O ye evil ones twain!] a flame of fire [to burn] and a smoke [to choke]: no defence will ye have:
36. Then which of the favours of your Lord will ye deny?
37. When the sky is rent asunder, and it becomes red like ointment:
38. Then which of the favours of your Lord will ye deny?
39. On that Day no question will be asked of man or Jinn as to his sin.
40. Then which of the favours of your Lord will ye deny?
41. [For] the sinners will be known by their marks: and they will be seized by their forelocks and their feet.
42. Then which of the favours of your Lord will ye deny?
43. This is the Hell which the Sinners deny:
44. In its midst and in the midst of boiling hot water will they wander round!
45. Then which of the favours of your Lord will ye deny?
46. But for such as fear the time when they will stand before [the Judgment Seat of] their Lord, there will be two Gardens-

47. Then which of the favours of your Lord will ye deny?-
48. Containing all kinds [of trees and delights];-
49. Then which of the favours of your Lord will ye deny?-
50. In them [each] will be two Springs flowing [free];
51. Then which of the favours of your Lord will ye deny?-
52. In them will be Fruits of every kind, two and two.
53. Then which of the favours of your Lord will ye deny?
54. They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near [and easy of reach].
55. Then which of the favours of your Lord will ye deny?
56. In them will be [Maidens], chaste, restraining their glances, whom no man or Jinn before them has touched;-
57. Then which of the favours of your Lord will ye deny?-
58. Like unto Rubies and coral.
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59. Then which of the favours of your Lord will ye deny?
60. Is there any Reward for Good - other than Good?
61. Then which of the favours of your Lord will ye deny?
62. And besides these two, there are two other Gardens,-
63. Then which of the favours of your Lord will ye deny?-
64. Dark-green in colour [from plentiful watering].
65. Then which of the favours of your Lord will ye deny?
66. In them [each] will be two Springs pouring forth water in continuous abundance:
67. Then which of the favours of your Lord will ye deny?
68. In them will be Fruits, and dates and pomegranates:
69. Then which of the favours of your Lord will ye deny?
70. In them will be fair [Companions], good, beautiful;-
71. Then which of the favours of your Lord will ye deny?-
72. Companions restrained [as to their glances], in [goodly] pavilions;-
73. Then which of the favours of your Lord will ye deny?-
74. Whom no man or Jinn before them has touched;-
75. Then which of the favours of your Lord will ye deny?-
76. Reclining on green Cushions and rich Carpets of beauty.
77. Then which of the favours of your Lord will ye deny?
78. Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

SURA 56. Waqia, or The Inevitable Event

1. When the Event inevitable cometh to pass,
2. Then will no [soul] entertain falsehood concerning its coming.
3. [Many] will it bring low; [many] will it exalt;
4. When the earth shall be shaken to its depths,
5. And the mountains shall be crumbled to atoms,
6. Becoming dust scattered abroad,
7. And ye shall be sorted out into three classes.
8. Then [there will be] the Companions of the Right Hand;- What will be the Companions of the Right Hand?
9. And the Companions of the Left Hand,- what will be the Companions of the Left Hand?
10. And those Foremost [in Faith] will be Foremost [in the Hereafter].
11. These will be those Nearest to Allah:
12. In Gardens of Bliss:
13. A number of people from those of old,
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14. And a few from those of later times.
15. [They will be] on Thrones encrusted [with gold and precious stones],
16. Reclining on them, facing each other.
17. Round about them will [serve] youths of perpetual [freshness],
18. With goblets, [shining] beakers, and cups [filled] out of clear-flowing fountains:
19. No after-ache will they receive therefrom, nor will they suffer intoxication:
20. And with fruits, any that they may select:
21. And the flesh of fowls, any that they may desire.

22. And [there will be] Companions with beautiful, big, and lustrous eyes,-
23. Like unto Pearls well-guarded.
24. A Reward for the deeds of their past [life].
25. Not frivolity will they hear therein, nor any taint of ill,-
26. Only the saying, "Peace! Peace".
27. The Companions of the Right Hand,- what will be the Companions of the Right Hand?
28. [They will be] among Lote-trees without thorns,
29. Among Talh trees with flowers [or fruits] piled one above another,-
30. In shade long-extended,
31. By water flowing constantly,
32. And fruit in abundance.
33. Whose season is not limited, nor [supply] forbidden,
34. And on Thrones [of Dignity], raised high.
35. We have created [their Companions] of special creation.
36. And made them virgin - pure [and undefiled], -
37. Beloved [by nature], equal in age,-
38. For the Companions of the Right Hand.
39. A [goodly] number from those of old,
40. And a [goodly] number from those of later times.
41. The Companions of the Left Hand,- what will be the Companions of the Left Hand?
42. [They will be] in the midst of a Fierce Blast of Fire and in Boiling Water,
43. And in the shades of Black Smoke:
44. Nothing [will there be] to refresh, nor to please:
45. For that they were wont to be indulged, before that, in wealth [and luxury],
46. And persisted obstinately in wickedness supreme!
47. And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-
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48. "[We] and our fathers of old?"
49. Say: "Yea, those of old and those of later times,
50. "All will certainly be gathered together for the meeting appointed for a Day well-known.
51. "Then will ye truly,- O ye that go wrong, and treat [Truth] as Falsehood!-
52. "Ye will surely taste of the Tree of Zaqqum.
53. "Then will ye fill your insides therewith,
54. "And drink Boiling Water on top of it:
55. "Indeed ye shall drink like diseased camels raging with thirst!"
56. Such will be their entertainment on the Day of Requital!
57. It is We Who have created you: why will ye not witness the Truth?
58. Do ye then see?- The [human Seed] that ye throw out,-
59. Is it ye who create it, or are We the Creators?
60. We have decreed Death to be your common lot, and We are not to be frustrated
61. from changing your Forms and creating you [again] in [forms] that ye know not.
62. And ye certainly know already the first form of creation: why then do ye not celebrate His praises?
63. See ye the seed that ye sow in the ground?
64. Is it ye that cause it to grow, or are We the Cause?
65. Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,
66. [Saying], "We are indeed left with debts [for nothing]:
67. "Indeed are we shut out [of the fruits of our labour]"
68. See ye the water which ye drink?
69. Do ye bring it down [in rain] from the cloud or do We?
70. Were it Our Will, We could make it salt [and unpalatable]: then why do ye not give thanks?
71. See ye the Fire which ye kindle?
72. Is it ye who grow the tree which feeds the fire, or do We grow it?
73. We have made it a memorial [of Our handiwork], and an article of comfort and convenience for the denizens of deserts.
74. Then celebrate with praises the name of thy Lord, the Supreme!

75. Furthermore I call to witness the setting of the Stars,-
76. And that is indeed a mighty adjuration if ye but knew,-
77. That this is indeed a qur'an Most Honourable,
78. In Book well-guarded,
79. Which none shall touch but those who are clean:
80. A Revelation from the Lord of the Worlds.
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81. Is it such a Message that ye would hold in light esteem?
82. And have ye made it your livelihood that ye should declare it false?
83. Then why do ye not [intervene] when [the soul of the dying man] reaches the throat,-
84. And ye the while [sit] looking on,-
85. But We are nearer to him than ye, and yet see not,-
86. Then why do ye not,- If you are exempt from [future] account,-
87. Call back the soul, if ye are true [in the claim of independence]?
88. Thus, then, if he be of those Nearest to Allah,
89. [There is for him] Rest and Satisfaction, and a Garden of Delights.
90. And if he be of the Companions of the Right Hand,
91. [For him is the salutation], "Peace be unto thee", from the Companions of the Right Hand.
92. And if he be of those who treat [Truth] as Falsehood, who go wrong,
93. For him is Entertainment with Boiling Water.
94. And burning in Hell-Fire.
95. Verily, this is the Very Truth and Certainly.
96. So celebrate with praises the name of thy Lord, the Supreme.

SURA 57. Hadid, or Iron

1. Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
2. To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things.
3. He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.
4. He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne [of Authority]. He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.
5. To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah.
6. He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of [all] hearts.
7. Believe in Allah and His messenger, and spend [in charity] out of the [substance] whereof He has made you heirs. For, those of you who believe and spend [in charity],- for them is a great Reward.
8. What cause have ye why ye should not believe in Allah?- and the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith.
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9. He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful.
10. And what cause have ye why ye should not spend in the cause of Allah?- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent [freely] and fought, before the Victory, [with those who did so later]. Those are higher in rank than those who spent [freely] and fought afterwards. But to all has Allah promised a goodly [reward]. And Allah is well acquainted with all that ye do.
11. Who is he that will Loan to Allah a beautiful loan? for [Allah] will increase it manifold to his credit, and he will have [besides] a liberal Reward.
12. One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: [their greeting will be]: "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"

13. One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow [a Light] from your Light!" It will be said: "Turn ye back to your rear! then seek a Light [where ye can]!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be [Wrath and] Punishment!
14. [Those without] will call out, "Were we not with you?" [The others] will reply, "True! but ye led yourselves into temptation; ye looked forward [to our ruin]; ye doubted [Allah's Promise]; and [your false] desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.
15. "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"
16. Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed [to them], and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.
17. Know ye [all] that Allah giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom.
18. For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold [to their credit], and they shall have [besides] a liberal reward.
19. And those who believe in Allah and His messengers- they are the Sincere [lovers of Truth], and the witnesses [who testify], in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.
20. Know ye [all], that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, [in rivalry] among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight [the hearts of] the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe [for the devotees of wrong]. And Forgiveness from Allah and [His] Good Pleasure [for the devotees of Allah]. And what is the life of this world, but goods and chattels of deception?
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21. Be ye foremost [in seeking] Forgiveness from your Lord, and a Garden [of Bliss], the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding.
22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:
23. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-
24. Such persons as are covetous and commend covetousness to men. And if any turn back [from Allah's Way], verily Allah is Free of all Needs, Worthy of all Praise.
25. We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice; and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will].
26. And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.
27. Then, in their wake, We followed them up with [others of] Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their [due] reward, but many of them are rebellious transgressors.

28. O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk [straight in your path], and He will forgive you [your past]: for Allah is Oft-Forgiving, Most Merciful.
29. That the People of the Book may know that they have no power whatever over the Grace of Allah, that [His] Grace is [entirely] in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.
SURA 58. Mujadila, or The Woman who Pleads
1. Allah has indeed heard [and accepted] the statement of the woman who pleads with thee concerning her husband and carries her complaint [in prayer] to Allah: and Allah [always] hears the arguments between both sides among you: for Allah hears and sees [all things].
2. If any men among you divorce their wives by Zihar [calling them mothers], they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words [both] iniquitous and false: but truly Allah is one that blots out [sins], and forgives [again and again].
3. But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- [It is ordained that such a one] should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is wellacquainted with [all] that ye do.
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4. And if any has not [the wherewithal], he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits [set by] Allah. For those who reject [Him], there is a grievous Penalty.
5. Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers [will have] a humiliating Penalty,-
6. On the Day that Allah will raise them all up [again] and show them the Truth [and meaning] of their conduct. Allah has reckoned its [value], though they may have forgotten it, for Allah is Witness to all things.
7. Seest thou not that Allah doth know [all] that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.
8. Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden [to do]? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, [but in crooked ways]: And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!
9. O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.
10. Secret counsels are only [inspired] by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.
11. O ye who believe! When ye are told to make room in the assemblies, [spread out and] make room: [ample] room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to [suitable] ranks [and degrees], those of you who believe and who have been granted [mystic] Knowledge. And Allah is well-acquainted with all ye do.
12. O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity [of conduct]. But if ye find not [the wherewithal], Allah is Oft-Forgiving, Most Merciful.
13. Is it that ye are afraid of spending sums in charity before your private consultation [with him]? If, then, ye do not so, and Allah forgives you, then [at least] establish regular prayer; practise regular charity; and obey Allah

and His Messenger. And Allah is well-acquainted with all that ye do.
14. Turnest thou not thy attention to those who turn [in friendship] to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.
15. Allah has prepared for them a severe Penalty: evil indeed are their deeds.
16. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: therefore shall they have a humiliating Penalty.
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17. Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein [for aye]!
18. One day will Allah raise them all up [for Judgment]: then will they swear to Him as they swear to you: And they think that they have something [to stand upon]. No, indeed! they are but liars!
19. The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
20. Those who resist Allah and His Messenger will be among those most humiliated.
21. Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.
22. Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein [for ever]. Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.
SURA 59. Hashr, or The Gathering (or Banishment)
1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
2. It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering [of the forces]. Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the [Wrath of] Allah came to them from quarters from which they little expected [it], and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes [to see]!
3. And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall [certainly] have the Punishment of the Fire.
4. That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.
5. Whether ye cut down [O ye Muslim!] The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.
6. What Allah has bestowed on His Messenger [and taken away] from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.
7. What Allah has bestowed on His Messenger [and taken away] from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not [merely] make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.
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8. [Some part is due] to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and [His] Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:-
9. But those who before them, had homes [in Medina] and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the [latter], but give them preference over themselves, even though poverty was their [own lot]. And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

10. And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour [or sense of injury] against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."
11. Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked [in fight] we will help you". But Allah is witness that they are indeed liars.
12. If they are expelled, never will they go out with them; and if they are attacked [in fight], they will never help them; and if they do help them, they will turn their backs; so they will receive no help.
13. Of a truth ye are stronger [than they] because of the terror in their hearts, [sent] by Allah. This is because they are men devoid of understanding.
14. They will not fight you [even] together, except in fortified townships, or from behind walls. Strong is their fighting [spirit] amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.
15. Like those who lately preceded them, they have tasted the evil result of their conduct; and [in the Hereafter there is] for them a grievous Penalty;-
16. [Their allies deceived them], like the Evil One, when he says to man, "Deny Allah": but when [man] denies Allah, [the Evil One] says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"
17. The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.
18. O ye who believe! Fear Allah, and let every soul look to what [provision] He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with [all] that ye do.
19. And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!
20. Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.
21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.
22. Allah is He, than Whom there is no other god;- Who knows [all things] both secret and open; He, Most Gracious, Most Merciful.
23. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! [High is He] above the partners they attribute to Him.
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24. He is Allah, the Creator, the Evolver, the Bestower of Forms [or Colours]. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.
SURA 60. Mumtahana, or the Woman to be Examined
1. O ye who believe! Take not my enemies and yours as friends [or protectors],- offering them [your] love, even though they have rejected the Truth that has come to you, and have [on the contrary] driven out the Prophet and yourselves [from your homes], [simply] because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, [take them not as friends], holding secret converse of love [and friendship] with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.
2. If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth.
3. Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.
4. There is for you an excellent example [to follow] in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee,

though I have no power [to get] aught on thy behalf from Allah." [They prayed]: "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is [our] Final Goal.
5. "Our Lord! Make us not a [test and] trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."
6. There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.
7. It may be that Allah will grant love [and friendship] between you and those whom ye [now] hold as enemies. For Allah has power [over all things]; And Allah is Oft-Forgiving, Most Merciful.
8. Allah forbids you not, with regard to those who fight you not for [your] Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.
9. Allah only forbids you, with regard to those who fight you for [your] Faith, and drive you out of your homes, and support [others] in driving you out, from turning to them [for friendship and protection]. It is such as turn to them [in these circumstances], that do wrong.
10. O ye who believe! When there come to you believing women refugees, examine [and test] them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful [wives] for the Unbelievers, nor are the [Unbelievers] lawful [husbands] for them. But pay the Unbelievers what they have spent [on their dower], and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the [Unbelievers] ask for what they have spent [on the

dowers of women who come over to you]. Such is the command of Allah: He judges [with justice] between you. And Allah is Full of Knowledge and Wisdom.
11. And if any of your wives deserts you to the Unbelievers, and ye have an accession [by the coming over of a woman from the other side], then pay to those whose wives have deserted the equivalent of what they had spent [on their dower]. And fear Allah, in Whom ye believe.
12. O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery [or fornication], that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness [of their sins]: for Allah is Oft-Forgiving, Most Merciful.
13. O ye who believe! Turn not [for friendship] to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those [buried] in graves.

SURA 61. Saff, or Battle Array

1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
2. O ye who believe! Why say ye that which ye do not?
3. Grievously odious is it in the sight of Allah that ye say that which ye do not.
4. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.
5. And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah [sent] to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.
6. And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah [sent] to you, confirming the Law [which came] before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"
7. Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.
8. Their intention is to extinguish Allah's Light [by blowing] with their mouths: But Allah will complete [the revelation of] His Light, even though the

Unbelievers may detest [it].
9. It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest [it].
10. O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-
11. That ye believe in Allah and His Messenger, and that ye strive [your utmost] in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!
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12. He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.
13. And another [favour will He bestow,] which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.
14. O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to [the work of] Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.
SURA 62. Jumua, or the Assembly (Friday) Prayer.
1. Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.
2. It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-
3. As well as [to confer all these benefits upon] others of them, who have not already joined them: And He is exalted in Might, Wise.
4. Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.
5. The similitude of those who were charged with the [obligations of the] Mosaic Law, but who subsequently failed in those [obligations], is that of a donkey which carries huge tomes [but understands them not]. Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.
6. Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of [other] men, then express your desire for Death, if ye are truthful!"
7. But never will they express their desire [for Death], because of the [deeds] their hands have sent on before them! and Allah knows well those that do wrong!
8. Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you [the truth of] the things that ye did!"
9. O ye who believe! When the call is proclaimed to prayer on Friday [the Day of Assembly], hasten earnestly to the Remembrance of Allah, and leave off business [and traffic]: That is best for you if ye but knew!
10. And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often [and without stint]: that ye may prosper.
11. But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The [blessing] from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide [for all needs]."
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SURA 63. Munafiqun, or the Hypocrites
1. When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.
2. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: truly evil are their deeds.
3. That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.
4. When thou lookest at them, their exteriors please thee; and when they speak,

thou listenest to their words. They are as [worthless as hollow] pieces of timber propped up, [unable to stand on their own]. They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded [away from the Truth]!
5. And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.
6. It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.
7. They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse [and quit Medina]." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.
8. They say, "If we return to Medina, surely the more honourable [element] will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.
9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.
10. and spend something [in charity] out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given [largely] in charity, and I should have been one of the doers of good".
11. But to no soul will Allah grant respite when the time appointed [for it] has come; and Allah is well acquainted with [all] that ye do.
SURA 64. Tagabun, or Mutual Loss and Gain
1. Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah: to Him belongs dominion, and to Him belongs praise: and He has power over all things.
2. It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.
3. He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.
4. He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the [secrets] of [all] hearts.

5. Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty.
6. That was because there came to them messengers with Clear Signs, but they said: "Shall [mere] human beings direct us?" So they rejected [the Message] and turned away. But Allah can do without [them]: and Allah is free of all needs, worthy of all praise.
7. The Unbelievers think that they will not be raised up [for Judgment]. Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told [the truth] of all that ye did. And that is easy for Allah."
8. Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.
9. The Day that He assembles you [all] for a Day of Assembly,- that will be a Day of mutual loss and gain [among you], and those who believe in Allah and work righteousness,- He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.
10. But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.
11. No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, [Allah] guides his heart [aright]: for Allah knows all things.
12. So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim [the Message] clearly and openly.
13. Allah! There is no god but He: and on Allah, therefore, let the Believers put their trust.
14. O ye who believe! Truly, among your wives and your children are [some that are] enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up [their faults], verily Allah is Oft-Forgiving, Most Merciful.

15. Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward.
16. So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.
17. If ye loan to Allah, a beautiful loan, He will double it to your [credit], and He will grant you Forgiveness: for Allah is most Ready to appreciate [service], Most Forbearing,-
18. Knower of what is open, Exalted in Might, Full of Wisdom.

SURA 65. Talaq, or Divorce

1. O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count [accurately], their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they [themselves] leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his [own] soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence [as] before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He [ever] prepares a way out,
3. And He provides for him from [sources] he never could imagine. And if any one puts his trust in Allah, sufficient is [Allah] for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.
4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses [it is the same]: for those who carry [life within their wombs], their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.
5. That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.
6. Let the women live [in 'iddat] in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry [life in their wombs], then spend [your substance] on them until they deliver their burden: and if they suckle your [offspring], give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle [the child] on the [father's] behalf.
7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.
8. How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.
9. Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.
10. Allah has prepared for them a severe Punishment [in the Hereafter]. Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message,-
11. An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.
12. Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them [all] descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in [His] Knowledge.

SURA 66. Tahrim, or Holding (something) to be Forbidden

1. O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft- Forgiving, Most Merciful.
2. Allah has already ordained for you, [O men], the dissolution of your oaths [in some cases]: and Allah is your Protector, and He is Full of Knowledge and Wisdom.
3. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it [to another], and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted [with all things]."
4. If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and [every] righteous one among those who believe,- and furthermore, the angels - will back [him] up.
5. It may be, if he divorced you [all], that Allah will give him in exchange consorts better than you,- who submit [their wills], who believe, who are devout, who turn to Allah in repentance, who worship [in humility], who travel [for Faith] and fast,- previously married or virgins.
6. O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely] what they are commanded.
7. [They will say], "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"
8. O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."
9. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge [indeed].
10. Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were [respectively] under two of our righteous servants, but they were false to their [husbands], and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with [others] that enter!"
11. And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";
12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into [her body] of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout [servants].

SURA 67. Mulk, or Dominion

1. Blessed be He in Whose hands is Dominion; and He over all things hath Power;-
2. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-
3. He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of [Allah] Most Gracious. So turn thy vision again: seest thou any flaw?
4. Again turn thy vision a second time: [thy] vision will come back to thee dull and discomfited, in a state worn out.
5. And we have, [from of old], adorned the lowest heaven with Lamps, and We have made such [Lamps] [as] missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.
6. For those who reject their Lord [and Cherisher] is the Penalty of Hell: and evil is [such], Destination.
7. When they are cast therein, they will hear the [terrible] drawing in of its

breath even as it blazes forth,
8. Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"
9. They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any [Message]: ye are nothing but an egregious delusion!'"
10. They will further say: "Had we but listened or used our intelligence, we should not [now] be among the Companions of the Blazing Fire!"
11. They will then confess their sins: but far will be [Forgiveness] from the Companions of the Blazing Fire!
12. As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.
13. And whether ye hide your word or publish it, He certainly has [full] knowledge, of the secrets of [all] hearts.
14. Should He not know,- He that created? and He is the One that understands the finest mysteries [and] is well-acquainted [with them].
15. It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
16. Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes [as in an earthquake]?
17. Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado [with showers of stones], so that ye shall know how [terrible] was My warning?
18. But indeed men before them rejected [My warning]: then how [terrible] was My rejection [of them]?
19. Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except [Allah] Most Gracious: Truly [Allah] Most Gracious: Truly it is He that watches over all things.
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20. Nay, who is there that can help you, [even as] an army, besides [Allah] Most Merciful? In nothing but delusion are the Unbelievers.
21. Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight [from the Truth].
22. Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?
23. Say: "It is He Who has created you [and made you grow], and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.
24. Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."
25. They ask: When will this promise be [fulfilled]? - If ye are telling the truth.
26. Say: "As to the knowledge of the time, it is with Allah alone: I am [sent] only to warn plainly in public."
27. At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said [to them]: "This is [the promise fulfilled], which ye were calling for!"
28. Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"
29. Say: "He is [Allah] Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which [of us] it is that is in manifest error."
30. Say: "See ye?- If your stream be some morning lost [in the underground earth], who then can supply you with clear-flowing water?"
SURA 68. Qalam, or the Pen, or Nun
1. Nun. By the Pen and the [Record] which [men] write,-
2. Thou art not, by the Grace of thy Lord, mad or possessed.
3. Nay, verily for thee is a Reward unfailing:
4. And thou [standest] on an exalted standard of character.
5. Soon wilt thou see, and they will see,

6. Which of you is afflicted with madness.
7. Verily it is thy Lord that knoweth best, which [among men] hath strayed from His Path: and He knoweth best those who receive [true] Guidance.
8. So hearken not to those who deny [the Truth].
9. Their desire is that thou shouldst be pliant: so would they be pliant.
10. Heed not the type of despicable men,- ready with oaths,
11. A slanderer, going about with calumnies,
12. [Habitually] hindering [all] good, transgressing beyond bounds, deep in sin,
13. Violent [and cruel],- with all that, base-born,-
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14. Because he possesses wealth and [numerous] sons.
15. When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
16. Soon shall We brand [the beast] on the snout!
17. Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the [garden] in the morning.
18. But made no reservation, ["If it be Allah's Will"].
19. Then there came on the [garden] a visitation from thy Lord, [which swept away] all around, while they were asleep.
20. So the [garden] became, by the morning, like a dark and desolate spot, [whose fruit had been gathered].
21. As the morning broke, they called out, one to another,-
22. "Go ye to your tilth [betimes] in the morning, if ye would gather the fruits."
23. So they departed, conversing in secret low tones, [saying]-
24. "Let not a single indigent person break in upon you into the [garden] this day."
25. And they opened the morning, strong in an [unjust] resolve.
26. But when they saw the [garden], they said: "We have surely lost our way:
27. "Indeed we are shut out [of the fruits of our labour]!"
28. Said one of them, more just [than the rest]: "Did I not say to you, 'Why not glorify [Allah]?'"
29. They said: "Glory to our Lord! Verily we have been doing wrong!"
30. Then they turned, one against another, in reproach.
31. They said: "Alas for us! We have indeed transgressed!
32. "It may be that our Lord will give us in exchange a better [garden] than this: for we do turn to Him [in repentance]!"
33. Such is the Punishment [in this life]; but greater is the Punishment in the Hereafter,- if only they knew!
34. Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.
35. Shall We then treat the People of Faith like the People of Sin?
36. What is the matter with you? How judge ye?
37. Or have ye a book through which ye learn-
38. That ye shall have, through it whatever ye choose?
39. Or have ye Covenants with Us to oath, reaching to the Day of Judgment, [providing] that ye shall have whatever ye shall demand?
40. Ask thou of them, which of them will stand surety for that!
41. Or have they some "Partners" [in Allahhead]? Then let them produce their "partners", if they are truthful!
42. The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-
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43. Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, [and had refused].
44. Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.
45. A [long] respite will I grant them: truly powerful is My Plan.
46. Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-
47. Or that the Unseen is in their hands, so that they can write it down?
48. So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.

49. Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
50. Thus did his Lord choose him and make him of the Company of the Righteous.
51. And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"
52. But it is nothing less than a Message to all the worlds.

SURA 69. Haqqa, or the Sure Reality

1. The Sure Reality!
2. What is the Sure Reality?
3. And what will make thee realise what the Sure Reality is?
4. The Thamud and the 'Ad People [branded] as false the Stunning Calamity!
5. But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning!
6. And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;
7. He made it rage against them seven nights and eight days in succession: so that thou couldst see the [whole] people lying prostrate in its [path], as they had been roots of hollow palm-trees tumbled down!
8. Then seest thou any of them left surviving?
9. And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.
10. And disobeyed [each] the messenger of their Lord; so He punished them with an abundant Penalty.
11. We, when the water [of Noah's Flood] overflowed beyond its limits, carried you [mankind], in the floating [Ark],
12. That We might make it a Message unto you, and that ears [that should hear the tale and] retain its memory should bear its [lessons] in remembrance.
13. Then, when one blast is sounded on the Trumpet,
14. And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-
15. On that Day shall the [Great] Event come to pass.

16. And the sky will be rent asunder, for it will that Day be flimsy,
17. And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.
18. That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.
19. Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!
20. "I did really understand that my Account would [One Day] reach me!"
21. And he will be in a life of Bliss,
22. In a Garden on high,
23. The Fruits whereof [will hang in bunches] low and near.
24. "Eat ye and drink ye, with full satisfaction; because of the [good] that ye sent before you, in the days that are gone!"
25. And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!
26. "And that I had never realised how my account [stood]!
27. "Ah! Would that [Death] had made an end of me!
28. "Of no profit to me has been my wealth!
29. "My power has perished from me!"...
30. [The stern command will say]: "Seize ye him, and bind ye him,
31. "And burn ye him in the Blazing Fire.
32. "Further, make him march in a chain, whereof the length is seventy cubits!
33. "This was he that would not believe in Allah Most High.
34. "And would not encourage the feeding of the indigent!
35. "So no friend hath he here this Day.
36. "Nor hath he any food except the corruption from the washing of wounds,
37. "Which none do eat but those in sin."
38. So I do call to witness what ye see,
39. And what ye see not,
40. That this is verily the word of an honoured messenger;
41. It is not the word of a poet: little it is ye believe!
42. Nor is it the word of a soothsayer: little admonition it is ye receive.

43. [This is] a Message sent down from the Lord of the Worlds.
44. And if the messenger were to invent any sayings in Our name,
45. We should certainly seize him by his right hand,
46. And We should certainly then cut off the artery of his heart:
47. Nor could any of you withhold him [from Our wrath].
48. But verily this is a Message for the Allah-fearing.
49. And We certainly know that there are amongst you those that reject [it].
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50. But truly [Revelation] is a cause of sorrow for the Unbelievers.
51. But verily it is Truth of assured certainty.
52. So glorify the name of thy Lord Most High.
SURA 70. Maarij, or the Ways of Ascent
1. A questioner asked about a Penalty to befall-
2. The Unbelievers, the which there is none to ward off,-
3. [A Penalty] from Allah, Lord of the Ways of Ascent.
4. The angels and the spirit ascend unto him in a Day the measure whereof is [as] fifty thousand years:
5. Therefore do thou hold Patience,- a Patience of beautiful [contentment].
6. They see the [Day] indeed as a far-off [event]:
7. But We see it [quite] near.
8. The Day that the sky will be like molten brass,
9. And the mountains will be like wool,
10. And no friend will ask after a friend,
11. Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by [sacrificing] his children,
12. His wife and his brother,
13. His kindred who sheltered him,
14. And all, all that is on earth,- so it could deliver him:
15. By no means! for it would be the Fire of Hell!-
16. Plucking out [his being] right to the skull!-
17. Inviting [all] such as turn their backs and turn away their faces [from the Right].
18. And collect [wealth] and hide it [from use]!
19. Truly man was created very impatient;-
20. Fretful when evil touches him;
21. And niggardly when good reaches him;-
22. Not so those devoted to Prayer;-
23. Those who remain steadfast to their prayer;
24. And those in whose wealth is a recognised right.
25. For the [needy] who asks and him who is prevented [for some reason from asking];
26. And those who hold to the truth of the Day of Judgment;
27. And those who fear the displeasure of their Lord,-
28. For their Lord's displeasure is the opposite of Peace and Tranquillity;-
29. And those who guard their chastity,
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30. Except with their wives and the [captives] whom their right hands possess,- for [then] they are not to be blamed,
31. But those who trespass beyond this are transgressors;-
32. And those who respect their trusts and covenants;
33. And those who stand firm in their testimonies;
34. And those who guard [the sacredness] of their worship;-
35. Such will be the honoured ones in the Gardens [of Bliss].
36. Now what is the matter with the Unbelievers that they rush madly before thee-
37. From the right and from the left, in crowds?
38. Does every man of them long to enter the Garden of Bliss?
39. By no means! For We have created them out of the [base matter] they know!
40. Now I do call to witness the Lord of all points in the East and the West that We can certainly-
41. Substitute for them better [men] than they; And We are not to be defeated [in Our Plan].

42. So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-
43. The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post [fixed for them],-
44. Their eyes lowered in dejection,- ignominy covering them [all over]! such is the Day the which they are promised!

SURA 71. Nuh, or Noah

1. We sent Noah to his People [with the Command]: "Do thou warn thy People before there comes to them a grievous Penalty."
2. He said: "O my People! I am to you a Warner, clear and open:
3. "That ye should worship Allah, fear Him and obey me:
4. "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."
5. He said: "O my Lord! I have called to my People night and day:
6. "But my call only increases [their] flight [from the Right].
7. "And every time I have called to them, that Thou mightest forgive them, they have [only] thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.
8. "So I have called to them aloud;
9. "Further I have spoken to them in public and secretly in private,
10. "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;
11. "'He will send rain to you in abundance;

12. "'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers [of flowing water].
13. "'What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-
14. "'Seeing that it is He that has created you in diverse stages?
15. "'See ye not how Allah has created the seven heavens one above another,
16. "'And made the moon a light in their midst, and made the sun as a [Glorious] Lamp?
17. "'And Allah has produced you from the earth growing [gradually],
18. "'And in the End He will return you into the [earth], and raise you forth [again at the Resurrection]?
19. "'And Allah has made the earth for you as a carpet [spread out],
20. "'That ye may go about therein, in spacious roads.'"
21. Noah said: "O my Lord! They have disobeyed me, but they follow [men] whose wealth and children give them no increase but only Loss.
22. "And they have devised a tremendous Plot.
23. "And they have said [to each other], 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-
24. "They have already misled many; and grant Thou no increase to the wrongdoers but in straying [from their mark]."
25. Because of their sins they were drowned [in the flood], and were made to enter the Fire [of Punishment]: and they found- in lieu of Allah- none to help them.
26. And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!
27. "For, if Thou dost leave [any of] them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.
28. "O my Lord! Forgive me, my parents, all who enter my house in Faith, and [all] believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

SURA 72. Jinn, or the Spirits

1. Say: It has been revealed to me that a company of Jinns listened [to the Qur'an]. They said, 'We have really heard a wonderful Recital!
2. 'It gives guidance to the Right, and we have believed therein: we shall not join [in worship] any [gods] with our Lord.
3. 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.
4. 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

5. 'But we do think that no man or spirit should say aught that untrue against Allah.
6. 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.
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7. 'And they [came to] think as ye thought, that Allah would not raise up any one [to Judgment].
8. 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.
9. 'We used, indeed, to sit there in [hidden] stations, to [steal] a hearing; but any who listen now will find a flaming fire watching him in ambush.
10. 'And we understand not whether ill is intended to those on earth, or whether their Lord [really] intends to guide them to right conduct.
11. 'There are among us some that are righteous, and some the contrary: we follow divergent paths.
12. 'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.
13. 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short [account] or of any injustice.
14. 'Amongst us are some that submit their wills [to Allah], and some that swerve from justice. Now those who submit their wills - they have sought out [the path] of right conduct:
15. 'But those who swerve,- they are [but] fuel for Hell-fire'-
16. [And Allah's Message is]: "If they [the Pagans] had [only] remained on the [right] Way, We should certainly have bestowed on them Rain in abundance.
17. "That We might try them by that [means]. But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.
18. "And the places of worship are for Allah [alone]: So invoke not any one along with Allah;
19. "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."
20. Say: "I do no more than invoke my Lord, and I join not with Him any [false god]."
21. Say: "It is not in my power to cause you harm, or to bring you to right conduct."
22. Say: "No one can deliver me from Allah [If I were to disobey Him], nor should I find refuge except in Him,
23. "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."
24. At length, when they see [with their own eyes] that which they are promised,- then will they know who it is that is weakest in [his] helper and least important in point of numbers.
25. Say: "I know not whether the [Punishment] which ye are promised is near, or whether my Lord will appoint for it a distant term.
26. "He [alone] knows the Unseen, nor does He make any one acquainted with His Mysteries,-
27. "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,
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28. "That He may know that they have [truly] brought and delivered the Messages of their Lord: and He surrounds [all the mysteries] that are with them, and takes account of every single thing."

SURA 73. Muzzammil, or Folded in Garments

1. O thou folded in garments!
2. Stand [to prayer] by night, but not all night,-
3. Half of it,- or a little less,
4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.
5. Soon shall We send down to thee a weighty Message.
6. Truly the rising by night is most potent for governing [the soul], and most suitable for [framing] the Word [of Prayer and Praise].
7. True, there is for thee by day prolonged occupation with ordinary duties:

8. But keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly.
9. [He is] Lord of the East and the West: there is no god but He: take Him therefore for [thy] Disposer of Affairs.
10. And have patience with what they say, and leave them with noble [dignity].
11. And leave Me [alone to deal with] those in possession of the good things of life, who [yet] deny the Truth; and bear with them for a little while.
12. With Us are Fetters [to bind them], and a Fire [to burn them],
13. And a Food that chokes, and a Penalty Grievous.
14. One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.
15. We have sent to you, [O men!] a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.
16. But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.
17. Then how shall ye, if ye deny [Allah], guard yourselves against a Day that will make children hoary-headed?-
18. Whereon the sky will be cleft asunder? His Promise needs must be accomplished.
19. Verily this is an Admonition: therefore, whoso will, let him take a [straight] path to his Lord!
20. Thy Lord doth know that thou standest forth [to prayer] nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you [in mercy]: read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be [some] among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy [for you]; and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's

Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

SURA 74. Muddaththir, or One Wrapped Up

1. O thou wrapped up [in the mantle]!
2. Arise and deliver thy warning!
3. And thy Lord do thou magnify!
4. And thy garments keep free from stain!
5. And all abomination shun!
6. Nor expect, in giving, any increase [for thyself]!
7. But, for thy Lord's [Cause], be patient and constant!
8. Finally, when the Trumpet is sounded,
9. That will be- that Day - a Day of Distress,-
10. Far from easy for those without Faith.
11. Leave Me alone, [to deal] with the [creature] whom I created [bare and] alone!-
12. To whom I granted resources in abundance,
13. And sons to be by his side!-
14. To whom I made [life] smooth and comfortable!
15. Yet is he greedy-that I should add [yet more];-
16. By no means! For to Our Signs he has been refractory!
17. Soon will I visit him with a mount of calamities!
18. For he thought and he plotted;-
19. And woe to him! How he plotted!-
20. Yea, Woe to him; How he plotted!-
21. Then he looked round;
22. Then he frowned and he scowled;
23. Then he turned back and was haughty;
24. Then said he: "This is nothing but magic, derived from of old;
25. "This is nothing but the word of a mortal!"
26. Soon will I cast him into Hell-Fire!
27. And what will explain to thee what Hell-Fire is?

28. Naught doth it permit to endure, and naught doth it leave alone!-
29. Darkening and changing the colour of man!
30. Over it are Nineteen.
31. And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that

those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.
32. Nay, verily: By the Moon,
33. And by the Night as it retreateth,
34. And by the Dawn as it shineth forth,-
35. This is but one of the mighty [portents],
36. A warning to mankind,-
37. To any of you that chooses to press forward, or to follow behind;-
38. Every soul will be [held] in pledge for its deeds.
39. Except the Companions of the Right Hand.
40. [They will be] in Gardens [of Delight]: they will question each other,
41. And [ask] of the Sinners:
42. "What led you into Hell Fire?"
43. They will say: "We were not of those who prayed;
44. "Nor were we of those who fed the indigent;
45. "But we used to talk vanities with vain talkers;
46. "And we used to deny the Day of Judgment,
47. "Until there came to us [the Hour] that is certain."
48. Then will no intercession of [any] intercessors profit them.
49. Then what is the matter with them that they turn away from admonition?-
50. As if they were affrighted asses,
51. Fleeing from a lion!
52. Forsooth, each one of them wants to be given scrolls [of revelation] spread out!
53. By no means! But they fear not the Hereafter,
54. Nay, this surely is an admonition:
55. Let any who will, keep it in remembrance!
56. But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.

SURA 75. Qiyamat, or the Resurrection

1. I do call to witness the Resurrection Day;
2. And I do call to witness the self-reproaching spirit: [Eschew Evil].
3. Does man think that We cannot assemble his bones?
4. Nay, We are able to put together in perfect order the very tips of his fingers.
5. But man wishes to do wrong [even] in the time in front of him.

6. He questions: "When is the Day of Resurrection?"
7. At length, when the sight is dazed,
8. And the moon is buried in darkness.
9. And the sun and moon are joined together,-
10. That Day will Man say: "Where is the refuge?"
11. By no means! No place of safety!
12. Before thy Lord [alone], that Day will be the place of rest.
13. That Day will Man be told [all] that he put forward, and all that he put back.
14. Nay, man will be evidence against himself,
15. Even though he were to put up his excuses.
16. Move not thy tongue concerning the [Qur'an] to make haste therewith.
17. It is for Us to collect it and to promulgate it:
18. But when We have promulgated it, follow thou its recital [as promulgated]:
19. Nay more, it is for Us to explain it [and make it clear]:
20. Nay, [ye men!] but ye love the fleeting life,

21. And leave alone the Hereafter.
22. Some faces, that Day, will beam [in brightness and beauty];-
23. Looking towards their Lord;
24. And some faces, that Day, will be sad and dismal,
25. In the thought that some back-breaking calamity was about to be inflicted on them;
26. Yea, when [the soul] reaches to the collar-bone [in its exit],
27. And there will be a cry, "Who is a magician [to restore him]?"
28. And he will conclude that it was [the Time] of Parting;
29. And one leg will be joined with another:
30. That Day the Drive will be [all] to thy Lord!
31. So he gave nothing in charity, nor did he pray!-
32. But on the contrary, he rejected Truth and turned away!
33. Then did he stalk to his family in full conceit!
34. Woe to thee, [O men!], yea, woe!
35. Again, Woe to thee, [O men!], yea, woe!
36. Does man think that he will be left uncontrolled, [without purpose]?
37. Was he not a drop of sperm emitted [in lowly form]?
38. Then did he become a leech-like clot; then did [Allah] make and fashion [him] in due proportion.
39. And of him He made two sexes, male and female.
40. Has not He, [the same], the power to give life to the dead?
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SURA 76. Dahr, or Time: or Insan, or Man
1. Has there not been over Man a long period of Time, when he was nothing - [not even] mentioned?
2. Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him [the gifts], of Hearing and Sight.
3. We showed him the Way: whether he be grateful or ungrateful [rests on his will].
4. For the Rejecters we have prepared chains, yokes, and a blazing Fire.
5. As to the Righteous, they shall drink of a Cup [of Wine] mixed with Kafur,-
6. A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.
7. They perform [their] vows, and they fear a Day whose evil flies far and wide.
8. And they feed, for the love of Allah, the indigent, the orphan, and the captive,-
9. [Saying],"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.
10. "We only fear a Day of distressful Wrath from the side of our Lord."
11. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and [blissful] Joy.
12. And because they were patient and constant, He will reward them with a Garden and [garments of] silk.
13. Reclining in the [Garden] on raised thrones, they will see there neither the sun's [excessive heat] nor [the moon's] excessive cold.
14. And the shades of the [Garden] will come low over them, and the bunches [of fruit], there, will hang low in humility.
15. And amongst them will be passed round vessels of silver and goblets of crystal,-
16. Crystal-clear, made of silver: they will determine the measure thereof [according to their wishes].
17. And they will be given to drink there of a Cup [of Wine] mixed with Zanjabil,-
18. A fountain there, called Salsabil.
19. And round about them will [serve] youths of perpetual [freshness]: If thou seest them, thou wouldst think them scattered Pearls.
20. And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.
21. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
22. "Verily this is a Reward for you, and your Endeavour is accepted and

recognised."
23. It is We Who have sent down the Qur'an to thee by stages.
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24. Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.
25. And celebrate the name or thy Lord morning and evening,
26. And part of the night, prostrate thyself to Him; and glorify Him a long night through.
27. As to these, they love the fleeting life, and put away behind them a Day [that will be] hard.
28. It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.
29. This is an admonition: Whosoever will, let him take a [straight] Path to his Lord.
30. But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.
31. He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.
SURA 77. Mursalat, or Those Sent Forth
1. By the [Winds] sent forth one after another [to man's profit];
2. Which then blow violently in tempestuous Gusts,
3. And scatter [things] far and wide;
4. Then separate them, one from another,
5. Then spread abroad a Message,
6. Whether of Justification or of Warning;-
7. Assuredly, what ye are promised must come to pass.
8. Then when the stars become dim;
9. When the heaven is cleft asunder;
10. When the mountains are scattered [to the winds] as dust;
11. And when the messengers are [all] appointed a time [to collect];-
12. For what Day are these [portents] deferred?
13. For the Day of Sorting out.
14. And what will explain to thee what is the Day of Sorting out?
15. Ah woe, that Day, to the Rejecters of Truth!
16. Did We not destroy the men of old [for their evil]?
17. So shall We make later [generations] follow them.
18. Thus do We deal with men of sin.
19. Ah woe, that Day, to the Rejecters of Truth!
20. Have We not created you from a fluid [held] despicable?-
21. The which We placed in a place of rest, firmly fixed,
22. For a period [of gestation], determined [according to need]?
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23. For We do determine [according to need]; for We are the best to determine [things].
24. Ah woe, that Day! to the Rejecters of Truth!
25. Have We not made the earth [as a place] to draw together.
26. The living and the dead,
27. And made therein mountains standing firm, lofty [in stature]; and provided for you water sweet [and wholesome]?
28. Ah woe, that Day, to the Rejecters of Truth!
29. [It will be said:] "Depart ye to that which ye used to reject as false!
30. "Depart ye to a Shadow [of smoke ascending] in three columns,
31. "[Which yields] no shade of coolness, and is of no use against the fierce Blaze.
32. "Indeed it throws about sparks [huge] as Forts,
33. "As if there were [a string of] yellow camels [marching swiftly]."
34. Ah woe, that Day, to the Rejecters of Truth!
35. That will be a Day when they shall not be able to speak.
36. Nor will it be open to them to put forth pleas.
37. Ah woe, that Day, to the Rejecters of Truth!
38. That will be a Day of Sorting out! We shall gather you together and those before [you]!
39. Now, if ye have a trick [or plot], use it against Me!

40. Ah woe, that Day, to the Rejecters of Truth!
41. As to the Righteous, they shall be amidst [cool] shades and springs [of water].
42. And [they shall have] fruits,- all they desire.
43. "Eat ye and drink ye to your heart's content: for that ye worked [Righteousness].
44. Thus do We certainly reward the Doers of Good.
45. Ah woe, that Day, to the Rejecters of Truth!
46. [O ye unjust!] Eat ye and enjoy yourselves [but] a little while, for that ye are Sinners.
47. Ah woe, that Day, to the Rejecters of Truth!
48. And when it is said to them, "Prostrate yourselves!" they do not so.
49. Ah woe, that Day, to the Rejecters of Truth!
50. Then what Message, after that, will they believe in?

SURA 78. Nabaa, or The (Great) News

1. Concerning what are they disputing?
2. Concerning the Great News,

3. About which they cannot agree.
4. Verily, they shall soon [come to] know!
5. Verily, verily they shall soon [come to] know!
6. Have We not made the earth as a wide expanse,
7. And the mountains as pegs?
8. And [have We not] created you in pairs,
9. And made your sleep for rest,
10. And made the night as a covering,
11. And made the day as a means of subsistence?
12. And [have We not] built over you the seven firmaments,
13. And placed [therein] a Light of Splendour?
14. And do We not send down from the clouds water in abundance,
15. That We may produce therewith corn and vegetables,
16. And gardens of luxurious growth?
17. Verily the Day of Sorting out is a thing appointed,
18. The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;
19. And the heavens shall be opened as if there were doors,
20. And the mountains shall vanish, as if they were a mirage.
21. Truly Hell is as a place of ambush,
22. For the transgressors a place of destination:
23. They will dwell therein for ages.
24. Nothing cool shall they taste therein, nor any drink,
25. Save a boiling fluid and a fluid, dark, murky, intensely cold,
26. A fitting recompense [for them].
27. For that they used not to fear any account [for their deeds],
28. But they [impudently] treated Our Signs as false.
29. And all things have We preserved on record.
30. "So taste ye [the fruits of your deeds]; for no increase shall We grant you, except in Punishment."
31. Verily for the Righteous there will be a fulfilment of [the heart's] desires;
32. Gardens enclosed, and grapevines;
33. And voluptuous women of equal age;
34. And a cup full [to the brim].
35. No vanity shall they hear therein, nor Untruth:-
36. Recompense from thy Lord, a gift, [amply] sufficient,
37. [From] the Lord of the heavens and the earth, and all between, [Allah] Most Gracious: None shall have power to argue with Him.

38. The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by [Allah] Most Gracious, and He will say what is right.
39. That Day will be the sure Reality: Therefore, whoso will, let him take a [straight] return to his Lord!

40. Verily, We have warned you of a Penalty near, the Day when man will see [the deeds] which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were [metre] dust!"

SURA 79. Naziat, or Those Who Tear Out

1. By the [angels] who tear out [the souls of the wicked] with violence;
2. By those who gently draw out [the souls of the blessed];
3. And by those who glide along [on errands of mercy],
4. Then press forward as in a race,
5. Then arrange to do [the Commands of their Lord],
6. One Day everything that can be in commotion will be in violent commotion,
7. Followed by oft-repeated [commotions]:
8. Hearts that Day will be in agitation;
9. Cast down will be [their owners'] eyes.
10. They say [now]: "What! shall we indeed be returned to [our] former state?
11. "What! - when we shall have become rotten bones?"
12. They say: "It would, in that case, be a return with loss!"
13. But verily, it will be but a single [Compelling] Cry,
14. When, behold, they will be in the [full] awakening [to Judgment].
15. Has the story of Moses reached thee?
16. Behold, thy Lord did call to him in the sacred valley of Tuwa:-
17. "Go thou to Pharaoh for he has indeed transgressed all bounds:
18. "And say to him, 'Wouldst thou that thou shouldst be purified [from sin]?-
19. "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"
20. Then did [Moses] show him the Great Sign.
21. But [Pharaoh] rejected it and disobeyed [guidance];
22. Further, he turned his back, striving hard [against Allah].
23. Then he collected [his men] and made a proclamation,
24. Saying, "I am your Lord, Most High".
25. But Allah did punish him, [and made an] example of him, - in the Hereafter, as in this life.
26. Verily in this is an instructive warning for whosoever feareth [Allah].
27. What! Are ye the more difficult to create or the heaven [above]? [Allah] hath constructed it:

28. On high hath He raised its canopy, and He hath given it order and perfection.
29. Its night doth He endow with darkness, and its splendour doth He bring out [with light].
30. And the earth, moreover, hath He extended [to a wide expanse];
31. He draweth out therefrom its moisture and its pasture;
32. And the mountains hath He firmly fixed;-
33. For use and convenience to you and your cattle.
34. Therefore, when there comes the great, overwhelming [Event],-
35. The Day when man shall remember [all] that he strove for,
36. And Hell-Fire shall be placed in full view for [all] to see,-
37. Then, for such as had transgressed all bounds,
38. And had preferred the life of this world,
39. The Abode will be Hell-Fire;
40. And for such as had entertained the fear of standing before their Lord's [tribunal] and had restrained [their] soul from lower desires,
41. Their abode will be the Garden.
42. They ask thee about the Hour,-'When will be its appointed time?
43. Wherein art thou [concerned] with the declaration thereof?
44. With thy Lord in the Limit fixed therefor.
45. Thou art but a Warner for such as fear it.
46. The Day they see it, [It will be] as if they had tarried but a single evening, or [at most till] the following morn!

SURA 80. Abasa, or He Frowned

1. [The Prophet] frowned and turned away,
2. Because there came to him the blind man [interrupting].
3. But what could tell thee but that perchance he might grow [in spiritual understanding]?-
4. Or that he might receive admonition, and the teaching might profit him?

5. As to one who regards Himself as self-sufficient,
6. To him dost thou attend;
7. Though it is no blame to thee if he grow not [in spiritual understanding].
8. But as to him who came to thee striving earnestly,
9. And with fear [in his heart],
10. Of him wast thou unmindful.
11. By no means [should it be so]! For it is indeed a Message of instruction:
12. Therefore let whoso will, keep it in remembrance.
13. [It is] in Books held [greatly] in honour,
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14. Exalted [in dignity], kept pure and holy,
15. [Written] by the hands of scribes-
16. Honourable and Pious and Just.
17. Woe to man! What hath made him reject Allah;
18. From what stuff hath He created him?
19. From a sperm-drop: He hath created him, and then mouldeth him in due proportions;
20. Then doth He make His path smooth for him;
21. Then He causeth him to die, and putteth him in his grave;
22. Then, when it is His Will, He will raise him up [again].
23. By no means hath he fulfilled what Allah hath commanded him.
24. Then let man look at his food, [and how We provide it]:
25. For that We pour forth water in abundance,
26. And We split the earth in fragments,
27. And produce therein corn,
28. And Grapes and nutritious plants,
29. And Olives and Dates,
30. And enclosed Gardens, dense with lofty trees,
31. And fruits and fodder,-
32. For use and convenience to you and your cattle.
33. At length, when there comes the Deafening Noise,-
34. That Day shall a man flee from his own brother,
35. And from his mother and his father,
36. And from his wife and his children.
37. Each one of them, that Day, will have enough concern [of his own] to make him indifferent to the others.
38. Some faces that Day will be beaming,
39. Laughing, rejoicing.
40. And other faces that Day will be dust-stained,
41. Blackness will cover them:
42. Such will be the Rejecters of Allah, the doers of iniquity.

SURA 81. Takwir, or the Folding Up

1. When the sun [with its spacious light] is folded up;
2. When the stars fall, losing their lustre;
3. When the mountains vanish [like a mirage];
4. When the she-camels, ten months with young, are left untended;
5. When the wild beasts are herded together [in the human habitations];
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6. When the oceans boil over with a swell;
7. When the souls are sorted out, [being joined, like with like];
8. When the female [infant], buried alive, is questioned -
9. For what crime she was killed;
10. When the scrolls are laid open;
11. When the world on High is unveiled;
12. When the Blazing Fire is kindled to fierce heat;
13. And when the Garden is brought near;-
14. [Then] shall each soul know what it has put forward.
15. So verily I call to witness the planets - that recede,
16. Go straight, or hide;
17. And the Night as it dissipates;
18. And the Dawn as it breathes away the darkness;-
19. Verily this is the word of a most honourable Messenger,
20. Endued with Power, with rank before the Lord of the Throne,

21. With authority there, [and] faithful to his trust.
22. And [O people!] your companion is not one possessed;
23. And without doubt he saw him in the clear horizon.
24. Neither doth he withhold grudgingly a knowledge of the Unseen.
25. Nor is it the word of an evil spirit accursed.
26. When whither go ye?
27. Verily this is no less than a Message to [all] the Worlds:
28. [With profit] to whoever among you wills to go straight:
29. But ye shall not will except as Allah wills,- the Cherisher of the Worlds.

SURA 82. Infitar, or The Cleaving Asunder

1. When the Sky is cleft asunder;
2. When the Stars are scattered;
3. When the Oceans are suffered to burst forth;
4. And when the Graves are turned upside down;-
5. [Then] shall each soul know what it hath sent forward and [what it hath] kept back.
6. O man! What has seduced thee from thy Lord Most Beneficent?-
7. Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;
8. In whatever Form He wills, does He put thee together.
9. Day! nit ye do reject Right and Judgment!
10. But verily over you [are appointed angels] to protect you,-

11. Kind and honourable,- Writing down [your deeds]:
12. They know [and understand] all that ye do.
13. As for the Righteous, they will be in bliss;
14. And the Wicked - they will be in the Fire,
15. Which they will enter on the Day of Judgment,
16. And they will not be able to keep away therefrom.
17. And what will explain to thee what the Day of Judgment is?
18. Again, what will explain to thee what the Day of Judgment is?
19. [It will be] the Day when no soul shall have power [to do] aught for another: For the command, that Day, will be [wholly] with Allah.

SURA 83. Tatfif, or Dealing in Fraud

1. Woe to those that deal in fraud,-
2. Those who, when they have to receive by measure from men, exact full measure,
3. But when they have to give by measure or weight to men, give less than due.
4. Do they not think that they will be called to account?-
5. On a Mighty Day,
6. A Day when [all] mankind will stand before the Lord of the Worlds?
7. Nay! Surely the record of the wicked is [preserved] in Sijjin.
8. And what will explain to thee what Sijjin is?
9. [There is] a Register [fully] inscribed.
10. Woe, that Day, to those that deny-
11. Those that deny the Day of Judgment.
12. And none can deny it but the Transgressor beyond bounds the Sinner!
13. When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
14. By no means! but on their hearts is the stain of the [ill] which they do!
15. Verily, from [the Light of] their Lord, that Day, will they be veiled.
16. Further, they will enter the Fire of Hell.
17. Further, it will be said to them: "This is the [reality] which ye rejected as false!
18. Day, verily the record of the Righteous is [preserved] in 'Illiyin.
19. And what will explain to thee what 'Illiyun is?
20. [There is] a Register [fully] inscribed,
21. To which bear witness those Nearest [to Allah].
22. Truly the Righteous will be in Bliss:
23. On Thrones [of Dignity] will they command a sight [of all things]:
24. Thou wilt recognise in their faces the beaming brightness of Bliss.
25. Their thirst will be slaked with Pure Wine sealed:

26. The seal thereof will be Musk: And for this let those aspire, who have aspirations:

27. With it will be [given] a mixture of Tasnim:
28. A spring, from [the waters] whereof drink those Nearest to Allah.
29. Those in sin used to laugh at those who believed,
30. And whenever they passed by them, used to wink at each other [in mockery];
31. And when they returned to their own people, they would return jesting;
32. And whenever they saw them, they would say, "Behold! These are the people truly astray!"
33. But they had not been sent as keepers over them!
34. But on this Day the Believers will laugh at the Unbelievers:
35. On Thrones [of Dignity] they will command [a sight] [of all things].
36. Will not the Unbelievers have been paid back for what they did?

SURA 84. Inshiqaq, or The Rending Asunder

1. When the sky is rent asunder,
2. And hearkens to [the Command of] its Lord, and it must needs [do so];-
3. And when the earth is flattened out,
4. And casts forth what is within it and becomes [clean] empty,
5. And hearkens to [the Command of] its Lord,- and it must needs [do so];- [then will come Home the full reality].
6. O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him.
7. Then he who is given his Record in his right hand,
8. Soon will his account be taken by an easy reckoning,
9. And he will turn to his people, rejoicing!
10. But he who is given his Record behind his back,-
11. Soon will he cry for perdition,
12. And he will enter a Blazing Fire.
13. Truly, did he go about among his people, rejoicing!
14. Truly, did he think that he would not have to return [to Us]!
15. Nay, nay! for his Lord was [ever] watchful of him!
16. So I do call to witness the ruddy glow of Sunset;
17. The Night and its Homing;
18. And the Moon in her fullness:
19. Ye shall surely travel from stage to stage.
20. What then is the matter with them, that they believe not?-
21. And when the Qur'an is read to them, they fall not prostrate,

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22. But on the contrary the Unbelievers reject [it].
23. But Allah has full knowledge of what they secrete [in their breasts]
24. So announce to them a Penalty Grievous,
25. Except to those who believe and work righteous deeds: For them is a Reward that will never fail.

SURA 85. Buruj, or The Zodiacal Signs

1. By the sky, [displaying] the Zodiacal Signs;
2. By the promised Day [of Judgment];
3. By one that witnesses, and the subject of the witness;-
4. Woe to the makers of the pit [of fire],
5. Fire supplied [abundantly] with fuel:
6. Behold! they sat over against the [fire],
7. And they witnessed [all] that they were doing against the Believers.
8. And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!-
9. Him to Whom belongs the dominion of the heavens and the earth! And Allah is Witness to all things.
10. Those who persecute [or draw into temptation] the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.
11. For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, [the fulfilment of all desires],
12. Truly strong is the Grip [and Power] of thy Lord.
13. It is He Who creates from the very beginning, and He can restore [life].
14. And He is the Oft-Forgiving, Full of Loving-Kindness,
15. Lord of the Throne of Glory,
16. Doer [without let] of all that He intends.

17. Has the story reached thee, of the forces-
18. Of Pharaoh and the Thamud?
19. And yet the Unbelievers [persist] in rejecting [the Truth]!
20. But Allah doth encompass them from behind!
21. Day, this is a Glorious Qur'an,
22. [Inscribed] in a Tablet Preserved!

SURA 86. Tariq, or The Night Visitant

1. By the Sky and the Night-Visitant [therein];-
2. And what will explain to thee what the Night-Visitant is?-
3. [It is] the Star of piercing brightness;-

4. There is no soul but has a protector over it.
5. Now let man but think from what he is created!
6. He is created from a drop emitted-
7. Proceeding from between the backbone and the ribs:
8. Surely [Allah] is able to bring him back [to life]!
9. The Day that [all] things secret will be tested,
10. [Man] will have no power, and no helper.
11. By the Firmament which returns [in its round],
12. And by the Earth which opens out [for the gushing of springs or the sprouting of vegetation],-
13. Behold this is the Word that distinguishes [Good from Evil]:
14. It is not a thing for amusement.
15. As for them, they are but plotting a scheme,
16. And I am planning a scheme.
17. Therefore grant a delay to the Unbelievers: Give respite to them gently [for awhile].

SURA 87. Ala, or The Most High

1. Glorify the name of thy Guardian-Lord Most High,
2. Who hath created, and further, given order and proportion;
3. Who hath ordained laws. And granted guidance;
4. And Who bringeth out the [green and luscious] pasture,
5. And then doth make it [but] swarthy stubble.
6. By degrees shall We teach thee to declare [the Message], so thou shalt not forget,
7. Except as Allah wills: For He knoweth what is manifest and what is hidden.
8. And We will make it easy for thee [to follow] the simple [Path].
9. Therefore give admonition in case the admonition profits [the hearer].
10. The admonition will be received by those who fear [Allah]:
11. But it will be avoided by those most unfortunate ones,
12. Who will enter the Great Fire,
13. In which they will then neither die nor live.
14. But those will prosper who purify themselves,
15. And glorify the name of their Guardian-Lord, and [lift their hearts] in prayer.
16. Day [behold], ye prefer the life of this world;
17. But the Hereafter is better and more enduring.
18. And this is in the Books of the earliest [Revelation],-

19. The Books of Abraham and Moses.

SURA 88. Gashiya, or The Overwhelming Event

1. Has the story reached thee of the overwhelming [Event]?
2. Some faces, that Day, will be humiliated,
3. Labouring [hard], weary,-
4. The while they enter the Blazing Fire,-
5. The while they are given, to drink, of a boiling hot spring,
6. No food will there be for them but a bitter Dhari'
7. Which will neither nourish nor satisfy hunger.
8. [Other] faces that Day will be joyful,
9. Pleased with their striving,-
10. In a Garden on high,
11. Where they shall hear no [word] of vanity:
12. Therein will be a bubbling spring:

13. Therein will be Thrones [of dignity], raised on high,
14. Goblets placed [ready],
15. And cushions set in rows,
16. And rich carpets [all] spread out.
17. Do they not look at the Camels, how they are made?-
18. And at the Sky, how it is raised high?-
19. And at the Mountains, how they are fixed firm?-
20. And at the Earth, how it is spread out?
21. Therefore do thou give admonition, for thou art one to admonish.
22. Thou art not one to manage [men's] affairs.
23. But if any turn away and reject Allah,-
24. Allah will punish him with a mighty Punishment,
25. For to Us will be their return;
26. Then it will be for Us to call them to account.

SURA 89. Fajr, or The Break of Day

1. By the break of Day
2. By the Nights twice five;
3. By the even and odd [contrasted];
4. And by the Night when it passeth away;-
5. Is there [not] in these an adjuration [or evidence] for those who understand?
6. Seest thou not how thy Lord dealt with the 'Ad [people],-

7. Of the [city of] Iram, with lofty pillars,
8. The like of which were not produced in [all] the land?
9. And with the Thamud [people], who cut out [huge] rocks in the valley?-
10. And with Pharaoh, lord of stakes?
11. [All] these transgressed beyond bounds in the lands,
12. And heaped therein mischief [on mischief].
13. Therefore did thy Lord pour on them a scourge of diverse chastisements:
14. For thy Lord is [as a Guardian] on a watch-tower.
15. Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, [puffed up], "My Lord hath honoured me."
16. But when He trieth him, restricting his subsistence for him, then saith he [in despair], "My Lord hath humiliated me!"
17. Nay, nay! but ye honour not the orphans!
18. Nor do ye encourage one another to feed the poor!-
19. And ye devour inheritance - all with greed,
20. And ye love wealth with inordinate love!
21. Nay! When the earth is pounded to powder,
22. And thy Lord cometh, and His angels, rank upon rank,
23. And Hell, that Day, is brought [face to face],- on that Day will man remember, but how will that remembrance profit him?
24. He will say: "Ah! Would that I had sent forth [good deeds] for [this] my [Future] Life!"
25. For, that Day, His Chastisement will be such as none [else] can inflict,
26. And His bonds will be such as none [other] can bind.
27. [To the righteous soul will be said:] "O [thou] soul, in [complete] rest and satisfaction!
28. "Come back thou to thy Lord,- well pleased [thyself], and well-pleasing unto Him!
29. "Enter thou, then, among My devotees!
30. "Yea, enter thou My Heaven!

SURA 90. Balad, or The City

1. I do call to witness this City;-
2. And thou art a freeman of this City;-
3. And [the mystic ties of] parent and child;-
4. Verily We have created man into toil and struggle.
5. Thinketh he, that none hath power over him?
6. He may say [boastfully]; Wealth have I squandered in abundance!
7. Thinketh he that none beholdeth him?

8. Have We not made for him a pair of eyes?-
9. And a tongue, and a pair of lips?-

10. And shown him the two highways?
11. But he hath made no haste on the path that is steep.
12. And what will explain to thee the path that is steep?-
13. [It is:] freeing the bondman;
14. Or the giving of food in a day of privation
15. To the orphan with claims of relationship,
16. Or to the indigent [down] in the dust.
17. Then will he be of those who believe, and enjoin patience, [constancy, and self-restraint], and enjoin deeds of kindness and compassion.
18. Such are the Companions of the Right Hand.
19. But those who reject Our Signs, they are the [unhappy] Companions of the Left Hand.
20. On them will be Fire vaulted over [all round].

SURA 91. Shams, or The Sun

1. By the Sun and his [glorious] splendour;
2. By the Moon as she follows him;
3. By the Day as it shows up [the Sun's] glory;
4. By the Night as it conceals it;
5. By the Firmament and its [wonderful] structure;
6. By the Earth and its [wide] expanse:
7. By the Soul, and the proportion and order given to it;
8. And its enlightenment as to its wrong and its right;-
9. Truly he succeeds that purifies it,
10. And he fails that corrupts it!
11. The Thamud [people] rejected [their prophet] through their inordinate wrongdoing,
12. Behold, the most wicked man among them was deputed [for impiety].
13. But the Messenger of Allah said to them: "It is a She-camel of Allah! And [bar her not from] having her drink!"
14. Then they rejected him [as a false prophet], and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal [in destruction, high and low]!
15. And for Him is no fear of its consequences.

SURA 92. Lail, or The Night

1. By the Night as it conceals [the light];

2. By the Day as it appears in glory;
3. By [the mystery of] the creation of male and female;-
4. Verily, [the ends] ye strive for are diverse.
5. So he who gives [in charity] and fears [Allah],
6. And [in all sincerity] testifies to the best,-
7. We will indeed make smooth for him the path to Bliss.
8. But he who is a greedy miser and thinks himself self-sufficient,
9. And gives the lie to the best,-
10. We will indeed make smooth for him the path to Misery;
11. Nor will his wealth profit him when he falls headlong [into the Pit].
12. Verily We take upon Ourselves to guide,
13. And verily unto Us [belong] the End and the Beginning.
14. Therefore do I warn you of a Fire blazing fiercely;
15. None shall reach it but those most unfortunate ones
16. Who give the lie to Truth and turn their backs.
17. But those most devoted to Allah shall be removed far from it,-
18. Those who spend their wealth for increase in self-purification,
19. And have in their minds no favour from anyone for which a reward is expected in return,
20. But only the desire to seek for the Countenance of their Lord Most High;
21. And soon will they attain [complete] satisfaction.

SURA 93. Dhuha, or The Glorious Morning Light

1. By the Glorious Morning Light,
2. And by the Night when it is still,-
3. Thy Guardian-Lord hath not forsaken thee, nor is He displeased.
4. And verily the Hereafter will be better for thee than the present.
5. And soon will thy Guardian-Lord give thee [that wherewith] thou shalt be well-pleased.

6. Did He not find thee an orphan and give thee shelter [and care]?
7. And He found thee wandering, and He gave thee guidance.
8. And He found thee in need, and made thee independent.
9. Therefore, treat not the orphan with harshness,
10. Nor repulse the petitioner [unheard];
11. But the bounty of the Lord - rehearse and proclaim!

SURA 94. Inshirah, or The Expansion
1. Have We not expanded thee thy breast?-
2. And removed from thee thy burden
3. The which did gall thy back?-
4. And raised high the esteem [in which] thou [art held]?
5. So, verily, with every difficulty, there is relief:
6. Verily, with every difficulty there is relief.
7. Therefore, when thou art free [from thine immediate task], still labour hard,
8. And to thy Lord turn [all] thy attention.
SURA 95. Tin, or The Fig
1. By the Fig and the Olive,
2. And the Mount of Sinai,
3. And this City of security,-
4. We have indeed created man in the best of moulds,
5. Then do We abase him [to be] the lowest of the low,-
6. Except such as believe and do righteous deeds: For they shall have a reward unfailing.
7. Then what can, after this, contradict thee, as to the judgment [to come]?
8. Is not Allah the wisest of judges?
SURA 96. Iqraa, or Read! or Proclaim! or Alaq, or
The Clot of Blood
1. Proclaim! [or read!] in the name of thy Lord and Cherisher, Who created-
2. Created man, out of a [mere] clot of congealed blood:
3. Proclaim! And thy Lord is Most Bountiful,-
4. He Who taught [the use of] the pen,-
5. Taught man that which he knew not.
6. Day, but man doth transgress all bounds,
7. In that he looketh upon himself as self-sufficient.
8. Verily, to thy Lord is the return [of all].
9. Seest thou one who forbids-
10. A votary when he [turns] to pray?
11. Seest thou if he is on [the road of] Guidance?-
12. Or enjoins Righteousness?
13. Seest thou if he denies [Truth] and turns away?

14. Knoweth he not that Allah doth see?
15. Let him beware! If he desist not, We will drag him by the forelock,-
16. A lying, sinful forelock!
17. Then, let him call [for help] to his council [of comrades]:
18. We will call on the angels of punishment [to deal with him]!
19. Day, heed him not: But bow down in adoration, and bring thyself the closer [to Allah]!
SURA 97. Qadr, or The Night of Power (or Honor)
1. We have indeed revealed this [Message] in the Night of Power:
2. And what will explain to thee what the night of power is?
3. The Night of Power is better than a thousand months.
4. Therein come down the angels and the Spirit by Allah's permission, on every errand:
5. Peace! ... This until the rise of morn!
SURA 98. Baiyina, or The Clear Evidence
1. Those who reject [Truth], among the People of the Book and among the Polytheists, were not going to depart [from their ways] until there should come to them Clear Evidence,-
2. An messenger from Allah, rehearsing scriptures kept pure and holy:
3. Wherein are laws [or decrees] right and straight.
4. Nor did the People of the Book make schisms, until after there came to them

Clear Evidence.
5. And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true [in faith]; to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.
6. Those who reject [Truth], among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein [for aye]. They are the worst of creatures.
7. Those who have faith and do righteous deeds,- they are the best of creatures.
8. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.
SURA 99. Zilzal, or The Convulsion
1. When the earth is shaken to her [utmost] convulsion,
2. And the earth throws up her burdens [from within],
3. And man cries [distressed]: 'What is the matter with her?'-
4. On that Day will she declare her tidings:
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5. For that thy Lord will have given her inspiration.
6. On that Day will men proceed in companies sorted out, to be shown the deeds that they [had done].
7. Then shall anyone who has done an atom's weight of good, see it!
8. And anyone who has done an atom's weight of evil, shall see it.
SURA 100. Adiyat, or Those That Run
1. By the [Steeds] that run, with panting [breath],
2. And strike sparks of fire,
3. And push home the charge in the morning,
4. And raise the dust in clouds the while,
5. And penetrate forthwith into the midst [of the foe] en masse;-
6. Truly man is, to his Lord, ungrateful;
7. And to that [fact] he bears witness [by his deeds];
8. And violent is he in his love of wealth.
9. Does he not know,- when that which is in the graves is scattered abroad
10. And that which is [locked up] in [human] breasts is made manifest-
11. That their Lord had been Well-acquainted with them, [even to] that Day?
SURA 101. Al Qaria, or The Day of Noise and Clamor
1. The [Day] of Noise and Clamour:
2. What is the [Day] of Noise and Clamour?
3. And what will explain to thee what the [Day] of Noise and Clamour is?
4. [It is] a Day whereon men will be like moths scattered about,
5. And the mountains will be like carded wool.
6. Then, he whose balance [of good deeds] will be [found] heavy,
7. Will be in a life of good pleasure and satisfaction.
8. But he whose balance [of good deeds] will be [found] light,-
9. Will have his home in a [bottomless] Pit.
10. And what will explain to thee what this is?
11. [It is] a Fire Blazing fiercely!
SURA 102. Takathur, or Piling Up
1. The mutual rivalry for piling up [the good things of this world] diverts you [from the more serious things],
2. Until ye visit the graves.
3. But nay, ye soon shall know [the reality].

4. Again, ye soon shall know!
5. Nay, were ye to know with certainty of mind, [ye would beware!]
6. Ye shall certainly see Hell-Fire!
7. Again, ye shall see it with certainty of sight!
8. Then, shall ye be questioned that Day about the joy [ye indulged in!].
SURA 103. Asr, or Time through the Ages
1. By [the Token of] Time [through the ages],
2. Verily Man is in loss,
3. Except such as have Faith, and do righteous deeds, and [join together] in the mutual teaching of Truth, and of Patience and Constancy.
SURA 104. Humaza, or the Scandal Monger

1. Woe to every [kind of] scandal-monger and-backbiter,
2. Who pileth up wealth and layeth it by,
3. Thinking that his wealth would make him last for ever!
4. By no means! He will be sure to be thrown into That which Breaks to Pieces,
5. And what will explain to thee That which Breaks to Pieces?
6. [It is] the Fire of [the Wrath of] Allah kindled [to a blaze],
7. The which doth mount [Right] to the Hearts:
8. It shall be made into a vault over them,
9. In columns outstretched.

SURA 105. Fil, or The Elephant

1. Seest thou not how thy Lord dealt with the Companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them Flights of Birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of stalks and straw, [of which the corn] has been eaten up.

SURA 106. Quraish or The Quraish, (Custodians of the Kaba)

1. For the covenants [of security and safeguard enjoyed] by the Quraish,
2. Their covenants [covering] journeys by winter and summer,-
3. Let them adore the Lord of this House,

4. Who provides them with food against hunger, and with security against fear [of danger].

SURA 107. Maun, or Neighborly Needs

1. Seest thou one who denies the Judgment [to come]?
2. Then such is the [man] who repulses the orphan [with harshness],
3. And encourages not the feeding of the indigent.
4. So woe to the worshippers
5. Who are neglectful of their prayers,
6. Those who [want but] to be seen [of men],
7. But refuse [to supply] [even] neighbourly needs.

SURA 108. Kauthar, or Abundance

1. To thee have We granted the Fount [of Abundance].
2. Therefore to thy Lord turn in Prayer and Sacrifice.
3. For he who hateth thee, he will be cut off [from Future Hope].

SURA 109. Kafirun, or Those who reject Faith

1. Say : O ye that reject Faith!
2. I worship not that which ye worship,
3. Nor will ye worship that which I worship.
4. And I will not worship that which ye have been wont to worship,
5. Nor will ye worship that which I worship.
6. To you be your Way, and to me mine.

SURA 110. Nasr, or Help

1. When comes the Help of Allah, and Victory,
2. And thou dost see the people enter Allah's Religion in crowds,
3. Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning [in Grace and Mercy].

SURA 111. Lahab, or (the Father of) Flame

1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the [crackling] wood - As fuel!-
5. A twisted rope of palm-leaf fibre round her [own] neck!

SURA 112. Ikhlas, or Purity (of Faith)

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begetteth not, nor is He begotten;
4. And there is none like unto Him.

SURA 113. Falaq, or The Dawn

1. Say: I seek refuge with the Lord of the Dawn
2. From the mischief of created things;

3. From the mischief of Darkness as it overspreads;
4. From the mischief of those who practise secret arts;
5. And from the mischief of the envious one as he practises envy.
SURA 114. Nas, or Mankind
1. Say: I seek refuge with the Lord and Cherisher of Mankind,
2. The King [or Ruler] of Mankind,
3. The god [or judge] of Mankind,-
4. From the mischief of the Whisperer [of Evil], who withdraws [after his whisper],-
5. [The same] who whispers into the hearts of Mankind,-
6. Among Jinns and among men.

THE QURAN translated by Abdel Haleem

1. THE OPENING

This sura is seen to be a precise table of contents of the Qur_anic message. It is very important in Islamic worship, being an obligatory part of the daily prayer, repeated several times during the day.

1 In the name of God, the Lord of Mercy,a the Giverb of Mercy!c 2 Praise belongs to God, Lordd of the Worlds,e 3 the Lord of Mercy, the Giver of Mercy, 4 Master of the Day of Judgement. 5 It is You we worship; it is You we ask for help. 6 Guide us to the straight path: 7 the path of those You have blessed, those who incur no angerf and who have not gone astray.

a Most occurrences of this term rahman in the Qur_an are in the context of Him being mighty and majestic as well as merciful. The addition of the word 'Lord' here is intended to convey this aspect of the term.

b This term rahim is an intensive form suggesting that the quality of giving mercy is inherent in God's nature.

c This is the only instance where this formula, present at the start of every sura but one, is counted as the first numbered verse.

d The Arabic root r–b–b has connotations of caring and nurturing in addition to lordship, and this should be borne in mind wherever the term occurs and is rendered 'lord'.

e Al-_alamin in Arabic means all the worlds, of mankind, angels, animals, plants, this world, the next, and so forth.

f Note that the verb here is not attributed to God.

2. THE COW

This is a Medinan sura and the longest in the Qur_an, containing material revealed over several years, and named after the story of the cow which the Israelites were ordered to slaughter (verses 67 ff.). The sura opens with a response to the plea for guidance in Sura 1, 'The Opening', dividing mankind into three groups in their response to this guidance—the believers, the disbelievers, and the hypocrites—and closes confirming the tenets of faith given in the opening verses (3–5). The addressee shifts as the sura progresses: at various times the text addresses mankind in general (verses 21 ff.), where they are urged to serve God who has been so gracious to them (they are reminded that God created Adam and favoured him over the angels), the Children of Israel (verses 40 ff.), who are reminded of God's special favours to them and urged to believe in scriptures that do indeed confirm their own, and the believers (verses 136 ff.), who are given instruction in many areas—prayer, fasting, pilgrimage, defence, marital law, and financial matters.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mima

2 This is the Scripture in which there is no doubt,b containing guidance for those who are mindfulc of God, 3 who believe in the unseen,d

a These are the names of the three Arabic letters a, l, and m. Twenty-nine suras of the Qur_an begin with separate alphabetical letters like these, from one individual letter up to five. Various interpretations have been offered. It is sufficient to mention two here: (1) these letters indicated to the Arabs who first heard the Qur_an that the Qur_an consists of letters and words of their own language, although it was superior to any

speech of their own, being of divine origin; (2) they are an exclamatory device intended to arrest the listeners' attention, similar to the custom of starting poems with an emphatic 'No!' or 'Indeed!' Exegetes normally added, after expounding their theories, 'God knows best.'
b The Arabic construction la rayba fihi carries more than one meaning, including 'there is nothing dubious about/in it' and 'it is not to be doubted' as regards its origin or contents.
c The root w–q–y in this morphological form has the meaning of being mindful or being wary of something. The opposite of being mindful of God is to ignore Him or have no reference to Him in your thought, feeling, or action. This is a fundamental concept about God and the believers' relation to Him. Many translators render the term as 'those who fear God', but this is an over-expression of the term and does not correctly convey the meaning of the concept, which is a very common one in the Qur_an.
d What is beyond their perception, literally 'absent'–this applies to the nature of God, the Hereafter, historical information not witnessed, etc.
keep up the prayer,a and giveb out of what We have provided for them; 4 those who believe in the revelation sent down to you [Muhammad], and in what was sent before you, those who have firm faith in the Hereafter. 5Such people are following their Lord's guidance and it is they who will prosper. 6 As for those who disbelieve, it makes no difference whether you warn them or not: they will not believe. 7 God has sealed their hearts and their ears, and their eyes are covered. They will have great torment.c
8 Some people say, 'We believe in God and the Last Day,' when really they do not believe. 9 They seek to deceive God and the believers but they only deceive themselves, though they do not realize it. 10 There is a disease in their hearts, to which God has added more: agonizing torment awaits them for their persistent lying.
11 When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only putting things right,' 12but really they are causing corruption, though they do not realize it. 13 When it is said to them, 'Believe, as the others believe,' they say, 'Should we believe as the fools do?' but they are the fools, though they do not know it. 14When they meet the believers, they say, 'We believe,' but when they are alone with their evil ones, they say, 'We're really with you; we were only mocking.' 15 God is mocking them, and allowing them more slack to wander blindly in their insolence. 16 They have bought error in exchange for guidance, so their trade reaps no profit, and they are not rightly guided. 17 They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes away all their light, leaving them in utter darkness, unable to see– 18 deaf, dumb, and blind: they will never return. 19 Or [like people who, under] a cloudburst from the sky, with its darkness, thunder, and lightning, put their fingers into their ears to keep out the thunderclaps for fear of death– God surrounds the disbelievers. 20The lightning almost snatches away their sight: whenever it flashes on
a This means regular and proper performance of the formal prayer (salah), as taught by the Prophet Muhammad.
b Yunfiquna in the Arabic of the Qur_an literally means 'spend', on others, in good causes, in the way of God.
c The basic meaning of _adhab is 'to restrain (from doing wrong)', extended to mean anything difficult or painful, punishment, famine (see 23: 78). See Majaz al-Qur_an, by _Izz al-Din Ibn _Abdul-Salam (London: Al-Furqan Foundation, 1999), 194, and E. W. Lane, Arabic–English Lexicon (Beirut: Librairie du Liban, 1968).

them they walk on and when darkness falls around them they stand still. If God so willed, He could take away their hearing and sight: God has power over everything.
21People, worship your Lord, who created you and those before you, so that you may be mindful [of Him] 22 who spread out the earth for you and built the sky; who sent water down from it and with that water produced things for your sustenance. Do not, knowing this, set

up rivals to God. 23 If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it– enlist whatever supporters[a] you have other than God– if you truly [think you can]. 24 If you cannot do this– and you never will– then beware of the Fire prepared for the disbelievers, whose fuel is men and stones.

25 [Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, 'We have been given this before,' because they were provided with something like it.[b] They will have pure spouses and there they will stay.

26 God does not shy from drawing comparisons even with something as small as a gnat, or larger:[c] the believers know it is the truth from their Lord, but the disbelievers say, 'What does God mean by such a comparison?' Through it He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray: 27 those who break their covenant with God after it has been confirmed, who sever the bonds that God has commanded to be joined, who spread corruption on the earth– these are the losers. 28How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him? 29 It was He who created all that is on the earth for you, then turned to the sky and made the seven heavens; it is He who has knowledge of all things.

a Literally 'whatever witnesses'. Razi interprets this as referring either to their idols or to their leaders.

b One interpretation is that they enjoy each meal so much that they are delighted to see favourite dishes again; another interpretation is that the food of Paradise resembles the delicacies of this world in appearance.

c Comparisons such as those given here were seen by some as inappropriate for God, and this is an answer to these critics.

30 [Prophet], when your Lord told the angels, 'I am putting a successor[a] on earth,' they said, 'How can[b] You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.'

31 He taught Adam all the names [of things], then He showed them to the angels and said, 'Tell me the names of these if you truly [think you can].' 32 They said, 'May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise.' 33 Then He said, 'Adam, tell them the names of these.' When he told them their names, God said, 'Did I not tell you that I know what is hidden in the heavens and the earth, and that I know what you reveal and what you conceal?'

34When We told the angels, 'Bow down before Adam,' they all bowed. But not Iblis, who refused and was arrogant: he was one of the disobedient. 35We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both become wrongdoers.' 36 But Satan made them slip, and removed them from the state they were in. We said, 'Get out, all of you! You are each other's enemy.[c] On earth you will have a place to stay and livelihood for a time.' 37 Then Adam received some words[d] from his Lord and He accepted his repentance: He is the Ever Relenting, the Most Merciful. 38We said, 'Get out, all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance nor will they grieve– 39 those who disbelieve and deny Our messages shall be the inhabitants of the Fire, and there they will remain.'

40 Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One you should fear. 41 Believe in the message I have sent down confirming

what you already possess. Do not be the first to disbelieve in it, and
a The term khalifa is normally translated as 'vicegerent' or 'deputy'. While this is one meaning of the term, its basic meaning is 'successor'– the Qur_an often talks about generations and individuals who are successors to each other, cf. 6: 165, 7: 129, etc.– or a 'trustee' to whom a responsibility is temporarily given, cf. Moses and Aaron, 7: 142.
b This is istifham inkari in Arabic, i.e. not an interrogative but an exclamatory statement normally expressing disapproval, best rendered in English by 'How can you'. There are numerous examples of this in the Qur_an.
c Iblis is the enemy of mankind and vice versa. Iblis is also known as Shaytan/Satan.
d Words teaching Adam how to repent, see 7: 23.

do not sell My messages for a small price: I am the One of whom you should be mindful. 42 Do not mix truth with falsehood, or hide the truth when you know it. 43Keep up the prayer, pay the prescribed alms, and bow your heads [in worship] with those who bow theirs.
44How can you tell people to do what is right and forget to do it yourselves, even though you recite the Scripture? Have you no sense? 45 Seek help with steadfastness and prayer– though this is hard indeed for anyone but the humble, 46 who knowa that they will meet their Lord and that it is to Him they will return.
47 Children of Israel, remember how I blessed you and favoured you over other people. 48Guard yourselves against a Day when no soul will stand in place of another, no intercession will be accepted for it, nor any ransom; nor will they be helped. 49Remember when We saved you from Pharaoh's people, who subjected you to terrible torment, slaughtering your sons and sparing only your women– this was a great trial from your Lord– 50and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes. 51We appointed forty nights for Moses [on Mount Sinai] and then, while he was away, you took to worshipping the calf– a terrible wrong. 52Even then We forgave you, so that you might be thankful.
53Remember when We gave Moses the Scripture, and the means to distinguish [right and wrong], so that you might be guided.
54 Moses said to his people, 'My people, you have wronged yourselves by worshipping the calf, so repent to your Maker and kill [the guilty among] you. That is the best you can do in the eyes of your Maker.' He accepted your repentance: He is the Ever Relenting and the Most Merciful. 55Remember when you said, 'Moses, we will not believe you until we see God face to face.' At that, thunderbolts struck you as you looked on. 56Then We revived you after your death, so that you might be thankful. 57We made the clouds cover you with shade, and sent manna and quails down to you, saying, 'Eat the good things We have provided for you.' It was not Us they wronged; they wronged themselves.
58Remember when We said, 'Enter this town and eat freely there as you will, but enter its gate humbly and say, "Relieve us!" Then We
a One of the classical meanings of zanna is 'to know' rather than the predominant modern sense of 'to think'. This term is used in the sense of knowledge several times in the Qur_an.

shall forgive you your sins and increase the rewards of those who do good.' 59 But the wrongdoers substituted a different word from the one they had been given. So, because they persistently disobeyed, We sent a plague down from the heavens upon the wrongdoers.
60Remember when Moses prayed for water for his people and We said to him, 'Strike the rock with your staff.' Twelve springs gushed out, and each group knew its drinking place. 'Eat and drink the sustenance God has provided and do not cause corruption in the land.' 61Remember when you said, 'Moses, we cannot bear to eat only one kind of food, so pray to your Lord to bring out for us some of the

earth's produce, its herbs and cucumbers, its garlic, lentils, and onions.' He said, 'Would you exchange better for worse? Go to Egypt and there you will find what you have asked for.' They were struck with humiliation and wretchedness, and they incurred the wrath of God because they persistently rejected His messages and killed prophets contrary to all that is right. All this was because they disobeyed and were lawbreakers.
62 The [Muslim] believers, the Jews, the Christians, and the Sabians[a] – all those who believe in God and the Last Day and do good– will have their rewards with their Lord. No fear for them, nor will they grieve. 63Remember when We took your pledge, and made the mountain tower high above you, and said, 'Hold fast to what We have given you and bear its contents in mind, so that you may be conscious of God.' 64Even after that you turned away. Had it not been for God's favour and mercy on you, you would certainly have been lost. 65You know about those of you who broke the Sabbath, and so We said to them, 'Be like apes![b] Be outcasts!' 23We made this an example to those people who were there at the time and to those who came after them, and a lesson to all who are mindful of God.
67Remember when Moses said to his people, 'God commands you to sacrifice a cow.' They said, 'Are you making fun of us?' He answered, 'God forbid that I should be so ignorant.' 68 They said, 'Call on your Lord for us, to show us what sort of cow it should be.' He answered, 'God says it should be neither too old nor too young,

[a] The Sabians were a monotheistic religious community. See M. Asad, The Message of the Qur_an (Gibraltar: Dar al-Andalus, 1997), 40 n. 49.

[b] This is understood by some as 'physically turn into apes' but in fact it is a figure of speech– the structure 'be apes' is like 'be stones/iron' in 17: 50. Just as the Qur_an describes the disbelievers as blind, deaf, and dumb, here the transgressors are apes.

but in between, so do as you are commanded.' 69 They said, 'Call on your Lord for us, to show us what colour it should be.' He answered, 'God says it should be a bright yellow cow, pleasing to the eye.'
70 They said, 'Call on your Lord for us, to show us [exactly] what it is: all cows are more or less alike to us. With God's will, we shall be guided.' 71 He replied, 'It is a perfect and unblemished cow, not trained to till the earth or water the fields.' They said, 'Now you have brought the truth,' and so they slaughtered it, though they almost failed to do so. 72 Then, when you [Israelites] killed someone and started to blame one another– although God was to bring what you had concealed to light– 73We said, 'Strike the [body] with a part of [the cow]': thus God brings the dead to life and shows His signs so that you may understand. 74Even after that, your hearts became as hard as rocks, or even harder, for there are rocks from which streams spring out, and some from which water comes when they split open, and others which fall down in awe of God: He is not unaware of what you do.
75 So can you [believers] hope that such people will believe you, when some of them used to hear the words of God and then deliberately twist them, even when they understood them? 76 When they meet the believers, they say, 'We too believe.' But when they are alone with each other they say, 'How could you tell them about God's revelation [to us]? They will be able to use it to argue against you before your Lord! Have you no sense?' 77 Do they not know that God is well aware of what they conceal and what they reveal? 78Some of them are uneducated, and know the Scripture only through wishful thinking. They rely on guesswork. 79So woe to those who write something down with their own hands and then claim, 'This is from God,' in order to make some small gain. Woe to them for what their hands have written! Woe to them for all that they have earned!
80 They say, 'The Fire will only touch us for a few days.' Say to them, 'Have you received a promise from God– for God never breaks His

promise– or are you saying things about Him of which you have no real knowledge?' 81Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, 82 while those who believe and do good deeds will be the inhabitants of the Garden, there to remain.
83Remember when We took a pledge from the Children of Israel: 'Worship none but God; be good to your parents and kinsfolk, to

orphans and the poor; speak good words to all people; keep up the prayer and pay the prescribed alms.' Then all but a few of you turned away and paid no heed. 84We took a pledge from you, 'Do not shed one another's blood or drive one another from your homelands.' You acknowledged it at the time, and you can testify to this. 85 Yet here you are, killing one another and driving some of your own people from their homes, helping one another in sin and aggression against them. If they come to you as captives, you still pay to set them free, although you had no right to drive them out.a So do you believe in some parts of the Scripture and not in others? The punishment for those of you who do this will be nothing but disgrace in this life, and on the Day of Resurrection they will be condemned to the harshest torment: God is not unaware of what you do. 86 These are the people who buy the life of this world at the price of the Hereafter: their torment will not be lightened, nor will they be helped.
87We gave Moses the Scripture and We sent messengers after him in succession. We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit. So how is it that, whenever a messenger brings you something you do not like, you become arrogant, calling some impostors and killing others? 88 They say, 'Our hearts are impenetrably wrapped [against whatever you say],' but God has rejectedb them for their disbelief: they have little faith.
89 When a Scripture came to them from God confirming what they already had, and when they had been praying for victory against the disbelievers, even when there came to them something they knew [to be true], they disbelieved in it: God rejects those who disbelieve.
90Low indeed is the price for which they have sold their souls by denying the God-sent truth, out of envy that God should send His bounty to any of His servants He pleases. The disbelievers have ended up with wrath upon wrath, and a humiliating torment awaits them. 91 When it is said to them, 'Believe in God's revelations,' they reply, 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they

a Razi: although the Jews fought each other in alliance with different Arab tribes, when their side captured a Jew from another side, they would pay to have them released, as they said this was required by the Torah.

b La_ana in Arabic dictionaries gives the meaning of tarada 'to reject', 'to drive away' rather than 'to curse'.

already have. Say [Muhammad], 'Why did you kill God's prophets in the past if you were true believers? 92 Moses brought you clear signs, but then, while he was away, you chose to worship the calf– you did wrong.'
93Remember when We took your pledge, making the mountain tower above you, and said, 'Hold on firmly to what We have given you, and listen to [what We say].' They said, 'We hear and we disobey,' and through their disbelief they were made to drink [the love of] the calf deep into their hearts. 94 Say, 'How evil are the things your belief commands you to do, if you really are believers!' Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' 95 But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. 96 [Prophet], you are

sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though even such a long life would not save them from the torment: God sees everything they do.
97 Say [Prophet], 'If anyone is an enemy of Gabriel– who by God's leave brought down the Qur_an to your heart confirming previous scriptures as a guide and good news for the faithful– 98 if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such disbelievers.'
99For We have sent down clear messages to you and only those who defy [God] would refuse to believe them. 100How is it that whenever they make a covenant or a pledge, some of them throw it away? In fact, most of them do not believe.
101 When God sent them a messenger confirming the Scriptures they already had, some of those who had received the Scripture before threw the Book of God over their shoulders as if they had no knowledge, 102 and followed what the evil ones had fabricated about the Kingdom of Solomon instead. Not that Solomon himself was a disbeliever; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut. Yet these two never taught anyone without first warning him, 'We are sent only to tempt– do not disbelieve.' From these two, they learned what can cause discord between man and wife, although they harm no one with it except by God's leave. They learned what harmed them, not what benefited them, knowing

full well that whoever gained [this knowledge] would lose any share in the Hereafter. Evil indeed is the [price] for which they sold their souls, if only they knew. 103 If they had believed and been mindful of God, their reward from Him would have been far better, if only they knew.
104 Believers, do not say [to the Prophet], 'Ra_ina,' but say, 'Unzurna,'[a] and listen [to him]: an agonizing torment awaits those who ignore [God's words]. 105 Neither those People of the Book who disbelieve nor the idolaters would like anything good to be sent down to you from your Lord, but God chooses for His grace whoever He will: His bounty has no limits. 106Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything?
107 Do you not know that control of the heavens and the earth belongs to Him? You [believers] have no protector or helper but God. 108Do you wish to demand of your messenger something similar to what was demanded of Moses?[b] Whoever exchanges faith for disbelief has strayed far from the right path. 109Even after the truth has become clear to them, many of the People of the Book wish they could turn you back to disbelief after you have believed, out of their selfish envy. Forgive and forbear until God gives his command: He has power over all things. 110Keep up the prayer and pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do.
111 They also say, 'No one will enter Paradise unless he is a Jew or a Christian.' This is their own wishful thinking. [Prophet], say, 'Produce your evidence, if you are telling the truth.' 112 In fact, any who direct themselves[c] wholly to God and do good will have their reward with their Lord: no fear for them, nor will they grieve. 113 The Jews say, 'The Christians have no ground whatsoever to stand on,' and the Christians say, 'The Jews have no ground whatsoever to stand on,' though they both read the Scripture, and those who have no

[a] The word ra_ina can be used politely as an expression for 'look at us'. However, a group of Jews in Medina hostile to Muhammad subtly changed its pronunciation to imply 'you are foolish' or 'you herd our sheep' in order to abuse the Prophet. So the believers are advised to avoid the word and use unzurna, also meaning 'look at us',

instead. See 4: 46.
b See 2: 55 and 4: 153.
c Literally 'their faces'. One meaning of wajh (face) is 'direction' and the basic meaning of aslama is 'devote'. See note to 2: 128.

knowledge say the same; God will judge between them on the Day of Resurrection concerning their differences.
114Who could be more wicked than those who prohibit the mention of God's name in His places of worshipa and strive to have them deserted? Such people should not enter them without fear: there is disgrace for them in this world and painful punishment in the Hereafter. 115 The East and the West belong to God: wherever you turn, there is His Face.b God is all pervading and all knowing.
116Theyc have asserted, 'God has a child.' May He be exalted! No! Everything in the heavens and earth belongs to Him, everything devoutly obeys His will. 117 He is the Originator of the heavens and the earth, and when He decrees something, He says only, 'Be,' and it is. 118 Those who have no knowledge also say, 'If only God would speak to us!' or 'If only a miraculous sign would come to us!' People before them said the same things: their hearts are all alike. We have made Our signs clear enough to those who have solid faith.
119We have sent you [Prophet] with the truth, bearing good news and warning. You will not be responsible for the inhabitants of the Blaze.
120 The Jews and the Christians will never be pleased with you unless you follow their ways. Say, 'God's guidance is the only true guidance.' If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you. 121 Those to whom We have given the Scripture, who follow it as it deserves,d are the ones who truly believe in it. Those who deny its truth will be the losers.
122 Children of Israel, remember how I blessed you and favoured you over other people, 123 and beware of a Day when no soul can stand in for another. No compensation will be accepted from it, nor intercession be of use to it, nor will anyone be helped. 124When Abraham's Lord tested him with certain commandments, which he fulfilled, He said, 'I will make you a leader of people.' Abraham asked, 'And will You make leaders from my descendants too?' God answered, 'My pledge does not hold for those who do evil.'
a Razi suggests that this probably alludes to the Jews' objections to the change of qibla (direction of prayer) from Jerusalem to Mecca and their efforts to stop people praying towards Mecca in the Prophet's mosque in Medina (see 2: 115 and 142).
b Or 'His direction'.
c Razi suggests that this refers to the pagan Arabs (see 16: 57) and (some of) the Christians and Jews (see 9: 30).
d This can also mean 'who read it as it ought to be read'.

125We made the Housea a resort and a sanctuary for people, saying, 'Take the spot where Abraham stood as your place of prayer.' We commanded Abraham and Ishmael: 'Purify My House for those who walk round it, those who stay there, and those who bow and prostrate themselves in worship.' 126Abraham said, 'My Lord, make this land secure and provide with produce those of its people who believe in God and the Last Day.' God said, 'As for those who disbelieve, I will grant them enjoyment for a short while and then subject them to the torment of the Fire– an evil destination.'
127 As Abraham and Ishmael built up the foundations of the House [they prayed], 'Our Lord, accept [this] from us. You are the All Hearing, the All Knowing. 128 Our Lord, make us devotedb to You; make our descendants into a community devoted to You. Show us how to worship and accept our repentance, for You are the Ever Relenting, the Most Merciful. 129Our Lord, make a messenger of

their own rise up from among them, to recite Your revelations to them, teach them the Scripture and wisdom, and purify them: You are the Mighty, the Wise.'
130Who but a fool would forsake the religion of Abraham? We have chosen him in this world and he will rank among the righteous in the Hereafter. 131 His Lord said to him, 'Devote yourself to Me.' Abraham replied, 'I devote myself to the Lord of the Universe,'
132 and commanded his sons to do the same, as did Jacob: 'My sons, God has chosen [your] religion for you, so make sure you devote yourselves to Him, to your dying moment.'
133Were you [Jews] there to see when death came upon Jacob? When he said to his sons, 'What will you worship after I am gone?' they replied, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one single God: we devote ourselves to Him.'c 134That community passed away. What they earned belongs to them, and what you earn belongs to you: you will not be answerable for their deeds.
135 They say, 'Become Jews or Christians, and you will be rightly

a The Ka_ba at Mecca.
b Aslama here means to devote oneself to the one God alone, so that Abraham will come to his Lord with his heart totally devoted to Him: 3: 64; 26: 89; 37: 84.
c 'One single God' reinforces the interpretation of islam as 'devotion', one meaning of aslama (al-Mu_jam al-Wasit).

guided.' Say [Prophet], 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.' 136 So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.' 137 So if they believe like you do, they will be rightly guided. But if they turn their backs, then they will be entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. And say [believers], 138 '[Our life] takes its colour from God, and who gives a better colour than God? It is Him we worship.'
139 Say [Prophet] [to the Jews and Christians], 'How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We devote ourselves entirely to Him.
140 Or are you saying that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians?' [Prophet], ask them, 'Who knows better: you or God? Who could be more wicked than those who hide a testimony [they received] from God? God is not unmindful of what you do.' 141That community passed away: what they earned belongs to them, and what you earn belongs to you. You will not be answerable for their deeds.
142 The foolish people will say, 'What has turned them away from the prayer direction they used to face?'a Say, 'East and West belong to God. He guides whoever He will to the right way.' 143We have made you [believers] into a just community,b so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow the Messenger from those who turn on their heels: that test was hard, except for those God has guided. God would never let your faith go to waste [believers],c for God is most compassionate and most merciful towards people. 144Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you

a This refers to the change in the Muslims' prayer direction from Jerusalem to Mecca in the second year of the Hijra.
b Literally 'a middle nation'.
c This reassured those who asked whether the prayers said towards Jerusalem had

towards a prayer direction that pleases you.a Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do. 145Yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you follow theirs, nor indeed will any of them follow one another's direction. If you [Prophet] were to follow their desires, after the knowledge brought to you, you would be doing wrong. 146Those We gave Scripture know it as well as they know their own sons, but some of them hide the truth that they know. 147 The truth is from your Lord, so do not be one of those who doubt. 148 Each community has its own direction to which it turns: race to do good deeds and wherever you are, God will bring you together.b God has power to do everything.
149 [Prophet], wherever you may have started out, turn your face in the direction of the Sacred Mosque– this is the truth from your Lord: He is not unaware of what you do– 150 wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against youc – except for the wrongdoers among them: do not fear them; fear Me– and so that I may perfect My favour on you and you may be guided, 151 just as Wed have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Scripture, wisdom, and [other] things you did not know. 152 So remember Me; I will remember you. Be thankful to Me, and never ungrateful.
153You who believe, seek help through steadfastness and prayer, for God is with the steadfast. 154 Do not say that those who are killed in God's cause are dead; they are alive, though you do not realize it. 155We shall certainly test you with fear and hunger, and loss of

a The Prophet secretly hoped to be allowed to face the Mosque in Mecca in prayer, as it was so dear to him, being built by Abraham and Ishmael, as seen from verse 127 onwards.
b On the Day of Judgement, cf. 5: 48.
c Both Jews and polytheists questioned the choice of qibla (prayer direction) for their own reasons.
d Note the shift in pronoun from singular to plural of majesty (see Introduction, p. xx).

property, lives, and crops. But [Prophet], give good news to those who are steadfast, 156 those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.' 157 These will be given blessings and mercy from their Lord, and it is they who are rightly guided.
158 Safa and Marwaa are among the rites of God, so for those who make major or minorb pilgrimage to the Housec it is no offence to circulate between the two.d Anyone who does good of his own accord will be rewarded, for God rewards good deeds, and knows everything. 159 As for those who hide the proofs and guidance We send down, after We have made them clear to people in the Scripture, God rejects them, and so do others, 160 unless they repent, make amends, and declare the truth. I will certainly accept their repentance: I am the Ever Relenting, the Most Merciful. 161 As for those who disbelieve and die as disbelievers, God rejects them, as do the angels and all people. 162 They will remain in this state of rejection: their punishment will not be lightened, nor will they be reprieved. 163Your God is the one God: there is no god except Him, the Lord of Mercy, the Giver of Mercy. 164 In the creation of the heavens and earth; in the alternation of night and day; in the ships that sail the

seas with goods for people; in the water which God sends down from the sky to give life to the earth when it has been barren, scattering all kinds of creatures over it; in the changing of the winds and clouds that run their appointed courses between the sky and earth: there are signs in all these for those who use their minds. 165Even so, there are some who choose to worship others besides God as rivals to Him, loving them with the love due to God, but the believers have greater love for God. If only the idolaters could see– as they will see when they face the torment– that all power belongs to God, and that God punishes severely. 166 When those who have been followed disown their followers, when they all see the suffering, when all

a Two hills adjacent to the Ka_ba between which a pilgrim and visitor should walk up and down in commemoration of what Hagar did in search of water for her baby, Ishmael.

b The minor pilgrimage (_umra) can be done during the pilgrimage season or at any other time during the year.

c The Ka_ba, which is central both to the direction of prayer and to the rites of pilgrimage as established by Abraham at God's command.

d The Muslims were reluctant to perform this rite, as the polytheists had installed two idols on these hills. Here it is reclaimed for God.

bonds between them are severed, 167 the followers will say, 'If only we had one last chance, we would disown them as they now disown us.' In this way, God will make them see their deeds as a source of bitter regret: they shall not leave the Fire.

168People, eat what is good and lawful from the earth, and do not follow Satan's footsteps, for he is your sworn enemy. 169 He always commands you to do what is evil and indecent, and to say things about God that you do not really know.a 170 But when it is said to them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What! Even though their fathers understood nothing and were not guided? 171 Calling to disbelieversb is like a herdsman calling to things that hear nothing but a shout and a cry: they are deaf, dumb, and blind, and they understand nothing.

172You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship. 173 He has only forbidden you carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced to eat such things by hunger, rather than desire or excess, he commits no sin: God is most merciful and forgiving.

174 As for those who conceal the Scripture that God sent down and sell it for a small price, they only fill their bellies with Fire. God will not speak to them on the Day of Resurrection, nor will He purify them: an agonizing torment awaits them. 175 These are the ones who exchange guidance for error, and forgiveness for torment. What can make them patient in the face of the Fire? 176 This is because God has sent the Scripture with the Truth; those who pursue differences in the Scripture are deeply entrenched in opposition.

177 Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.

a See 6: 138, 145.

b It is also possible to interpret this as referring to the disbelievers calling on their idols, who cannot respond.

178You who believe, fair retributiona is prescribed for you in cases

of murder: the free man for the free man, the slave for the slave, the female for the female.b But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him. 179Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong.

When death approaches one of you who leaves wealth, 180 it is prescribed that he should make a proper bequest to parents and close relatives– a duty incumbent on those who are mindful of God. 181 If anyone alters the bequest after hearing it, the guilt of the alteration will fall on them: God is all hearing and all knowing. 182 But if anyone knowsc that the testator has made a mistake, or done wrong, and so puts things right between the parties, he will incur no sin: God is most forgiving and merciful.

183You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God.

184Fast for a specific number of days, but if one of you is ill, or on a journey, on other days later. For those who can fast only with extreme difficulty, there is a way to compensate– feed a needy person. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew. 185 It was in the month of Ramadan that the Qur_an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful. 186 [Prophet], if My servants ask you about Me, I am near. I respond to those who call Me, so let them respond to Me, and believe in Me, so that they may be guided.

a qisas etymologically means 'to track down'.

b Before Islam, the Arabs did not observe equality in retribution, but a stronger tribe would demand more, e.g. a man for a woman, a free man for a slave, or several men for one man, likewise for financial compensation. The intention of this verse is to insist on equality.

c One meaning of khafa is 'to know' (al-Mu_jam al-Wasit).

187You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them. God was aware that you were betraying yourselves,a so He turned to you in mercy and pardoned you: now you can lie with them– seek what God has ordained for you– eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall. Do not lie with them during the nights of your devotional retreat in the mosques: these are the bounds set by God, so do not go near them. In this way God makes His messages clear to people, that they may guard themselves against doing wrong.

188 Do not consume your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people's property.

189 They ask you [Prophet] about crescent moons. Say, 'They show the times appointed for people, and for the pilgrimage.' Goodness does not consist of entering houses by the back [door];b the truly good person is the one who is mindful of God. So enter your houses by their [main] doors and be mindful of God so that you may prosper. 190 Fight in God's cause against those who fight you, but do not overstep the limits:c God does not love those who overstep the limits. 191 Kill them wherever you encounter them,d and drive them out from where they drove you out, for persecution is more serious than killing.e Do not fight them at the Sacred Mosque unless they

fight you there. If they do fight you, kill them– this is what such
disbelievers deserve– 192but if they stop, then God is most forgiving
and merciful. 193 Fight them until there is no more persecution, and
a Some Muslims admitted to the Prophet that they had spoiled their fast by having sexual relations during the nights of Ramadan.
b It was the custom of some Arabs on returning from the pilgrimage to enter their houses by the back door, considering this to be an act of piety.
c The Arabic command la ta_tadu is so general that commentators have agreed that it includes prohibition of starting hostilities, fighting non-combatants, disproportionate response to aggression, etc.
d The Muslims were concerned as to whether it was permitted to retaliate when attacked within the sacred precincts in Mecca when on pilgrimage (see 2: 196 and Razi's Tafsir). They are here given permission to fight back wherever they encounter their attackers, in the precinct or outside it.
e 'Persecuting you unlawfully is worse than you killing them in the precincts in selfdefence.' The article al- in Arabic sometimes takes the place of a pronoun, as here 'their persecution' and 'your killing them' (Tammam Hassan, al-Bayan, Cairo, 1993, 118–45); it is not the generic al-, cf. 2: 217. See also 2: 217.

worshipa b is devoted to God. If they cease hostilities, there can
be no [further] hostility, except towards aggressors. 194 A sacred
month for a sacred month: violation of sanctity [calls for] fair retribution.
So if anyone commits aggression against you, attack him as
he attacked you, but be mindful of God, and know that He is with
those who are mindful of Him. 195 Spend in God's cause: do not
contribute to your destruction with your own hands,c but do good,
for God loves those who do good.
196 Complete the pilgrimages, major and minor, for the sake of
God. If you are prevented [from doing so], then [send] whatever
offering for sacrifice you can afford, and do not shave your headsd
until the offering has reached the place of sacrifice. If any of you is
ill, or has an ailment of the scalp, he should compensate by fasting,
or feeding the poor, or offering sacrifice. When you are in safety,
anyone wishing to take a breake between the minor pilgrimage and
the major one must make whatever offering he can afford. If he
lacks the means, he should fast for three days during the pilgrimage,
and seven days on his return, making ten days in all. This
applies to those whose household is not near the Sacred Mosque.
Always be mindful of God, and be aware that He is stern in His
retribution.
197 The pilgrimage takes place during the prescribed months.
There should be no indecent speech, misbehaviour, or quarrelling
for anyone undertaking the pilgrimage– whatever good you do, God
is well aware of it. Provide well for yourselves: the best provision
is to be mindful of God– always be mindful of Me, you who have
understanding– 198but it is no offence to seek some bounty from
your Lord.f When you surge down from Arafat remember God at
the sacred place.g Remember Him: He has guided you. Before that
a Worship at the sacred mosque.
b Cf. 8: 39 and note e to 2: 191 above.
c If they are not prepared to pay for what it takes to defend themselves, then they will bring ruin on themselves. The verse is also understood generally to outlaw suicide and other forms of self-harm.
d Shaving the head or cutting the hair is one of the rites performed by male pilgrims after most of the other rites have been completed.
e This means breaking the restrictions of ihram (consecration) termed tamattu_ .
f It is lawful to trade while on pilgrimage.
g This is one of the sites of the pilgrimage between Arafat and Mina– a plain called Muzdalifa.

you were astray. 199 Surge down where the rest of the people do,a and
ask forgiveness of God: He is most forgiving and merciful. 200When

you have completed your rites, remember God as much as you remember your own fathers, or even more. There are some who pray, 'Our Lord, give us good in this world,' and they will have no share in the Hereafter; 201 others pray, 'Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.' 202 They will have the share they have worked for: God is swift in reckoning.
203Remember God on the appointed days.[b] If anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who stays on, so long as they are mindful of God. Be mindful of God, and remember that you will be gathered to Him. 204 There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. 205 When he leaves, he sets out to spread corruption in the land, destroying crops and livestock– God does not like corruption. 206 When he is told, 'Beware of God,' his arrogance leads him to sin. Hell is enough for him: a dreadful resting place. 207 But there is also a kind of man who gives his life away to please God, and God is most compassionate to His servants. 208You who believe, enter wholeheartedly into submission to God[c] and do not follow in Satan's footsteps, for he is your sworn enemy. 209 If you slip back after clear proof has come to you, then be aware that God is almighty and wise.
210 Are these people waiting for God to come to them in the shadows of the clouds, together with the angels? But the matter would already have been decided by then:[d] all matters are brought back to God. 211 [Prophet], ask the Children of Israel how many clear signs We brought them. If anyone alters God's blessings after he has received them, God is stern in punishment. 212 The life of this world is made to seem glamorous to the disbelievers, and they laugh at those who believe. But those who are mindful of God will be above

[a] Some arrogant tribes used to take a different route from the masses.
[b] These come after the day of sacrifice, when two or three days are spent in Mina to perform the rite of stoning the Devil.
[c] Silm, which also means 'peace'.
[d] It will be too late for them to repent.

them on the Day of Resurrection: God provides immeasurably for whoever He pleases. 213 Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. It was only those to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. So by His leave God guided the believers to the truth they had differed about: God guides whoever He will to a straight path.
214Do you suppose that you will enter the Garden without first having suffered like those before you? They were afflicted by misfortune and hardship, and they were so shaken that even [their] messenger and the believers with him cried, 'When will God's help arrive?' Truly, God's help is near. 215 They ask you [Prophet] what they should give. Say, 'Whatever you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do.
216 Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something although it is bad for you: God knows and you do not.' 217 They ask you [Prophet] about fighting in the prohibited month. Say, 'Fighting in that month is a great offence, but to bar others from God's path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in God's eyes: persecution is worse than killing.'[a] They will not stop fighting you [believers] until

they make you revoke your faith, if they can. If any of you revoke your faith and die as disbelievers, your deeds will come to nothing in this world and the Hereafter, and you will be inhabitants of the Fire, there to remain. 218 But those who have believed, migrated, and striven for God's cause, it is they who can look forward to God's mercy: God is most forgiving and merciful.
219 They ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both, and some benefit for people: the sin is greater than the benefit.' They ask you what they should give: say, 'Give what you can spare.' In this way, God makes His messages clear to you, so that you may reflect 220 on this world and the next.
a To persecute people for believing in God is a worse offence than for the aggrieved party to fight back in the prohibited month. This further explains verse 191.

They ask you about [the property of] orphans: say, 'It is good to set things right for them. If you combine their affairs with yours, remember they are your brothers and sisters: God knows those who spoil things and those who improve them. Had He so willed, He could have made you vulnerable too: He is almighty and wise.'
221 Do not marry idolatresses until they believe: a believing slave woman is certainly better than an idolatress, even though she may please you. And do not give your women in marriage to idolaters until they believe: a believing slave is certainly better than an idolater, even though he may please you. Such people call [you] to the Fire, while God calls [you] to the Garden and forgiveness by His leave. He makes His messages clear to people, so that they may bear them in mind.
222 They ask you [Prophet] about menstruation. Say, 'Menstruation is a painful condition, so keep away from women during it. Do not approach them until they are cleansed; when they are cleansed, you may approach them as God has ordained.a God loves those who turn to Him, and He loves those who keep themselves clean. 223Your wives are your fields, so go into your fields whichever way you like,b and send [something good] ahead for yourselves. Be mindful of God: remember that you will meet Him.' [Prophet], give good news to the believers.
224 [Believers], do not allow your oaths in God's name to hinder you from doing good, being mindful of God and making peace between people. God hears and knows everything: 225 He will not call you to account for oaths you have uttered unintentionally, but He will call you to account for what you mean in your hearts. God is most forgiving and forbearing. 226For those who swear that they will not approach their wives, there shall be a waiting period of four months:c if they go back, remember God will be most forgiving and merciful, 227but if they are determined to divorce, remember that God hears and knows all. 228Divorced women must wait for three monthly periods before remarrying, and, if they really believe in God and the
a The Arabic expressions used here are clear euphemisms for 'do not have sexual intercourse with them'.
b When the Muslims emigrated to Medina, they heard from the Jews that a child born from a woman approached from behind would have a squint.
c Before Islam, husbands could make such an oath and suspend the wife indefinitely. In Islam, if they do not go back after four months, divorce becomes effective.

Last Day, it is not lawful for them to conceal what God has created in their wombs: their husbands would do better to take them back during this period, provided they wish to put things right. Wives have [rights] similar to their [obligations], according to what is recognized to be fair, and husbands have a degree [of right] over them: [both should remember that] God is almighty and wise.
229Divorce can happen twice, and [each time] wives either be kept on in an acceptable manner or released in a good way. It is not lawful

for you to take back anything that you have given [your wives], except where both fear that they cannot maintain [the marriage] within the bounds set by God: if you [arbiters] suspect that the couple may not be able to do this, then there will be no blame on either of them if the woman opts to give something for her release.a These are the bounds set by God: do not overstep them. It is those who overstep God's bounds who are doing wrong. 230 If a husband re-divorces his wife after the second divorce, she will not be lawful for him until she has taken another husband; if that one divorces her, there will be no blame if she and the first husband return to one another, provided they feel that they can keep within the bounds set by God. These are God's bounds, which He makes clear for those who know.
231When you divorce women and they have reached their set time, then either keep or release them in a fair manner. Do not hold on to them with intent to harm them and commit aggression: anyone who does this wrongs himself. Do not make a mockery of God's revelations; remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything. 232When you divorce women and they have reached their set time, do not prevent them from remarrying their husbands if they both agree to do so in a fair manner.b Let those of you who believe in God and the Last Day take this to heart: that is more wholesome and purer for you. God knows and you do not.
233Mothers suckle their children for two whole years, if they wish to complete the term, and clothing and maintenance must be borne by the father in a fair manner. No one should be burdened with more than they can bear: no mother shall be made to suffer harm on

a By paying back all or part of the dowry in return for divorce.
b Sometimes a woman's father or brother would interfere to stop her reconciling with her husband. Here the Qur_an condemns such interference.

account of her child, nor any father on account of his. The same duty is incumbent on the father's heir.a If, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed, nor will there be any blame if you wish to engage a wet nurse, provided you pay as agreed in a fair manner. Be mindful of God, knowing that He sees everything you do.
234 If any of you die and leave widows, the widows should wait for four months and ten nights before remarrying. When they have completed this set time, you will not be blamed for anything they may reasonably choose to do with themselves. God is fully aware of what you do. 235You will not be blamed whether you give a hint that you wish to marry these women, or keep it to yourselves– God knows that you intend to proposeb to them. Do not make a secret arrangement with them; speak to them honourably and do not confirm the marriage tie until the prescribed period reaches its end. Remember that God knows what is in your souls, so be mindful of Him. Remember that God is most forgiving and forbearing.
236You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them, but make fair provision for them, the rich according to his means and the poor according to his– this is a duty for those who do good. 237 If you divorce wives before consummating the marriage but after fixing a bride-gift for them, then give them half of what you had previously fixed, unless they waive [their right], or unless the one who holds the marriage tie waives [his right]. Waiving [your right] is nearer to godliness, so do not forget to be generous towards one another: God sees what you do. 238Take care to do your prayers,c praying in the best way,d and stand before God in devotion. 239 If you are in danger, pray when you are out walking or riding; when you are safe again, remember God, for He has taught you what you did not know.

240 If any of you die and leave widows, make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]. But if they leave of their own accord, you will not be blamed for what they may reasonably choose to do with themselves: God is
a If he dies.
b Dhakara in classical Arabic meant 'to propose'.
c To secure that the parties in such a bitter situation will abide by the Qur_an's teaching they are instructed to pray and stand before God.
d Another interpretation is 'including the middle prayer', with various opinions as to which prayer is meant.

almighty and wise. 241Divorced women shall also have such maintenance as is considered fair: this is a duty for those who are mindful of God. 242 In this way God makes His revelations clear to you, so that you may grow in understanding.
243 [Prophet], consider those people who abandoned their homeland in fear of death,a even though there were thousands of them. God said to them, 'Die!' and then brought them back to life again; God shows real favour to people, but most of them are ungrateful.
244 Fightb in God's cause and remember that He is all hearing and all knowing. 245 Who will give God a good loan, which He will increase for him many times over? It is God who withholds and God who gives abundantly, and it is to Him that you will return.
246 [Prophet], consider the leaders of the Children of Israel who came after Moses, when they said to one of their prophets, 'Set up a king for us and we shall fight in God's cause.' He said, 'But could it be that you would not fight, if it were ordained for you?' They said, 'How could we not fight in God's cause when we and our children have been driven out of our homeland?' Yet when they were commanded to fight, all but a few of them turned away: God has full knowledge of those who do wrong. 247 Their prophet said to them, 'God has now appointed Talutc to be your king,' but they said, 'How can he be king over us when we have a greater right to rule than he? He does not even have great wealth.' He said, 'God has chosen him over you, and has given him great knowledge and stature. God grants His authority to whoever He pleases: God is magnanimous, all knowing.' 248 Their prophet said to them, 'The sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron, carried by the angels. There is a sign in this for you if you believe.'
249When Talut set out with his forces, he said to them, 'God will test you with a river. Anyone who drinks from it will not belong with me, but anyone who refrains from tasting it will belong with me; if he scoops up just one handful [he will be excused].' But they all drank [deep] from it, except for a few. When he crossed it with those
a See verse 246 below.
b After dealing with marital issues, the Qur_an returns to the question of retaliation.
c The Arabic name for Saul.

who had kept faith, theya said, 'We have no strength today against Goliath and his warriors.' But those who knew that they were going to meet their Lord said, 'How often a small force has defeated a large army with God's permission! God is with those who are steadfast.'
250 And when they met Goliath and his warriors, they said, 'Our Lord, pour patience on us, make us stand firm, and help us against the disbelievers,' 251 and so with God's permission they defeated them. David killed Goliath, and God gave him sovereignty and wisdom and taught him what He pleased. If God did not drive some back by means of others the earth would be completely corrupt, but God is bountiful to all.
252 These are the revelations of God which We recite to you

[Muhammad] with the truth, and you truly are one of the messengers.
253We favoured some of these messengers above others. God
spoke to some; others He raised in rank; We gave Jesus, son of Mary,
Our clear signs and strengthened him with the holy spirit. If God
had so willed, their successors would not have fought each other
after they had been brought clear signs. But they disagreed: some
believed and some disbelieved. If God had so willed, they would not
have fought each other, but God does what He will.
254You who believe, give from what We have provided for you,
before the Day comes when there is no bargaining, no friendship,
and no intercession. It is the disbelievers who are wrong. 255God:
there is no god but Him, the Ever Living, the Ever Watchful.[b]
Neither slumber nor sleep overtakes Him. All that is in the heavens
and in the earth belongs to Him. Who is there that can intercede
with Him except by His leave? He knows what is before them and
what is behind them, but they do not comprehend any of His
knowledge except what He wills. His throne extends over the
heavens and the earth; it does not weary Him to preserve them both.
He is the Most High, the Tremendous.
256 There is no compulsion in religion: true guidance has become
distinct from error, so whoever rejects false gods and believes in God
has grasped the firmest hand-hold, one that will never break. God is
all hearing and all knowing. 257 God is the ally of those who believe:
He brings them out of the depths of darkness and into the light. As
[a] Those who had drunk the water or some of the few who went with Talut.
[b] Cf. 13: 33.

for the disbelievers, their allies are false gods who take them from the
light into the depths of darkness, they are the inhabitants of the Fire,
and there they will remain.
258 [Prophet], have you not thought about the man who disputed
with Abraham about his Lord, because God had given him power to
rule? When Abraham said, 'It is my Lord who gives life and death,'
he said, 'I too give life and death.' So Abraham said, 'God brings the
sun from the east; so bring it from the west.' The disbeliever was
dumbfounded: God does not guide those who do evil.
259 Or take the one who passed by a ruined town. He said, 'How
will God give this life when it has died?' So God made him die for a
hundred years, and then raised him up, saying, 'How long did you
stay like that?' He answered, 'A day, or part of a day.' God said, 'No,
you stayed like that for a hundred years. Look at your food and
drink: they have not gone bad. Look at your donkey– We will make
you a sign for the people– look at the bones: see how We bring them
together and clothe them with flesh!' When all became clear to him,
he said, 'Now I know that God has power over everything.'
260 And when Abraham said, 'My Lord, show me how You give life
to the dead,' He said, 'Do you not believe, then?' 'Yes,' said Abraham,
'but just to put my heart at rest.' So God said, 'Take four birds and
train them to come back to you. Then place them on separate hilltops,
[a] call them back, and they will come flying to you: know that
God is all powerful and wise.'
261 Those who spend their wealth in God's cause are like grains of
corn that produce seven ears, each bearing a hundred grains. God
gives multiple increase to whoever He wishes: He is limitless and all
knowing. 262 Those who spend their wealth in God's cause, and do not
follow their spending with reminders of their benevolence or hurtful
words, will have their rewards with their Lord: no fear for them, nor
will they grieve. 263 A kind word and forgiveness is better than a
charitable deed followed by hurtful [words]: God is self-sufficient,
forbearing. 264You who believe, do not cancel out your charitable
[a] Most of the classical commentators take the view that Abraham must have had to
cut up the birds first if they were really to rise from the dead, rendering this phrase 'then

place them separately on hilltops'. However, Abu Muslim thought the important part of the image was that it is as easy for souls to come back to the body as for the birds to come back to Abraham (Razi). Cf. 'To Him you shall return', in many places, e.g. 2: 245 and 285.

deeds with reminders and hurtful words, like someone who spends his wealth only to be seen by people, not believing in God and the Last Day. Such a person is like a rock with earth on it: heavy rain falls and leaves it completely bare. Such people get no rewards for their works: God does not guide the disbelievers. 265 But those who spend their wealth in order to gain God's approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if no heavy rain falls, it will still be watered by the dew. God sees all that you do. 266Would any of you like to have a garden of palm trees and vines, graced with flowing streams and all kinds of produce, which, when you are afflicted with old age and feeble offspring, is struck by a fiery whirlwind and burnt down? In this way God makes His messages clear to you, so that you may reflect on them.

267You who believe, give charitably from the good things you have acquired and that We have produced for you from the earth. Do not give away the bad things that you yourself would only accept with your eyes closed: remember that God is self-sufficient, worthy of all praise. 268 Satan threatens you with the prospect of poverty and commands you to do foul deeds; God promises you His forgiveness and His abundance: God is limitless and all knowing, 269 and He gives wisdom to whoever He will. Whoever is given wisdom has truly been given much good, but only those with insight bear this in mind.

270Whatever you may give, or vow to give, God knows it well, and those who do wrong will have no one to help them. 271 If you give charity openly, it is good, but if you keep it secret and give to the needy in private, that is better for you, and it will atone for some of your bad deeds: God is well aware of all that you do. 272 It is not for you [Prophet] to guide them; it is God who guides whoever He will. Whatever charity you give benefits your own soul, provided you do it for the sake of God: whatever you give will be repaid to you in full, and you will not be wronged. 273 [Give] to those needy who are wholly occupied in God's way and cannot travel in the land [for trade]. The unknowing might think them rich because of their selfrestraint, but you will recognize them by their characteristic of not begging persistently. God is well aware of any good you give.

274 Those who give, out of their own possessions, by night and by day, in private and in public, will have their reward with their Lord: no fear for them, nor will they grieve. 275 But those who take usury

will rise up on the Day of Resurrection like someone tormented by Satan's touch. That is because they say, 'Trade and usury are the same,' 276but God has allowed trade and forbidden usury. Whoever, on receiving God's warning, stops taking usury may keep his past gains– God will be his judge– but whoever goes back to usury will be an inhabitant of the Fire, there to remain. God blights usury, but blesses charitable deeds with multiple increase: He does not love the ungrateful sinner. 277 Those who believe, do good deeds, keep up the prayer, and pay the prescribed alms will have their reward with their Lord: no fear for them, nor will they grieve. 278You who believe, beware of God: give up any outstanding dues from usury, if you are true believers. 279 If you do not, then be warned of war from God and His Messenger. You shall have your capital if you repent, and without suffering loss or causing others to suffer loss. 280 If the debtor is in difficulty, then delay things until matters become easier for him; still, if you were to write it off as an act of charity, that would be better for you, if only you knew. 281Beware of a Day when you will be

returned to God: every soul will be paid in full for what it has earned, and no one will be wronged.
282You who believe, when you contract a debt for a stated term, put it down in writing: have a scribe write it down justly between you. No scribe should refuse to write: let him write as God has taught him, let the debtor dictate, and let him fear God, his Lord, and not diminish [the debt] at all. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate justly. Call in two men as witnesses. If two men are not there, then call one man and two women out of those you approve as witnesses, so that if one of the two women should forgeta the other can remind her. Let the witnesses not refuse when they are summoned. Do not disdain to write the debt down, be it small or large, along with the time it falls due: this way is more equitable in God's eyes, more reliable as testimony, and more likely to prevent doubts arising between you. But if the merchandise is there and you hand it over, there is no blame on you if you do not write it down. Have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did cause them harm, it would be a crime on your part. Be mindful of God, and He will teach you: He has full
a A classical meaning of d
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alla.

knowledge of everything. 283 If you are on a journey, and cannot find a scribe, something should be handed over as security, but if you decide to trust one another, then let the one who is trusted fulfil his trust; let him be mindful of God, his Lord. Do not conceal evidence: anyone who does so has a sinful heart, and God is fully aware of everything you do. 284Whatever is in the heavens and in the earth belongs to God and, whether you reveal or conceal your thoughts, God will call you to account for them. He will forgive whoever He will and punish whoever He will: He has power over all things.
285 The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. 'We make no distinction between any of His messengers,' they say, 'We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!'– 286 God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad–' Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers.'

3. THE FAMILY OF _IMRAN

A Medinan sura which takes its title from the family of _Imran mentioned in verse 33. It begins by emphasizing that the Qur_an confirms the earlier scriptures and goes on to say later that the central tenet of faith is devotion to God (verses 19–20). The story of Zachariah, Mary, and Jesus is given in verses 35–64 and the fact that Jesus was unfathered, just as Adam was created without a father, is accentuated. Aspects of the battles of Badr and Uhud are described, especially the latter, where the Muslims disobeyed the Prophet and were defeated. The sura first documents the tension that arose between the Muslims and certain of the Jews and Christians (verses 65–85 and 98–101), then closes by emphasizing the unity of faith and conduct between the Muslims and some of these People of the Book, explaining that these will have their reward from God (verse 199).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mima
2 God: there is no god but Him, the Ever Living, the Ever Watchful.
3 Step by step, He has sent the Scripture down to you [Prophet] with

the Truth, confirming what went before: He sent down the Torah and the Gospel 4 earlier as a guide for people and He has sent down the distinction [between right and wrong].b Those who deny God's revelations will suffer severe torment: God is almighty and capable of retribution. 5 Nothing on earth or in heaven is hidden from God: 6 it is He who shapes you all in the womb as He pleases. There is no God but Him, the Mighty, the Wise: 7 it is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning–these are the cornerstone c of the Scripture–and others are ambiguous. The perverse at heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning of their own: only God knows the true meaning. Those firmly grounded in knowledge say, 'We believe in it: it is all from our Lord'–only those with real perception will take heed– 8 'Our Lord,

a See note to 2: 1.
b See also 5: 48; 25: 1.
c Literally 'the mother'.

do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. 9Our Lord, You will gather all people on the Day of which there is no doubt:a God never breaks His promise.'
10 Neither their possessions nor their children will be any use to the disbelievers against God. The disbelievers will be fuel for the Fire, 11 just as Pharaoh's people and their predecessors denied Our revelations, and God punished them for their sins: God is severe in punishing. 12 [Prophet], say to the disbelievers, 'You will be defeated and driven together into Hell, a foul resting place. 13You have already seen a sign in the two armies that met in battle, one fighting for God's cause and the other made up of disbelievers. With their own eyes [the former] saw [the latter] to be twice their number,b but God helps whoever He will. There truly is a lesson in this for all with eyes to see.'
14 The love of desirable things is made alluring for men– women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland– these may be the joys of this life, but God has the best place to return to. 15 [Prophet], say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure– God is fully aware of His servants– 16 those who say, "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," 17 those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.'
18 God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. 19True Religion, in God's eyes, is islam: [devotion to Him alone].c Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge– if anyone denies God's revelations, God is swift to take account– 20 if they argue with you [Prophet], say, 'I have devoted myselfd to God alone and so have my followers.' Ask those who were

a And on the day itself there will no longer be any doubt (see 102: 3–8).
b This is an allusion to the Battle of Badr, where the Muslim army was vastly outnumbered but still victorious (see 8: 43–4).
c See note to 2: 128 above.
d Literally 'submitted my face'.

given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?' If they do, they will be guided, but if they turn away, your only duty is to convey the message. God is aware of His servants.
21Give news of agonizing torment to those who ignore God's

revelations, who unjustifiably kill prophets, who kill those who command that justice is done: 22 the deeds of such people will come to nothing in this world and in the next and no one will help them. 23Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's Scripture, some of them turn their backs and walk away, all because they declare, 24 'The Fire will only touch us for a limited number of days.' The lies they have invented have led them astray in their own religion. 25How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged?
26 Say, 'God, holder of all control,a You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and humble whoever You will. All that is good lies in Your hand: You have power over everything. 27You merge night into day and day into night; You bring the living out of the dead and the dead out of the living; You provide limitlessly for whoever You will.'
28 The believers should not make the disbelievers their allies rather than other believers– anyone who does such a thing will isolate himself completely from God– except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God. 29 Say [Prophet], 'God knows everything that is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things.' 30 On the Day when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far away. God warns you to beware of Him, but God is compassionate towards His servants. 31 Say, 'If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful.' 32 Say, 'Obey God and the Messenger,' but if they turn away, [know that] God does not love those who ignore [His commands].
a Or sovereignty.

33 God chose Adam, Noah, Abraham's family,a and the family of _Imran, over all other people, 34 in one line of descent– God hears and knows all. 35 _Imran's wife said, 'Lord, I have dedicated what is growing in my womb entirely to You; so accept this from me. You are the One who hears and knows all,' 36but when she gave birth, she said, 'My Lord! I have given birth to a girl'– God knew best what she had given birth to: the male is not like the female–' I name her Mary and I commend her and her offspring to Your protection from the rejected Satan.' 37 Her Lord graciously accepted her and made her grow in goodness, and entrusted her to the charge of Zachariah. Whenever Zachariah went in to see her in her sanctuary, he found her supplied with provisions. He said, 'Mary, how is it you have these provisions?' and she said, 'They are from God: God provides limitlessly for whoever He will.' 38 There and then Zachariah prayed to his Lord, saying, 'Lord, from Your grace grant me virtuous offspring: You hear every prayer.' 39 The angels called out to him, while he stood praying in the sanctuary, 'God gives you news of John, confirming a Word from God.b He will be noble and chaste, a prophet, one of the righteous.' 40 He said, 'My Lord, how can I have a son when I am so old and my wife is barren?' [An angel] said, 'It will be so: God does whatever He will.' 41 He said, 'My Lord, give me a sign.' 'Your sign,' [the angel] said, 'is that you will not communicate with anyone for three days, except by gestures. Remember your Lord often; celebrate His glory in the evening and at dawn.'
42 The angels said to Mary: 'Mary, God has chosen you and made you pure: He has truly chosen you above all women. 43Mary, be devout to your Lord, prostrate yourself in worship, bow down with those who pray.' 44 This is an account of things beyond your knowledge

that We reveal to you [Muhammad]: you were not present
among them when they[c] cast lots to see which of them should take
charge of Mary, you were not present with them when they argued
[about her].
45 The angels said, 'Mary, God gives you news of a Word from
Him, whose name will be the Messiah, Jesus, son of Mary, who will
[a] This means family in the widest sense of the term.
[b] Verse 45 below: Jesus was given the epithet 'a Word from God'. One explanation is that this was because it was God's command that brought him into being, rather than the intervention of a human father (Razi).
[c] The priests.

be held in honour in this world and the next, who will be one of
those brought near to God. 46 He will speak to people in his infancy[a]
and in his adulthood. He will be one of the righteous.' 47 She said,
'My Lord, how can I have a son when no man has touched me?'
[The angel] said, 'This is how God creates what He will: when He
has ordained something, He only says, "Be", and it is. 48 He will
teach him the Scripture and wisdom, the Torah and the Gospel,
49 He will send him as a messenger to the Children of Israel: "I have
come to you with a sign from your Lord: I will make the shape of a
bird for you out of clay, then breathe into it and, with God's permission,
it will become a real bird; I will heal the blind and the leper, and
bring the dead back to life with God's permission; I will tell you
what you may eat and what you may store up in your houses.[b] There
truly is a sign for you in this, if you are believers. 50 I have come to
confirm the truth of the Torah which preceded me, and to make
some things lawful to you which used to be forbidden. I have come to
you with a sign from your Lord. Be mindful of God, obey me: 51God
is my Lord and your Lord, so serve Him– that is a straight path."'
52When Jesus realized they [still] did not believe, he said, 'Who
will help me in God's cause?' The disciples said, 'We will be God's
helpers; we believe in God– witness our devotion to Him. 53Lord,
we believe in what You have revealed and we follow the messenger:
record us among those who bear witness [to the Truth].' 54The
[disbelievers] schemed but God also schemed; God is the Best of
Schemers.
55 God said, 'Jesus, I will take you back and raise you up to Me: I
will purify you of the disbelievers. To the Day of Resurrection I will
make those who follow you superior to those who disbelieved. Then
you will all return to Me and I will judge between you regarding
your differences. 56 I will make the disbelievers suffer severely in this
world and the next; no one will help them.' 57 God will pay those who
believe and do good deeds their reward in full; God does not love
evildoers.
58We relate to you [Muhammad] this revelation, a decisive statement.
59 In God's eyes Jesus is just like Adam: He created him from
[a] Cf. 19: 29–30. The word mahd means a place smoothed out for a small child to sleep in. It is not a piece of furniture like a cradle.
[b] Another possible translation is 'to tell you what you eat and what you store . . .'.

dust, said to him, 'Be', and he was. 60 This is the truth from your
Lord, so do not be one of those who doubt. 61 If anyone disputes this
with you now that you have been given this knowledge, say, 'Come,
let us gather our sons and your sons, our women and your women,
ourselves and yourselves, and let us pray earnestly and invoke God's
rejection on those of us who are lying. 62 This is the truth of the
matter: there is no god but God; God is the Exalted, the Decider.'[a]
63 If they turn away, [know that] God is well aware of anyone who
causes corruption.[b] 64 Say, 'People of the Book, let us arrive at a
statement that is common to us all: we worship God alone, we
ascribe no partner to Him, and none of us takes others beside God as

lords.' If they turn away, say, 'Witness our devotion to Him.'
65People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand? 66You argue about some things of which you have some knowledge, but why do you argue about things of which you know nothing? God knows and you do not. 67Abraham was neither a Jew nor a Christian. He was upright and devoted to God, never an idolater, 68 and the people who are closest to him are those who truly follow his ways, this Prophet, and [true] believers– God is close to [true] believers.
69 Some of the People of the Book would dearly love to lead you [believers] astray, but they only lead themselves astray, though they do not realize it. 70People of the Book, why do you deny God's revelations when you can see they are true? 71People of the Book, why do you mix truth with falsehood? Why do you hide the truth when you recognize it? 72 Some of the People of the Book say, 'At the beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back, 73but do not sincerely believe in anyone unless he follows your own religion'– [Prophet], tell them, 'True guidance is the guidance of God'– [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will– He is all embracing, all knowing–
a This translation of the term hakim is suggested by Razi.
b Corruption of beliefs and all that follows from that.

74 and He singles out for His mercy whoever He will. His grace is infinite.'
75 There are People of the Book who, if you [Prophet] entrust them with a heap of gold, will return it to you intact, but there are others of them who, if you entrust them with a single dinar, will not return it to you unless you keep standing over them, because they say, 'We are under no obligation towards the gentiles.' They tell a lie against God and they know it. 76 No indeed! God loves those who keep their pledges and are mindful of Him, 77but those who sell out God's covenant and their own oaths for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection– He will not cleanse them [of their sins]– agonizing torment awaits them. 78 There are some who twist the Scripture with their tongues to make you [people] think that what they say is part of the Scripture when it is not; they say it is from God when it is not; they attribute lies to God and they know it.
79 No person to whom God had given the Scripture, wisdom, and prophethood would ever say to people, 'Be my servants, not God's.' [He would say], 'You should be devoted to God because you have taught the Scripture and studied it closely.' 80He would never command you to take angels and prophets as lords. How could he command you to be disbelievers after you had devoted yourselves to God?
81 God took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?' They said, 'We do.' He said, 'Then bear witness and I too will bear witness.' 82 Those who turn away after this are the ones who break pledges.83 Do they seek anything other than submission to God? Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him.
84 Say [Muhammad], 'We [Muslims] believe in God and in what

has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.' 85 If anyone seeks a religion other than [islam] complete devotion to

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God, it will not be accepted from him: he will be one of the losers in the Hereafter. 86Why would God guide people who deny the truth, after they have believed and acknowledged that the Messenger is true, and after they have been shown clear proof? God does not guide evildoers: 87 such people will be rewarded with rejection by God, by the angels, by all people, 88 and so they will remain, with no relief or respite for their suffering. 89 Not so those who afterwards repent and mend their ways– God is most forgiving and merciful– 90[although] the repentance of those who, having believed, then increase in their disbelief, will not be accepted. They are the ones who have gone [far] astray: 91 those who disbelieve and die disbelievers will not be saved even if they offer enough gold to fill the entire earth. Agonizing torment is in store for them, and there will be no one to help them. 92None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, God knows about it very well.

93Except for what Israel made unlawful for himself, all food was lawful to the Children of Israel before the Torah was revealed.a Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth. 94 Those who persist in making up lies and attributing them to God after this are the wrongdoers.' 95 [Prophet], say, 'God speaks the truth, so follow Abraham's religion: he had true faith and he was never an idolater.' 96The first House [of worship] to be established for people was the one at Mecca.b It is a blessed place; a source of guidance for all people; 97 there are clear signs in it; it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage to the House is a duty owed to God by people who are able to undertake it. Those who reject this [should know that] God has no need of anyone. 98 Say, 'People of the Book, why do you reject God's revelations? God witnesses everything you do.' 99 Say, 'People of the Book, why do you turn the believers away from God's path and try to make it crooked, when you yourselves [should be] witnesses to the [truth]? God is not heedless of anything you do.'

a The commentators explain that Israel/Jacob (Abraham's grandson) vowed to give up camel flesh and camel milk if he were relieved of his sciatica, and the Jews in Medina argued with Muhammad: 'You claim to be following the religion of Abraham. If this were so you would not be eating camel meat and drinking its milk, as these are forbidden in Abraham's religion.' This verse answers this argument (Razi).

b The original reads Bakka, which was an old name for Mecca.

3: 99 The Family of _Imran

100You who believe, some of those who were given the Scripture would turn you into disbelievers if you were to yield to them. 101How can you disbelieve when God's revelations are being recited to you and His Messenger is living among you? Whoever holds fast to God will be guided to the straight path. 102You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment. 103 Hold fast to God's rope all together; do not split into factions. Remember God's favour to you: you were enemies and then He brought your hearts together and you became brothers by His grace; you were about to fall into a pit of Fire and He saved you from it– in this way God makes His revelations clear to you so that you may be rightly guided. 104Bea a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones. 105 Do not be like those who, after they have been given clear revelation, split into factions and fall into disputes: a terrible punishment

awaits such people. 106 On the Day when some faces brighten and others darken, it will be said to those with darkened faces, 'How could you reject your faith after believing? Taste the torment for doing so,' 107but those with brightened faces will be in God's grace, there to remain. 108 These are God's revelations: We recite them to you [Prophet] with the Truth. God does not will injustice for His creatures. 109Everything in the heavens and earth belongs to God; it is to Him that all things return.

110 [Believers], you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers– 111 they will not do you much harm: even if they come out to fight you, they will soon turn tail; they will get no help– 112 and, unless they hold fast to a lifeline from God and from mankind, they are overshadowed by vulnerability wherever they are found. They have drawn God's wrath upon themselves. They are overshadowed by weakness, too, because they have persistently disbelieved in God's revelation and killed prophets without any right, all because of their disobedience and boundless transgression. 113 But they are not all alike. There are some among the People of the Book

a Razi explains that the preposition min in the Arabic, usually translated as 'let there be among you', here applies to the whole community, not just part of it.

who are upright, who recite God's revelations during the night, who bow down in worship, 114 who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous 115 and they will not be denied [the reward] for whatever good deeds they do: God knows exactly who is conscious of Him.

116 As for those who disbelieve, neither their possessions nor their children will help them against God– they will be companions in the Fire, there to remain– 117 and whatever they give away in this life will be nullified: a frosty wind strikes and destroys the harvest of people who have wronged themselves. It was not God who wronged them; they wronged themselves.

118You who believe, do not take for your intimates such outsiders as spare no effort to ruin you and want to see you suffer: their hatred is evident from their mouths, but what their hearts conceal is far worse. We have made Our revelations clear for you; will you not use your reason? 119 This is how it is: here you are, you love them, but they do not love you; you believe in all the Scriptures and when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips in rage at you. [Prophet], say, 'Die of rage [if you wish]!' God knows exactly what is in everyone's hearts. 120They grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of God, their scheming will not harm you in the least: God encircles everything they do.

121 [Prophet], remember when you left your home at dawn to assign battle positions to the believers: God hears and knows everything. 122Remember when two groups of you were about to lose heart and God protected them– let the believers put their trust in God– 123 God helped you at Badr when you were very weak. Be mindful of God, so that you may be grateful. 124Remember when you said to the believers, 'Will you be satisfied if your Lord reinforces you by sending down three thousand angels? 125Well, if you are steadfast and mindful of God, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!' and God arranged it so, 126 as a message of hope for you [believers] to put your hearts at rest– help comes only from God, the Mighty, the Wise– 127 and in order to cut off the flanks of the disbelievers' army and

frustrate them, to make them withdraw in total defeat. 128 Whether God relents towards them or punishes them is not for you [Prophet] to decide: they are wrongdoers. 129Everything in the heavens and earth belongs to God. He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful.
130You who believe, do not consume usurious interest, doubled and redoubled. Be mindful of God so that you may prosper– 131 beware of the Fire prepared for those who ignore [Him]– 132 and obey God and the Prophet so that you may be given mercy. 133Hurry towards your Lord's forgiveness and a Garden as wide as the heavens and earth prepared for the righteous, 134 who give, both in prosperity and adversity, who restrain their anger and pardon people– God loves those who do good– 135 those who remember God and implore forgiveness for their sins if they do something shameful or wrong themselves– who forgives sins but God?– and who never knowingly persist in doing wrong. 136 The reward for such people is forgiveness from their Lord, and Gardens graced with flowing streams, where they will remain. How excellent is the reward of those who labour!
137 God's ways have operated before your time: travel through the land, and see what was the end of those who disbelieved. 138 This is a clear lesson to people, and guidance and teaching for those who are mindful of God. 139 Do not lose heart or despair– if you are true believers you have the upper hand– 140 if you have suffered a blow, they too have suffered one like it.a We deal out such days among people in turn, for God to find out who truly believes, for Him to choose martyrsb from among you– God does not love evildoers– 141 for Him to cleanse those who believe and for Him to destroy the disbelievers. 142 Did you think you would enter the Garden without God first proving which of you would struggle for His cause and remain steadfast? 143 Before you encountered death, you were hoping for it. Well, now you have seen it with your own eyes.
144 Muhammad is only a messenger before whom many messengers

a This part of the sura refers to the Battle of Uhud, where the Muslims were defeated, having disobeyed the Prophet's orders.

b The noun shahid is much more complex than the term 'martyr' chosen to render it in this context. The root sh–h–d conveys 'to witness, to be present, to attend', but also 'to testify' or 'to give evidence'. Thus the 'martyrs' here are chosen by God to witness Him in heaven, are given the opportunity to give evidence of the depth of their faith by sacrificing their worldly lives, and will testify with the prophets on the Day of Judgement.

have been and gone. If he died or was killed,a would you revert to your old ways? If anyone did so, he would not harm God in the least. God will reward the grateful. 145 No soul may die except with God's permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give him some of them: We will reward the grateful. 146Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for God's cause, did not lose heart or weaken or surrender: God loves those who are steadfast. 147 All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers,' 148 and so God gave them both the rewards of this world and the excellent rewards of the Hereafter: God loves those who do good.
149You who believe, if you obey the disbelievers, they will make you revert to your old ways and you will turn into losers. 150No indeed! It is God who is your protector: He is the best of helpers. 151We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this:

their shelter will be the Fire– how miserable is the home of the evildoers! 152 God fulfilled His promise to you: you were routing them, with His permission, but then you faltered, disputed the order, and disobeyed, once He had brought you within sight of your goalb – some of you desire the gains of this world and others desire the world to come– and then He prevented you from [defeating] them as a punishment. He has now forgiven you: God is most gracious to the believers. 153You fled without looking back while the Messenger was calling out to you from behind, and God rewarded you with sorrow for sorrow. [He has now forgiven you] so that you may not grieve for what you missed or for what happened to you. God is well aware of everything you do. 154 After sorrow, He caused calm to descend upon you, a sleep that overtook some of you. Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance, and said, 'Do we get a say in any of this?' [Prophet], tell them,

a In the Battle of Uhud, it was rumoured that Muhammad had been killed.

b The archers disobeyed the Prophet's order to remain in their positions until the end. They thought the Muslims had won and dashed to get the booty. This allowed their enemies to regroup and attack, so winning the battle.

'Everything to do with this affair is in God's hands.' They conceal in their hearts things they will not reveal to you. They say, 'If we had had our say in this, none of us would have been killed here.' Tell them, 'Even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their deaths.' God did this in order to test everything within you and in order to prove what is in your hearts. God knows your innermost thoughts very well. 155 As for those of you who turned away on the day the two armies met in battle, it was Satan who caused them to slip, through some of their actions. God has now pardoned them: God is most forgiving and forbearing.

156You who believe, do not be like those who disbelieved and said of their brothers who went out on a journey or a raid, 'If only they had stayed with us they would not have died or been killed,' for God will make such thoughts a source of anguish in their hearts. It is God who gives life and death; God sees everything you do. 157 Whether you are killed for God's cause or die, God's forgiveness and mercy are better than anything people amass. 158 Whether you die or are killed, it is to God that you will be gathered.

159 By an act of mercy from God, you [Prophet] were gentle in your dealings with them– had you been harsh, or hard-hearted, they would have dispersed and left you– so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God: God loves those who put their trust in Him. 160 If God helps you [believers], no one can overcome you; if He forsakes you, who else can help you? Believers should put their trust in God.

161 It is inconceivable that a prophet would ever dishonestly take something from the battle gains. Anyone who does so will carry it with him on the Day of Resurrection, when each soul will be fully repaid for what it has done: no one will be wronged. 162 Can the man who pursues God's good pleasure be like the man who has brought God's wrath upon himself and whose home will be Hell– a foul destination? 163 They are in a different class in God's eyes; God sees exactly what they do.

164 God has been truly gracious to the believers in sending them a Messenger from among their own, to recite His revelations to them, to make them grow in purity, and to teach them the Scripture and wisdom– before that they were clearly astray. 165Why do you

[believers] say, when a calamity befalls you, even after you have

inflicted twice as much damage [on your enemy], 'How did this happen?'? [Prophet], say, 'You brought it upon yourselves.' God has power over everything: 166what befell you on the day the two armies met in battle happened with God's permission and in order for Him to see who were the true believers and who were the hypocrites who, 167 when it was said to them, 'Come, fight for God's cause, or at least defend yourselves,' answered, 'We would follow you if we knew there was going to be fighting.' On that day they were closer to disbelief than belief. They say with their tongues what is not in their hearts: God knows exactly what they conceal.
168 As for those who stayed behind, and said of their brothers, 'If only they had listened to us, they would not have been killed,' tell them [Prophet], 'Ward off death from yourselves, if what you say is true.' 169 [Prophet], do not think of those who have been killed in God's way as dead. They are alive with their Lord, well provided for, 170 happy with what God has given them of His favour; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve; 171 [rejoicing] in God's blessing and favour, and that God will not let the reward of the believers be lost. 172 Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward. 173 Those whose faith only increased when people said, 'Fear your enemy: they have amassed a great army against you,' and who replied, 'God is enough for us: He is the best protector,' 174 returned with grace and bounty from God; no harm befell them. They pursued God's good pleasure. God's favour is great indeed. 175 It is Satan who urges you to fear his followers; do not fear them, but fear Me, if you are true believers. 176 [Prophet], do not be grieved by those who are quick to disbelieve. They will not harm God in the least; it is God's will that they will have no share in the Hereafter– a terrible torment awaits them. 177 Those who sell their faith for disbelief will not harm God in any way; agonizing torment awaits them. 178 The disbelievers should not think that it is better for them that We give them more time: when We give them more time they become more sinful– a shameful torment awaits them. 179 Nor was it God's aim to leave you as you were, with no separation between the bad and the good.a God
a With hypocrites mixing with them (Razi). See verses 166–7.

would not show you [people] what is hidden; God chooses as His messengers whoever He will. So believe in God and His messengers: if you believe and stay mindful of God, you will have a great reward. 180 Those who are miserly with what God has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung around their necks on the Day of Resurrection. It is God who will inherit the heavens and earth: God is well aware of everything you do.
181 God has certainly heard the words of those who sneer, 'So God is poor, while we are rich'.a We shall record everything they say– as well as their killing of prophets in defiance of all that is right– and We shall say to them, 'Taste the torment of the scorching fire. 182That is on account of what you stored up for yourselves with your own hands: God is never unjust to His servants.' 183To those who say, 'God has commanded us not to believe in any messenger unless he brings us an offering that fire [from heaven] consumes,' say [Prophet], 'Messengers before me have come to you with clear signs, including the one you mention. If you are sincere, why did you kill them?' 184 If they reject you, so have other messengers been rejected before you, even though they came with clear evidence, books of wisdom and enlightening scripture. 185Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have

triumphed. The present world is only an illusory pleasure: 186 you are sure to be tested through your possessions and persons; you are sure to hear much that is hurtful from those who were given the Scripture before you and from those who associate others with God. If you are steadfast and mindful of God, that is the best course.
187 God took a pledge from those who were given the Scripture– 'Make it known to people; do not conceal it'– but they tossed the pledge over their shoulders, they bartered it for a small price: what a bad bargain they made! 188 Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment; agonizing torment awaits them.
189Control of the heavens and earth belongs to God; God has
a A retort to 2: 245, which was often cited by the Prophet when asking for financial contributions to the cause.

power over everything. 190 There truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, 191 who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth: 'Our Lord! You have not created all this without purpose– You are far above that!– so protect us from the torment of the Fire. 192Our Lord! You will truly humiliate those You commit to the Fire. The evildoers have no one to help them. 193Our Lord! We have heard someone calling us to faith–" Believe in your Lord"– and we have believed. Our Lord! Forgive us our sins, wipe out our bad deeds, and grant that we join the righteous when we die. 194 Our Lord! Bestow upon us all that You have promised us through Your messengers– do not humiliate us on the Day of Resurrection– You never break Your promise.' 195 Their Lord has answered them: 'I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards].a I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for My cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.'
196 [Prophet], do not be deceived by the disbelievers' [lucrative] trading to and fro in the land: 197 this is only a brief enjoyment, after which Hell will be their home– a miserable resting place! 198 But those who were mindful of their Lord will have Gardens graced with flowing streams where they will stay as a reward from God. What God has is best for those who are truly good.
199 Some of the People of the Book believe in God, in what has been sent down to you and in what was sent down to them: humbling themselves before God, they would never sell God's revelation for a small price. These people will have their rewards with their Lord: God is swift in reckoning. 200You who believe, be steadfast, more steadfast than others; be ready;b always be mindful of God, so that you may prosper.
a Literally 'you come from each other', i.e. you are equal.
b 'For prayer' or 'to ward off an attack'.

4. WOMEN

A Medinan sura which takes its title from the many references to women throughout the sura (verses 3–4, 127–30). It gives a number of instructions, urging justice to children and orphans, and mentioning inheritance and marriage laws. Verses 5–12 of the sura give rulings on property and inheritance, and so does the verse which concludes the sura. The sura also talks of the tensions between the Muslim community in Medina and some of the People of the Book (verses 44, 61), moving into a general discussion of war: it warns the Muslims to be cautious and to defend the weak and helpless (verses 71–6). Another similar theme is the intrigues of the hypocrites (verses 88–91, 138–46).

In the name of God, the Lord of Mercy, the Giver of Mercy

1People, be mindful of your Lord, who created you from a single soul, and from ita created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship:b God is always watching over you. 2Give orphans their property, do not replace [their] good things with bad, and do not consume their property with your own–a great sin. 3 If you fear that you will not deal fairly with orphan girls,c you may marry whichever [other]d women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s):e that is more likely to make you avoid bias. 4Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, you may enjoy it with a clear conscience. 5 Do not entrust your property to the feeble-minded. God has made it a means of support for you: make provision for them from it, clothe them, and address them kindly. 6Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand

a 'From the same essence'. Razi convincingly reached this conclusion based on comparison with many instances when min anfusikum is used in the Qur_an.

b Literally 'the womb-relationships', i.e. all those to whom you are related. This expression occurs again in 47: 22.

c In pre-Islamic Arabia, some guardians of orphan girls used to marry them in order to take their property (see 4: 127).

d This is a widely accepted interpretation.

e 'Literally 'what your right hands possess'.

over their property to them. Do not consume it hastily before they come of age: if the guardian is well off he should abstain from the orphan's property, and if he is poor he should use only what is fair. When you give them their property, call witnesses in; but God takes full account of everything you do.a

7 Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God. 8 If other relatives, orphans, or needy people are present at the distribution, give them something too, and speak kindly to them. 9 Let those who would fear for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them be mindful of God and speak out for justice. 10Those who consume the property of orphans unjustly are actually swallowing fire into their own bellies: they will burn in the blazing Flame. 11Concerning your children, God commands you that a son should have the equivalent share of two daughters. If there are only daughters, two or more should share two-thirds of the inheritance, if one, she should have half. Parents inherit a sixth each if the deceased leaves children; if he leaves no children and his parents are his sole heirs, his mother has a third, unless he has brothers, in which case she has a sixth. [In all cases, the distribution comes] after payment of any bequests or debts. You cannot know which of your parents or your children is more beneficial to you: this is a law from God, and He is all knowing, all wise. 12You inherit half of what your wives leave, if they have no children; if they have children, you inherit a quarter. [In all cases, the distribution comes] after payment of any bequests or debts. If you have no children, your wives' share is a quarter; if you have children, your wives get an eighth. [In all cases, the distribution comes] after payment of any bequests or debts. If a man or a woman dies leaving no children or parents,b but a single brother or sister, he or she should take one-sixth of the inheritance; if there are more siblings, they share one-third between them. [In all cases, the distribution comes] after payment of any bequests or debts, with no harm done to anyone: this is a commandment from God: God is all knowing and benign to all. 13 These are the bounds

a kaffa bi here is used idiomatically.

b This is the most generally accepted meaning of the Arabic word kalala. There are many others.

set by God: God will admit those who obey Him and His Messenger to Gardens graced with flowing streams, and there they will stay– that is the supreme triumph! 14 But those who disobey God and His Messenger and overstep His limits will be consigned by God to the Fire, and there they will stay– a humiliating torment awaits them!
15 If any of your women commit a lewd act, call four witnesses from among you, then, if they testify to their guilt, keep the women at home until death comes to them or until God shows them another way.a
16 If two men commit a lewd act, punish them both; if they repent and mend their ways, leave them alone– God is always ready to accept repentance, He is full of mercy. 17 But God only undertakes to accept repentance from those who do evil out of ignorance and soon afterwards repent: these are the ones God will forgive, He is all knowing, all wise. 18 It is not true repentance when people continue to do evil until death confronts them and then say, 'Now I repent,' nor when they die defiant: We have prepared a painful torment for these.
19You who believe, it is not lawful for you to inherit women against their will,b nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good. 20 If you wish to replace one wife with another, do not take any of her bride-gift back, even if you have given her a great amount of gold. 21How could you take it when this is unjust and a blatant sin? How could you take it when you have lain with each other and they have taken a solemn pledge from you?
22Do not marry women that your fathers married– with the exception of what is past– this is indeed a shameful thing to do, loathsome and leading to evil. 23You are forbidden to take as wives your mothers, daughters, sisters, paternal and maternal aunts, the daughters of brothers and daughters of sisters, your milk-mothers and milk-sisters,c your wives' mothers, the stepdaughters in your

a Through another regulation, or marriage, or any other way. See also end of 65: 2, which uses nearly identical words.

b In pre-Islamic Arabia, if a man died leaving a widow, her stepson or another man of his family could inherit her.

c Islam regards women who breastfeed other people's infants as their 'milkmothers', not merely 'wet nurses'.

care– those born of women with whom you have consummated marriage, if you have not consummated the marriage, then you will not be blamed– wives of your begotten sons, two sisters simultaneously– with the exception of what is past: God is most forgiving and merciful– 24women already married, other than your slaves.a God has ordained all this for you. Other women are lawful to you, so long as you seek them in marriage, with gifts from your property, looking for wedlock rather than fornication. If you wish to enjoy women through marriage, give them their bride-gift– this is obligatory– though if you should choose mutually, after fulfilling this obligation, to do otherwise [with the bride-gift], you will not be blamed: God is all knowing and all wise.
25 If any of you does not have the means to marry a believing free woman, then marry a believing slave– God knows best [the depth of] your faith: you are [all] part of the same familyb – so marry them with their people's consent and their proper bride-gifts. [Make them] married women, not adulteresses or lovers. If they commit adultery when they are married, their punishment will be half that of free women. This is for those of you who fear that you will sin; it is

better for you to practise self-restraint. God is most forgiving and merciful, 26 He wishes to make His laws clear to you and guide you to the righteous ways of those who went before you. He wishes to turn towards you in mercy– He is all knowing, all wise– 27 He wishes to turn towards you, but those who follow their lusts want you to go far astray. 28 God wishes to lighten your burden; man was created weak. 29You who believe, do not wrongfully consume each other's wealth but trade by mutual consent. Do not kill each other, for God is merciful to you. 30 If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for God. 31 But if you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you in through the entrance of honour. 32 Do not covet what God has given to some of you more than others– men have the portion they have earned;c and women the

a Slave women were often unclaimed war captives, who would not be in a position to dissolve any previous marriage. An owner was not permitted to touch a slave woman whose husband was with her (Abu Hanifa, in Razi).

b Literally 'you are from one another'.

c The preposition min here is taken to have an explanatory rather than a partitive function, which would render the translation 'some of what they have earned'.

portion they have earned– you should rather ask God for some of His bounty: He has full knowledge of everything. 33We have appointed heirs for everything that parents and close relatives leave behind, including those to whom you have pledged your hands [in marriage], so give them their share: God is witness to everything. 34 Husbands should take good care of their wives, witha [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and guard what God would have them guard in their husbands' absence. If you fear high-handednessb from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them.c If they obey you, you have no right to act against them: God is most high and great. 35 If you [believers] fear that a couple may break up, appoint one arbiter from his family and one from hers. Then, if the couple want to put things right, God will bring about a reconciliation between them: He is all knowing, all aware. 36Worship God; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. God does not like arrogant, boastful people, 37 who are miserly and order other people to be the same, hiding the bounty God has given them. We have prepared a humiliating torment for such ungrateful people. 38 [Nor does He like those] who spend their wealth to show off, who do not believe in Him or the Last Day. Whoever has Satan as his companion has an evil companion! 39What harm would it do them to believe in God and the Last Day, and give charitably from the sustenance God has given them? God knows them well. 40 He does not wrong anyone by as much as the weight of a speck of dust: He doubles any good deed and gives a tremendous reward of His own. 41What will they do when We bring a witness from each community, with you [Muhammad] as a witness against these people? 42 On that day, those who disbelieved and disobeyed the Prophet will wish that the earth could swallow them up: they will not be able to hide anything from God.

a bi is interpreted as instrumental rather than causal.

b The verb nashaza from which nushuz is derived means 'to become high', 'to rise'. See also verse 128, where the same word is applied to husbands. It applies to a situation where one partner assumes superiority to the other and behaves accordingly.

c This signifies a single blow, as is clear from the circumstances of the revelation of this verse. See also Abdel Haleem, Understanding the Qur_an, 46–54.

43You who believe, do not come anywhere near the prayer if you

are intoxicated,[a] not until you know what you are saying; nor if you
are in a state of major ritual impurity– though you may pass
through the mosque[b] – not until you have bathed; if you are ill, on a
journey, have relieved yourselves, or had intercourse, and cannot find
any water, then find some clean sand[c] and wipe your faces and hands
with it. God is always ready to pardon and forgive.
44 [Prophet], have you not considered how those who were given a
share of the Scripture purchase misguidance and want you
[believers], too, to lose the right path? 45God knows your enemies
best: God is enough to protect and to help you. 46 Some Jews distort
the meaning of [revealed] words: they say, 'We hear and disobey,' and
'Listen,' [adding the insult] 'May you not hear,' and 'Ra_ina [Look at
us],'[d] twisting it abusively with their tongues so as to disparage
religion. If they had said, 'We hear and obey,' 'Listen,' and 'Unzurna
[Look at us],' that would have been better and more proper for them.
But God has spurned them for their defiance; they believe very little.
47People of the Book, believe in what We have sent down to confirm
what you already have before We wipe out [your sense of]
direction,[e] turning you back, or reject you, as We rejected those who
broke the Sabbath: God's will is always done. 48 God does not forgive
the joining of partners with Him: anything less than that He forgives
to whoever He will, but anyone who joins partners with God has
concocted a tremendous sin. 49 [Prophet], have you considered those
who claim purity for themselves? No! God purifies whoever He
will: no one will be wronged by as much as the husk of a date stone.
50 See how they invent lies about God, this in itself is a flagrant
sin! 51Do you not see how those given a share of the Scripture,
[evidently] now believe in idols and evil powers? They say of the
disbelievers, 'They are more rightly guided than the believers.'[f]
52 Those are the ones God has rejected: you [Prophet] will not find

[a] The prohibition of intoxicants was introduced by stages, and they were eventually made completely unlawful. Cf. 2: 219; 5: 90–1.
[b] or 'unless you are on a journey'.
[c] The term sa_ id means dust or earth or soil or sand.
[d] Cf. note to 2: 104.
[e] Literally 'obliterate faces'. Another meaning of wujuh (faces) is 'directions' (Razi).
[f] This is taken to refer to an actual event in which a group of disbelieving Meccans went to two eminent Jewish figures for counsel on the truth of Muhammad's teachings and were told that the pagans were more rightly guided than the Muslims.

anyone to help those God has rejected. 53 Do they have any share
of what He possesses? If they did they would not give away so
much as the groove of a date stone. 54 Do they envy [other] people
for the bounty[a] God has granted them? We gave the descendants of
Abraham the Scripture and wisdom– and We gave them a great
kingdom– 55but some of them believed in it[b] and some turned away
from it. Hell blazes fiercely enough. 56We shall send those who reject
Our revelations to the Fire. When their skins have been burned away,
We shall replace them with new ones so that they may continue to
feel the pain: God is mighty and wise. 57 As for those who believe and
do good deeds, We shall admit them into Gardens graced with flowing
streams and there they will remain forever. They will have pure
spouses there, and We shall admit them into cool refreshing shade.
58God commands you [people] to return things entrusted to you
to their rightful owners, and, if you judge between people, to do so
with justice: God's instructions to you are excellent, for He hears
and sees everything. 59You who believe, obey God and the Messenger,
and those in authority among you. If you are in dispute over any
matter, refer it to God and the Messenger, if you truly believe in
God and the Last Day: that is better and fairer in the end. 60 Do you
[Prophet] not see those who claim to believe in what has been sent
down to you, and in what was sent down before you, yet still want to

turn to unjust tyrants[c] for judgement, although they have been ordered to reject them? Satan wants to lead them far astray. 61When they are told, 'Turn to God's revelations and the Messenger [for judgement],' you see the hypocrites turn right away from you [Prophet]. 62 If disaster strikes them because of what they themselves have done, then they will come to you, swearing by God, 'We only wanted to do good and achieve harmony.' 63God knows well what is in the hearts of these people, so ignore what they say, instruct them, and speak to them about themselves using penetrating words.
64 All the messengers We sent were meant to be obeyed, by God's leave. If only [the hypocrites] had come to you [Prophet] when they

a i.e. the Prophethood given to Muhammad.
b The pronoun hi here refers to either (i) the Scripture or (ii) Abraham.
c The Arabic taghut is variously interpreted to refer to idols, a specific tyrant, an oracle, or an opponent of the Prophet.

wronged themselves, and begged God's forgiveness, and the Messenger had asked forgiveness for them, they would have found that God accepts repentance and is most merciful. 65 By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally– 66 if We had ordered, 'Lay down your lives' or 'Leave your homes,' they would not have done so, except for a few– it would have been far better for them and stronger confirmation of their faith, if they had done as they were told, 67and We would have given them a rich reward of Our own 68 and guided them to a straight path. 69Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth,[a] and the righteous– what excellent companions these are! 70That is God's favour. No one knows better than Him.
71You who believe, be on your guard. March [to battle] in small groups or as one body. 72Among you there is the sort of person who is sure to lag behind: if a calamity befalls you, he says, 'God has been gracious to me that I was not there with them,' 73 yet he is sure to say, if you are favoured by God, 'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him. 74 Let those of you who are willing to trade the life of this world for the life to come, fight in God's way. To anyone who fights in God's way, whether killed or victorious, We shall give a great reward. 75Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!'? 76 The believers fight for God's cause, while those who reject faith fight for an unjust cause.[b] Fight the allies of Satan: Satan's strategies are truly weak.
77 [Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment in this

a Martyrs bear witness to the truth with their lives (Razi).
b Again this is the term taghut, which has a multitude of meanings. See note to verse 60.

world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone.
78Death will overtake you no matter where you may be, even inside high towers.' When good fortune comes their way, they say, 'This is from God,' but when harm befalls them, they say, 'This is from you

[Prophet].' Say to them, 'Both come from God.' What is the matter with these people that they can barely understand what they are told? 79Anything good that happens to you [Prophet] is from God; anything bad is [ultimately] from yourself. We have sent you as a messenger to people; God is sufficient witness. 80Whoever obeys the Messenger obeys God. If some pay no heed, We have not sent you to be their keeper. 81They say, 'We obey you,' but as soon as they leave your presence, some of them scheme by night to do other than what you said. God records what they scheme, so leave them alone, and put your trust in God: He is sufficient protector.
82Will they not think about this Qur_an? If it had been from anyone other than God, they would have found much inconsistency in it. 83Whenever news of any matter comes to them, whether concerning peace or war, they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan.
84 So [Prophet] fight in God's way. You are accountable only for yourself. Urge the believers on. God may well curb the power of the disbelievers, for He is stronger in might and more terrible in punishment. 85Whoever speaks for[a] a good cause will share in its benefits and whoever speaks for a bad cause will share in its burden: God controls everything. 86 But [even in battle] when you [believers] are offered a greeting, respond with a better one, or at least return it:[b] God keeps account of everything. 87 He is God: there is no god but Him. He will gather you all together on the Day of Resurrection, about which there is no doubt. Whose word can be truer than God's?
[a] It is reported that an individual asked the Prophet to exempt another from going into battle. 'Speaks for' is one of the meanings of shafa_a as explained by Razi, and it is more fitting for the context of urging the believer to fight in God's cause here. The other meaning, 'intercedes', adopted by most translators does not fit with the context.
[b] See 4: 94 and Razi's comment.

88 [Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done? Do you want to guide those God has left to stray? If God leaves anyone to stray, you [Prophet] will never find the way for him. 89They would dearly like you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you],[a] then seize and kill them wherever you encounter them.[b] Take none of them as an ally or supporter. 90 But as for those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts shrink from fighting against you or against their own people, God could have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them. 91You will find others who wish to be safe from you, and from their own people, but whenever they are back in a situation where they are tempted [to fight you], they succumb to it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: We give you clear authority against such people.
92Never should a believer kill another believer, except by mistake. If anyone kills a believer by mistake he must free one Muslim slave and pay compensation to the victim's relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, then compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive

months by way of repentance to God: God is all knowing,
all wise. 93 If anyone kills a believer deliberately, the punishment for
him is Hell, and there he will remain: God is angry with him, and
rejects him, and has prepared a tremendous torment for him. 94So,
you who believe, be careful when you go to fight in God's way, and
do not say to someone who offers you a greeting of peace, 'You are
not a believer,'[c] out of desire for the chance gains of this life– God
[a] That 'turn with aggression' is the intended meaning is clear from the context. Cf. 4: 91.
[b] See 2: 191.
[c] A Muslim killed someone in battle who had given him the Muslim greeting, thinking that the man was trying to save himself, but the Prophet condemned this.

has plenty of gains for you. You yourself were in the same position
[once], but God was gracious to you, so be careful: God is fully
aware of what you do.
95 Those believers who stay at home, apart from those with an
incapacity, are not equal to those who commit themselves and their
possessions to striving in God's way. God has raised such people
to a rank above those who stay at home– although He has promised
all believers a good reward, those who strive are favoured with a
tremendous reward above those who stay at home– 96 high ranks
conferred by Him, as well as forgiveness, and mercy: God is most
forgiving and merciful.
97 When the angels take the souls of those who have wronged
themselves,[a] they ask them, 'What circumstances were you in?'
They reply, 'We were oppressed in this land,' and the angels say,
'But was God's earth not spacious enough for you to migrate to
some other place?' These people will have Hell as their refuge, an
evil destination, 98but not so the truly helpless men, women, and
children who have no means in their power nor any way to leave–
99God may well pardon these, for He is most pardoning and most
forgiving. Anyone who migrates for God's cause will find many a
refuge and great plenty in the earth, 100 and if anyone leaves home as
a migrant towards God and His Messenger and is then overtaken by
death, his reward from God is sure. God is most forgiving and most
merciful.
101When you [believers] are travelling in the land, you will not be
blamed for shortening your prayers, if you fear the disbelievers may
harm you: they are your sworn enemies. 102When you [Prophet] are
with the believers, leading them in prayer, let a group of them stand
up in prayer with you, taking their weapons with them, and when
they have finished their prostration, let them take up their positions
at the back. Then let the other group, who have not yet prayed, pray
with you, also on their guard and armed with their weapons: the
disbelievers would dearly like you to be heedless of your weapons
and baggage, in order for them to take you in a single assault. You
will not be blamed if you lay aside your arms when you are overtaken
by heavy rain or illness, but be on your guard. Indeed, God has
prepared a humiliating punishment for the disbelievers. 103 After
[a] By living in a place where they are unable to practise their religion.

performing the ritual prayer, continue to remember God– standing,
sitting, and lying on your sides– and once you are safe, keep up
regular prayer, for prayer is obligatory for the believers at prescribed
times. 104 Do not be faint-hearted in pursuing the enemy: if you
are suffering hardship, so are they, but you hope to receive something
from God for which they cannot hope. God is all knowing
and wise.
105We have sent down the Scripture to you [Prophet] with the
truth so that you can judge between people in accordance with what
God has shown you. Do not be an advocate for those who betray

trust.a 106 Ask God for forgiveness: He is most forgiving and merciful.
107 Do not argue for those who betray their own souls: God does
not love anyone given to treachery and sin. 108 They try to hide themselves
from people, but they cannot hide from God. He is with them
when they plot at night, saying things that do not please Him: He is
fully aware of everything they do. 109 There you [believers] are, arguing
on their behalf in this life, but who will argue on their behalf
with God on the Day of Resurrection? Who will be their defender?
110Yet anyone who does evil or wrongs his own soul and then asks
God for forgiveness will find Him most forgiving and merciful.
111 He who commits sin does so against his own soul– God is all
knowing and wise– 112 and anyone who commits an offence or a sin,
and then throws the blame on to some innocent person, has burdened
himself with deceit as well as flagrant sin.
113 If it were not for the grace of God and His mercy to you
[Prophet], a party of them would have tried to lead you astray; they
only lead themselves astray, and cannot harm you in any way, since
God has sent down the Scripture and Wisdom to you, and taught
you what you did not know. God's bounty to you is great indeed.
114 There is no good in most of their secret talk, only in commanding
charity, or good, or reconciliation between people. To anyone who
does these things, seeking to please God, We shall give a rich reward;
115 if anyone opposes the Messenger, after guidance has been made
clear to him, and follows a path other than that of the believers, We
shall leave him on his chosen path– We shall burn him in Hell, an
evil destination.
a A man from Medina stole a suit of armour and accused a Jew of doing it. He brought his family to ask the Prophet to rule against the Jew and he was about to do this when these verses were revealed (Razi).

116 God does not forgive the worship of others beside Him–
though He does forgive whoever He will for lesser sins– for whoever
does this has gone far, far astray. 117 In His place the idolaters
invoke only females,a and Satan, the rebel 118 God rejected, who
said, 'I will certainly take my due share of Your servants; 119 I will
mislead them and incite vain desires in them; I will command
them to slit the ears of cattle;b I will command them to tamper
with God's creation.' Whoever chooses Satan as a patron instead
of God is utterly ruined: 120 he makes them promises and raises
false hopes, but Satan's promises are nothing but delusion. 121Such
people will have Hell for their home and will find no escape from
it, 122but We shall admit those who believe and do good deeds into
Gardens graced with flowing streams, there to remain for ever– a
true promise from God. Who speaks more truly than God? 123 It
will not be according to your hopes or those of the People of the
Book: anyone who does wrong will be requited for it and will find
no one to protect or help him against God; 124 anyone, male or
female, who does good deeds and is a believer, will enter Paradise
and will not be wronged by as much as the dip in a date stone.
125 Who could be better in religion than those who direct themselves
wholly to God, do good, and follow the religion of Abraham, who
was true in faith? God took Abraham as a friend. 126 It is to God
that everything in the heavens and earth belongs: God is fully
aware of all things.
127 They ask you [Prophet] for a ruling about women. Say, 'God
Himself gives you a ruling about them. You already have what has
been recited to you in the Scripture about orphan girls [in your
charge] from whom you withhold the prescribed shares [of their
inheritance] and whom you wish to marry, and also about helpless
children– God instructs you to treat orphans fairly: He is well aware
of whatever good you do.'
128 If a wife fears high-handedness or alienation from her husband,

neither of them will be blamed if they come to a peaceful settlement, for peace is best. Although human souls are prone to selfishness, if you do good and are mindful of God, He is well aware of all that you
a See also 53: 19–20.
b An example of pagan superstitious practices: they used to dedicate cattle to their gods by slitting their ears.

do. 129You will never be able to treat your wives with equal fairness, however much you may desire to do so, but do not ignore one wife altogether, leaving her suspended [between marriage and divorce]. If you make amends and remain conscious of God, He is most forgiving and merciful, 130but if husband and wife do separate, God will provide for each out of His plenty: He is infinite in plenty, and all wise. 131Everything in the heavens and the earth belongs to God.
We have commanded those who were given the Scripture before you, and We command you, to be mindful of God. Even if you do ignore Him, everything in the heavens and the earth belongs to Him, and He is self-sufficient, worthy of all praise. 132Yes, indeed, everything in the heavens and the earth belongs to God, and He is enough for those who trust in Him. 133 If He so willed, He could remove you altogether and replace you with new people: He has full power to do so. 134 If some want the rewards of this world, the rewards of this world and the next are both God's to give: He hears and sees everything.
135You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly– if you distort or neglect justice, God is fully aware of what you do.
136You who believe, believe in God and His Messenger and in the Scripture He sent down to His Messenger, as well as what He sent down before. Anyone who does not believe in God, His angels, His Scriptures, His messengers, and the Last Day has gone far, far astray.
137 As for those who believe, then reject the faith, then believe again, then reject the faith again and become increasingly defiant, God will not forgive them, nor will He guide them on any path. 138 [Prophet], tell such hypocrites that an agonizing torment awaits them.
139 Do those who ally themselves with the disbelievers rather than the believers seek power through them? In reality all power is God's to give. 140 As He has already revealed to you [believers] in the Scripture, if you hear people denying and ridiculing God's revelation, do not sit with them unless they start to talk of other things, or else you yourselves will become like them:a God will gather all the hypocrites
a See 6: 68– an earlier, Meccan sura.

and disbelievers together into Hell. 141 The [hypocrites] wait to see what happens to you and, if God brings you success, they say, 'Were we not on your side?' but if the disbelievers have some success, they say to them, 'Did we not have the upper hand over you, and [yet] protect you from the believers?' God will judge between you all on the Day of Resurrection, and He will give the disbelievers no means of overcoming the believers.
142The hypocrites try to deceive God, but it is He who causes them to be deceived. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember God only a little, 143wavering all the time between this and that, belonging neither to one side nor the other. If God leaves someone to stray, you [Prophet] will never find a way for him. 144You who believe, do not take the disbelievers as allies and protectors instead of the believers: do you want to offer God clear proof against you? 145 The hypocrites will be in the lowest depths of Hell, and you will find no one to help

them. 146 Not so those who repent, mend their ways, hold fast to
God, and devote their religion entirely to Him: these will be joined
with the believers, and God will give the believers a mighty reward.
147Why should God make you suffer torment if you are thankful and
believe in Him? God always rewards gratitude and He knows everything.
148 God does not like bad words to be made public unless
someone has been wronged: He is all hearing and all knowing. 149 If
you do good, openly or in secret, or if you pardon something bad,[a]
then God is most forgiving and powerful.
150 As for those who ignore God and His messengers and want to
make a distinction between them, saying, 'We believe in some but
not in others,' seeking a middle way, 151 they are really disbelievers:
We have prepared a humiliating punishment for those who disbelieve.
152 But God will give [due] rewards to those who believe in
Him and His messengers and make no distinction between any of
them. God is most forgiving and merciful.
153The People of the Book demand that you [Prophet] make a
book physically come down to them from heaven, but they
demanded even more than that of Moses when they said, 'Show us
God face to face,' and were struck by the thunderbolt for their
[a] Razi suggests that this means: if the hypocrites repent, the believers should not taunt them for what they did in the past.

presumption. Even after clear revelations had come down to them,
they took the calf as an object of worship, yet We pardoned this, and
gave Moses clear authority; 154We made the mountain tower high
above them at their pledge; We said to them, 'Enter the gate[a] humbly,'
and, 'Do not break the Sabbath,' and took a solemn pledge from
them. 155 And so for breaking their pledge, for rejecting God's revelations,
for unjustly killing their prophets, for saying 'Our minds are
closed'[b] – No! God has sealed them in their disbelief, so they believe
only a little– 156 and because they disbelieved and uttered a terrible
slander against Mary, 157 and said, 'We have killed the Messiah, Jesus,
son of Mary, the Messenger of God.' (They did not kill him, nor did
they crucify him, though it was made to appear like that to them;
those that disagreed about him are full of doubt, with no knowledge
to follow, only supposition: they certainly did not kill him– 158God
raised him up to Himself. God is almighty and wise. 159 There is not
one of the People of the Book who will not believe in [Jesus] before
his death, and on the Day of Resurrection he will be a witness
against them.) 160For the wrongdoings done by the Jews, We forbade
them certain good things that had been permitted to them before: for
having frequently debarred others from God's path; 161 for taking
usury when they had been forbidden to do so; and for wrongfully
devouring other people's property. For those of them that reject the
truth we have prepared an agonizing torment. 162 But those of them
who are well grounded in knowledge and have faith do believe in
what has been revealed to you [Muhammad], and in what was
revealed before you– those who perform the prayers, pay the prescribed
alms, and believe in God and the Last Day– to them We
shall give a great reward.
163We have sent revelation to you [Prophet] as We did to Noah and
the prophets after him, to Abraham, Ishmael, Isaac, Jacob, and the
Tribes, to Jesus, Job, Jonah, Aaron, and Solomon– to David We gave
the book [of Psalms]– 164 to other messengers We have already
mentioned to you, and also to some We have not. To Moses God
spoke directly. 165They were messengers bearing good news and
warning, so that mankind would have no excuse before God, once
[a] The gate of the town mentioned in 2: 58; 7: 161.
[b] Literally 'our hearts are covered', or 'encased'. Cf. 2: 88.

the messengers had been sent: God is almighty and all wise. 166 But

God Himself bears witness to what He has sent down to you– He sent it down with His full knowledge– the angels too bear witness, though God is sufficient witness. 167 Those who have disbelieved and barred others from God's path have gone far astray; 168 God will not forgive those who have disbelieved and do evil, nor will He guide them to any path 169 except that of Hell, where they will remain for ever– this is easy for God.
170 The Messenger has come to you [people] with the truth from your Lord, so believe– that is best for you– for even if you disbelieve, all that is in the heavens and the earth still belongs to God, and He is all knowing and all wise. 171People of the Book, do not go to excess in your religion, and do not say anything about God except the truth: the Messiah, Jesus, son of Mary, was nothing more than a messenger of God, His word, directed to Mary, a spirit from Him. So believe in God and His messengers and do not speak of a 'Trinity'– stop [this], that is better for you– God is only one God, He is far above having a son, everything in the heavens and earth belongs to Him and He is the best one to trust. 172 The Messiah would never disdain to be a servant of God, nor would the angels who are close to Him. He will gather before Him all those who disdain His worship and are arrogant: 173 to those who believe and do good works He will give due rewards and more of His bounty; to those who are disdainful and arrogant He will give an agonizing torment, and they will find no one besides God to protect or help them.
174People, convincing proof has come to you from your Lord and We have sent a clear light down to you. 175 God will admit those who believe in Him and hold fast to Him into His mercy and favour; He will guide them towards Him on a straight path.
176 They ask you [Prophet] for a ruling. Say, 'God gives you a ruling[a] about inheritance from someone who dies childless with no surviving parents. If a man leaves a sister, she is entitled to half of the inheritance; if she has no child her brother is her sole heir; if there are two sisters, they are entitled to two-thirds of the inheritance between them, but if there are surviving brothers and sisters, the male is entitled to twice the share of the female. God makes this clear to you so that you do not make mistakes: He has full knowledge of everything.'
a See also verse 12.

5. THE FEAST

The title relates to food, and a central theme of this Medinan sura is the regulation of lawful and unlawful food, obedience to which is part of the pledge between God and the believers (verses 1–5, 87–108). Part of the sura concerns hunting for food during the pilgrimage and respect for the rites of pilgrimage. God had also taken pledges from the Jews and Christians and the section between verses 13 and 86 deals with what these two communities did to their pledges, and with their relationships with the Muslims. The passage from verse 109 to the end deals with the afterlife and the verdict of the messengers on the behaviour of their respective communities. Jesus, in particular, is given prominence here: mention is made of the feast for which his disciples asked him to pray to God, which gives the sura its title, and of his renunciation of any claim to divinity.

In the name of God, the Lord of Mercy, the Giver of Mercy
1You who believe, fulfil your obligations.[a] Livestock animals are lawful as food for you, with the exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—God commands what He will, 2 so, you who believe, do not violate the sanctity of God's rites, the Sacred Month, the offerings, their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help

one another towards sin and hostility. Be mindful of God, for His punishment is severe.
3You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a beast of prey, unless you still slaughter it [in the correct manner]; or anything sacrificed on idolatrous altars. You are also forbidden to allot shares [of meat] by drawing marked arrows[b] —a heinous
[a] Obligations consequent on accepting the faith, including its dietary prohibitions. See verse 7, 'pledge'.
[b] A pagan Arab custom. Arrows were also used to make other decisions, as in drawing lots, to determine the will of the idols (see verse 90).
practice– today the disbelievers have lost all hope that you will give up your religion. Do not fear them: fear Me. Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion islam: [total devotion to God]; but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.
4 They ask you, Prophet, what is lawful for them. Say, 'All good things are lawful for you.' [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God's name over it. Be mindful of God: He is swift to take account.
5Today all good things have been made lawful for you. The food of the People of the Book is lawful for you as your food is lawful for them. So are chaste, believing, women as well as chaste women of the people who were given the Scripture before you, as long as you have given them their bride-gifts and married them, not taking them as lovers or secret mistresses. The deeds of anyone who rejects faith will come to nothing, and in the Hereafter he will be one of the losers.
6You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required,[a] wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. God does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful.[b] 7Remember God's blessing on you and the pledge with which you were bound when you said, 'We hear and we obey.' Be mindful of God: God has full knowledge of the secrets of the heart.
8You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others[c] lead you away from
[a] e.g. after sexual intercourse or discharging semen.
[b] 'Perfecting the blessing' is seen in instructing believers to avoid what is unclean in food and to wash before worship. This is also noted in 4: 43, where there is an instruction to wash before the prayer following an instruction to keep away from the pollution of the immoral acts mentioned in the preceding verses.
[c] This resumes the instruction in vv. 1–2.

justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do. 9 God has promised forgiveness and a rich reward to those who have faith and do good works; 10 those who reject faith and deny Our revelations will inhabit the blazing Fire.
11You who believe, remember God's blessing on you when a certain people were about to raise their hands against you and He restrained them. Be mindful of God: let the believers put their trust in Him.
12 God took a pledge from the Children of Israel. We made

twelve leaders arise among them, and God said, 'I am with you: if you keep up the prayer, pay the prescribed alms, believe in My messengers and support them, and lend God a good loan,[a] I will wipe out your sins and admit you into Gardens graced with flowing streams. Any of you who now ignore this [pledge] will be far from the right path.' 13 But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do good. 14We also took a pledge from those who say, 'We are Christians,' but they too forgot some of what they were told to remember, so We stirred up enmity and hatred among them until the Day of Resurrection, when God will tell them what they have done. 15People of the Book, Our Messenger has come to make clear to you much of what you have kept hidden of the Scripture, and to overlook much [you have done]. A light has now come to you from God, and a Scripture making things clear, 16 with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path. 17 Those who say, 'God is the Messiah, the son of Mary,' are defying the truth. Say, 'If it had been God's will, could anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will.[b] God has power over everything.'

[a] God repays what is given for His sake, many times over. The Qur_an uses this figure of speech in many instances. See, for example, 57: 18; 64: 17.

[b] Including his creation of Jesus without a father (3: 47 and 59).

18 The Jews and the Christians say, 'We are the children of God and His beloved ones.' Say, 'Then why does He punish you for your sins? You are merely human beings, part of His creation: He forgives whoever He will and punishes whoever He will. Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.' 19People of the Book, Our Messenger comes to you now, after a break in the sequence of messengers, to make things clear for you in case you should say, 'No one has come to give us good news or to warn us.' So someone has come to you, to give you good news and warn you: God has the power to do all things.

20 Moses said to his people, 'My people, remember God's blessing on you: how He raised prophets among you and appointed kings for you and gave you what he had not given to any other people. 21My people, go into the holy land which God has ordained for you– do not turn back or you will be the losers.' 22 They said, 'Moses, there is a fearsome people in this land. We will not go there until they leave. If they leave, then we will enter.' 23Yet two men whom God had blessed among those who were afraid said, 'Go in to them through the gate and when you go in you will overcome them. If you are true believers, put your trust in God.' 24 They said, 'Moses, we will never enter while they are still there, so you and your Lord go in and fight, and we will stay here.' 25 He said, 'Lord, I have authority over no one except myself and my brother: judge between the two of us and these disobedient people.' 26 God said, 'The land is forbidden to them for forty years: they will wander the earth aimlessly. Do not grieve over those who disobey.'

27 [Prophet], tell them the truth about the story of Adam's two sons: each of them offered a sacrifice, and it was accepted from one and not the other. One said, 'I will kill you,' but the other said, 'God only accepts the sacrifice of those who are mindful of Him. 28 If you raise your hand to kill me, I will not raise mine to kill you. I fear

God, the Lord of all worlds, 29 and I would rather you were burdened with my sins as well as yours and became an inhabitant of the Fire: such is the evildoers' reward.' 30 But his soul prompted him to kill his brother: he killed him and became one of the losers. 31 God sent a raven to scratch up the ground and show him how to cover his brother's corpse and he said, 'Woe is me! Could I not have been like this raven and covered up my brother's body?' He became

remorseful. 32 On account of [his deed], We decreed to the Children of Israel that if anyone kills a person– unless in retribution for murder or spreading corruption in the land– it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many of them continued to commit excesses in the land. 33Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot,[a] or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter, 34 unless they repent before you overpower them– in that case bear in mind that God is forgiving and merciful. 35You who believe, be mindful of God, seek ways to come closer to Him and strive for His cause, so that you may prosper. 36 If the disbelievers possessed all that is in the earth and twice as much again and offered it to ransom themselves from torment on the Day of Resurrection, it would not be accepted from them– they will have a painful torment. 37 They will wish to come out of the Fire but they will be unable to do so: theirs will be a lasting torment.

38 Cut off the hands of thieves, whether they are man or woman, as punishment for what they have done– a deterrent from God: God is almighty and wise. 39 But if anyone repents after his wrongdoing and makes amends, God will accept his repentance: God is most forgiving, most merciful. 40Do you [Prophet] not know that control of the heavens and earth belongs solely to God? He punishes whoever He will and forgives whoever He will: God has power over everything.

41 Messenger, do not be grieved by those who race to surpass one another in disbelief– those who say with their mouths, 'We believe,' but have no faith in their hearts, and the Jews who listen eagerly to lies and to those who have not even met you, who distort the meanings of [revealed] words and say [to each other], 'If you are given this ruling, accept it, but if you are not, then beware!'[b] —if God intends

[a] Left hand and right foot or vice versa.

[b] According to most interpreters, this refers to a case where an eminent Jewish man and woman committed adultery. The Jewish community did not want to apply the biblical penalty of stoning, so they sent representatives to the Prophet to ask for a ruling, saying, 'If he orders you to apply lashing accept it, but if he orders stoning, do not accept it' (Razi).

some people to be so misguided, you will be powerless against God on their behalf. These are the ones whose hearts God does not intend to cleanse– a disgrace for them in this world, and then a heavy punishment in the Hereafter– 42 they listen eagerly to lies and consume what is unlawful. If they come to you [Prophet] for judgement, you can either judge between them, or decline– if you decline, they will not harm you in any way, but if you do judge between them, judge justly: God loves the just– 43but why do they come to you for judgement when they have the Torah with God's judgement, and even then still turn away? These are not believers. 44We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God's Scripture which they were entrusted to preserve, and to which they were witnesses. So

[rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God's teachings]. 45 In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds. Those who do not judge according to what God has revealed are doing grave wrong.
46We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with guidance, light, and confirmation of the Torah already revealed– a guide and lesson for those who take heed of God. 47 So let the followers of the Gospel judge according to what God has sent down in it. Those who do not judge according to what God has revealed are lawbreakers.
48We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them: so judge between them according to what God has sent down. Do not follow their whims, which deviate from the truth that has come to you. We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about. 49 So [Prophet] judge between them according to what God has sent down. Do not follow their whims,

and take good care that they do not tempt you away from any of what God has sent down to you. If they turn away, remember that God intends to punish them for some of the sins they have committed: a great many people are lawbreakers. 50 Do they want judgement according to the time of pagan ignorance? Is there any better judge than God for those of firm faith?
51You who believe, do not take the Jews and Christians as allies:a they are allies only to each other. Anyone who takes them as an ally becomes one of them– God does not guide such wrongdoers– 52 yet you [Prophet] will see the perverse at heart rushing to them for protection, saying, 'We are afraid fortune may turn against us.' But God may well bring about a triumph or some other event of His own making: then they will rue the secrets they harboured in their hearts, 53 and the believers will say, 'Are these the men who swore by God using their strongest oaths that they were with you?' All they did was in vain: they have lost everything.
54You who believe, if any of you go back on your faith,b God will soon replace you with people He loves and who love Him, people who are humble towards the believers, hard on the disbelievers, and who strive in God's way without fearing anyone's reproach. Such is God's favour. He grants it to whoever He will. God has endless bounty and knowledge. 55Your true allies are God, His Messenger, and the believers– those who keep up the prayer, pay the prescribed alms, and bow down in worship. 56 Those who turn for protection to God, His Messenger, and the believers [are God's party]: God's party is sure to triumph.
57You who believe, do not take as allies those who ridicule your religion and make fun of it– whether people who were given the Scripture before you, or disbelievers– and be mindful of God if you are true believers. 58When you make the call to prayer, they ridicule it and make fun of it: this is because they are people who do not reason. 59 Say [Prophet], 'People of the Book, do you resent us for any reason other than the fact that we believe in God, in what has been sent down to us, and in what was sent before us, while most of you are disobedient?' 60 Say, 'Shall I tell you who deserves a worse punishment from God than [the one you wish upon] us? Those God

a i.e. those who are against the Muslim camp, as is clear from the following verses, up to 59. 'Do not turn to them as allies in preference to the Muslims' (see 4: 144).
b What is intended in this context is 'by taking them as allies'.

distanced from Himself, was angry with, and condemned as apes and pigs,a and those who worship idols: they are worse in rank and have strayed further from the right path.
61 When they come to you [believers], they say, 'We believe,' but they come disbelieving and leave disbelieving– God knows best what they are hiding. 62You [Prophet] see many of them rushing into sin and hostility and consuming what is unlawful. How evil their practices are! 63Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are! 64 The Jews have said, 'God is tight-fisted,' but it is they who are tight-fisted, and they are rejected for what they have said. Truly, God's hands are open wide: He gives as He pleases. What has been sent down to you from your Lord is sure to increase insolence and defiance in many of them. We have sown enmity and hatred amongst them till the Day of Resurrection. Whenever they kindle the fire of war, God will put it out. They try to spread corruption in the land, but God does not love those who corrupt. 65 If only the People of the Book would believe and be mindful of God, We would take away their sins and bring them into the Gardens of Delight. 66 If they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have been given abundance from above and from below: some of them are on the right course, but many of them do evil.
67 Messenger, proclaim everything that has been sent down to you from your Lord– if you do not, then you will not have communicated His message– and God will protect you from people. God does not guide those who defy Him. 68 Say, 'People of the Book, you have no true basis [for your religion] unless you uphold the Torah, the Gospel, and that which has been sent down to you from your Lord,' but what has been sent down to you [Prophet] from your Lord is sure to increase many of them in their insolence and defiance: do not worry about those who defy [God]. 69For the [Muslim] believers, the Jews, the Sabians,b and the Christians– those who believe in God and the Last Day and do good deeds– there is no fear: they will not grieve.
70We took a pledge from the Children of Israel, and sent
a Tabari (in his commentary on 2: 65) regards this as metaphorical in the sense of 'like apes, pigs'. Compare the metaphorical use of 'blind, deaf, dumb'– 2: 18; 5: 71; 8: 22; 43: 40; etc.
b See note to 2: 62.

messengers to them. Whenever a messenger brought them anything they did not like, they accused some of lying and put others to death; 71 they thought no harm could come to them and so became blind and deaf [to God]. God turned to them in mercy but many of them again became blind and deaf: God is fully aware of their actions. 72Those who say, 'God is the Messiah, son of Mary,' have defied God. The Messiah himself said, 'Children of Israel, worship God, my Lord and your Lord.' If anyone associates others with God, God will forbid him from the Garden, and Hell will be his home. No one will help such evildoers.
73 Those people who say that God is the third of three are defying [the truth]: there is only One God. If they persist in what they are saying, a painful punishment will afflict those of them who persist.
74Why do they not turn to God and ask His forgiveness, when God is most forgiving, most merciful? 75 The Messiah, son of Mary, was only a messenger; other messengers had come and gone before him; his mother was a virtuous woman; both ate food [like other mortals]. See how clear We make these signs for them; see

how deluded they are. 76 Say, 'How can you worship something other than God, that has no power to do you harm or good? God alone is the All Hearing and All Knowing.' 77 Say, 'People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you– they led many others astray and themselves continue to stray from the even path.'
78 Those Children of Israel who defied [God] were rejected through the words of David, and Jesus, son of Mary, because they disobeyed, they persistently overstepped the limits, 79 they did not forbid each other to do wrong. How vile their deeds were! 80 You [Prophet] see many of them allying themselves with the disbelievers. How terrible is what their souls have stored up for them: God is angry with them and they will remain tormented. 81 If they had believed in God, in the Prophet, and in what was sent down to him, they would never have allied themselves with the disbelievers, but most of them are rebels.
82You [Prophet] are sure to find that the most hostile to the believers are the Jews and those who associate other deities with God; you are sure to find that the closest in affection towards the believers are those who say, 'We are Christians,' for there are among them people devoted

to learning and ascetics.a These people are not given to arrogance, 83 and when they listen to what has been sent down to the Messenger, you will see their eyes overflowing with tears because they recognize the Truth [in it]. They say, 'Our Lord, we believe, so count us amongst the witnesses. 84Why should we not believe in God and in the Truth that has come down to us, when we long for our Lord to include us in the company of the righteous?' 85For saying this, God has rewarded them with Gardens graced with flowing streams, and there they will stay: that is the reward of those who do good. 86 Those who reject the truth and deny Our messages will be the inhabitants of Hellfire.
87You who believe, do not forbid the good things God has made lawful to you– do not exceed the limits: God does not love those who exceed the limits– 88but eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe. 89 God does not take you [to task] for what is thoughtless in your oaths,b only for your binding oaths: the atonement for breaking an oath is to feed ten poor people with food equivalent to what you would normally give your own families, or to clothe them, or to set free a slave– if a person cannot find the means, he should fast for three days. This is the atonement for breaking your oaths– keep your oaths. In this way God makes clear His revelations to you, so that you may be thankful.
90You who believe, intoxicants and gambling, idolatrous practices, and [divining with]c arrows are repugnant acts– Satan's doing– shun them so that you may prosper. 91With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to stop you remembering God and prayer. Will you not give them up? 92 Obey God, obey the Messenger, and always be on your guard: if you pay no heed, bear in mind that the sole duty of Our Messenger is to deliver the message clearly. 93 Those who believe and do good deeds will not be blamed for what they may have consumed [in the past]d as long as they are mindful of God, believe and do good deeds,
a Most translators render these as 'priests and monks', which are their modern meanings, not the etymological senses of the words (al-Raghib, Mufradat).
b Some Muslims swore to renounce the world and not to eat certain good foods or wear fine clothes, and when told this was wrong, they asked the Prophet what they could do about their oaths.
c See note to verse 3 above.
d It was reported that when wine was forbidden, some companions asked the Prophet, 'What about those believers who used to drink and have already died? What state would they be in?' This is the reply to that question, and it also applies to the living.

then are mindful of God and believe, then are mindful of God and do good deeds: God loves those who do good deeds.
94You who believe, God is sure to test you with game within reach of your hands and spears, to find out who fears Him even though they cannot see Him: from now on, anyone who transgresses will have a painful punishment.a 95You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone does so intentionally the penalty is an offering of a domestic animal brought to the Ka_ba, equivalent– as judged by two just men among you– to the one he has killed; alternatively, he may atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty, and capable of exacting the penalty. 96 It is permitted for you to catch and eat seafood– an enjoyment for you and the traveller– but hunting game is forbidden while you are in the state of consecration [for pilgrimage]. Be mindful of God to whom you will be gathered.
97God has made the Ka_ba– the Sacred House– a means of support for people,b and the Sacred Months, the animals for sacrifice and their garlands: all this. Know that God has knowledge of all that is in the heavens and earth and that He is fully aware of all things.
98Know too that God is severe in punishment yet most forgiving and merciful.c 99 The Messenger's duty is only to deliver the message: God knows what you reveal and what you conceal.
100 Say [Prophet], 'Bad cannot be likened to good, though you may be dazzled by how abundant the bad is. Be mindful of God, people of understanding, so that you may prosper.' 101You who believe, do not ask about matters which, if made known to you, might make things difficult for you– if you ask about them while the Qur_an is being revealed, they will be made known to you– for God has kept silent
a In the world to come.
b The Ka_ba is the centre of the pilgrimage, bringing in people from all over the world, where Muslims are allowed to trade– the Sacred Months ensured their safety. The offerings provide a means of livelihood to the poor and needy, and the custom of garlanding an animal gives it special protection. In addition to all these material benefits, there are the spiritual benefits of worshipping God. This is an example of bringing people together in peace (Razi).
c This is a warning for those who violate these rites and refers back to verse 2 of this sura.

about them: God is most forgiving and forbearing. 102 Before you, some people asked about things, then ignored [the answers]. 103God did not institute the dedication of such things as bahira, sa_iba, wasila, or hama to idols; but the disbelievers invent lies about God. Most of them do not use reason: 104 when it is said to them, 'Come to what God has sent down, and to the Messenger,' they say, 'What we inherited from our forefathers is good enough for us,' even though their forefathers knew nothing and were not guided. 105 You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to God, and He will make you realize what you have done.
106You who believe, when death approaches any of you, let two just men from among you act as witnesses to the making of a bequest, or two men from another people if you are journeying in the land when death approaches. Keep the two witnesses back after prayer, if you have any doubts, and make them both swear by God, 'We will not sell our testimony for any price, even if a close relative is involved. We will not hide God's testimony, for then we should be doing wrong.' 107 If it is discovered that these two are guilty [of perjury],

two of those whose rights have been usurped have a better right
to bear witness in their place. Let them swear by God, 'Our testimony
is truer than theirs. We have said nothing but the truth, for
that would make us wrongdoers': 108 that will make it more likely
they will give true and proper testimony, or fear that their oaths
might be refuted by others afterwards. Be mindful of God and listen;
God does not guide those who break His laws.
109 On the Day when God assembles all the messengers[b] and asks,
'What response did you receive?' they will say, 'We do not have that
knowledge: You alone know things that cannot be seen.' 110Then
God will say, 'Jesus, son of Mary! Remember My favour to you and
to your mother: how I strengthened you with the holy spirit, so that
[a] Different classes of animals liberated from work or use as food, in honour of idols, and venerated by the pagan Arabs.
[b] As Razi rightly stated, it is the habit of the Qur_an, having talked at length on legislation, to follow it with reminders of God's power, stories of earlier prophets, or what happens on the Day of Judgement, in order to motivate people to adhere to the legislation. In this sura, having earlier mentioned the claims of Christians, it seeks further to refute them by showing that Jesus will disown their claims on the Day of Judgement.

you spoke to people in your infancy and as a grown man; how I
taught you the Scripture and wisdom, the Torah and the Gospel;
how, by My leave, you fashioned the shape of a bird out of clay,
breathed into it, and it became, by My leave, a bird; how, by My
leave, you healed the blind person and the leper; how, by My leave,
you brought the dead back to life; how I restrained the Children of
Israel from [harming] you when you brought them clear signs, and
those of them who disbelieved said, "This is clearly nothing but
sorcery"; 111 and how I inspired the disciples to believe in Me and
My messengers– they said, "We believe and bear witness that we
devote ourselves [to God]."' [a]
112 When the disciples said, 'Jesus, son of Mary, can your Lord
send down a feast to us from heaven?' he said, 'Beware of God if you
are true believers.' 113 They said, 'We wish to eat from it; to have our
hearts reassured; to know that you have told us the truth; and to be
witnesses of it.' 114 Jesus, son of Mary, said, 'Lord, send down to us a
feast from heaven so that we can have a festival– the first and last of
us– and a sign from You. Provide for us: You are the best provider.'
115 God said, 'I will send it down to you, but anyone who disbelieves
after this will be punished with a punishment that I will not inflict on
anyone else in the world.'
116When God says, 'Jesus, son of Mary, did you say to people,
"Take me and my mother as two gods alongside God"?' he will say,
'May You be exalted! I would never say what I had no right to say–
if I had said such a thing You would have known it: You know all that
is within me, though I do not know what is within You, You alone
have full knowledge of things unseen– 117 I told them only what You
commanded me to: "Worship God, my Lord and your Lord." I was a
witness over them during my time among them. Ever since You took
my soul, You alone have been the watcher over them: You are witness
to all things 118 and if You punish them, they are Your servants; if You
forgive them, You are the Almighty, the Wise.' 119 God will say, 'This
is a Day when the truthful will benefit from their truthfulness.
They will have Gardens graced with flowing streams, there to
remain for ever. God is pleased with them and they with Him: that is
the supreme triumph.' 120Control of the heavens and earth and
everything in them belongs to God: He has power over all things.
[a] Cf. 2: 131–3.

6. LIVESTOCK
A Meccan sura which takes its title from verses 136–9. The false claims the

polytheists made about livestock are thoroughly addressed: the sura in its entirety makes plain that it is God who creates, controls, and sees everything, and that it is to Him that we turn in times of need. Thus it gives a lengthy refutation of the idolaters' claims.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise belongs to God who created the heavens and the earth and made darkness and light; yet the disbelievers set up equals to their Lord! 2 He is the one who created you from clay and specified a term [for you] and another fixed time,[a] known only to Him; yet still you doubt! 3 He is God in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do; 4but every time revelation comes to them from their Lord, they turn their backs on it. 5 So they denied the truth when it came to them, but the very thing they laughed at will be brought home to them.

6 Do they not realize how many generations We destroyed before them? We established them in the earth more firmly than you, sent down abundant rain on them from the sky and made running rivers flow at their feet, yet We destroyed them for their misdeeds and raised other generations after them. 7Even if We had sent down to you [Prophet] a book inscribed on parchment, and they had touched it with their own hands, the disbelievers would still say, 'This is nothing but blatant sorcery.' 8 They say, 'Why was no angel sent down to [support] him?'[b] But had We sent down an angel, their judgement would have come at once with no respite given. 9 Indeed, if We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion.

10 Messengers have been mocked before you [Muhammad], and those who mocked them were engulfed by the very punishment they had mocked. 11 Say, 'Travel throughout the earth and see what fate

[a] These refer to the specified lifetime of individuals and the Day of Judgement.

[b] They always argued against the Prophet that he was only a man, and asked him to produce an angel to support him. Cf. 25: 7.

befell those who rejected the truth.' 12 Say, 'To whom belongs all that is in the heavens and earth?' Say, 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe. 13 All that rests by night or by day belongs to Him. He is the All Hearing, the All Knowing.' 14 Say, 'Shall I take for myself a protector other than God, the Creator of the heavens and the earth, who feeds but is not fed?' Say, 'I am commanded to be the first [of you] to devote myself [to Him].' Do not be one of the idolaters. 15 Say, 'I fear the punishment of a dreadful Day if I disobey my Lord. 16 God will have been truly merciful to whoever is spared on that Day: that is the clearest triumph.'

17 If God touches you [Prophet] with affliction, no one can remove it except Him, and if He touches you with good, He has power over all things: 18 He is the Supreme Master over His creatures, the All Wise, the All Aware. 19 Say, 'What counts most as a witness?' Say, 'God is witness between you and me. This Qur_an was revealed for me to warn you [people] and everyone it reaches. Do you really bear witness that there are other gods beside God?' Say, 'I myself do not bear witness [to any such thing].' Say, 'He is only one God, and I disown whatever you join with Him.' 20Those to whom We have given the Scripture know this as well as they know their own sons. Those who have lost their souls will not believe. 21 Who does greater wrong than someone who fabricates a lie against God or denies His revelation? Those who do such wrong will not prosper. 22When We gather them all together and say to the polytheists, 'Where are those you claimed were partners with God?' in their utter dismay 23 they will only say, 'By God, our Lord, we have not set up partners beside Him!' 24 See how they lie against themselves and how those they invented have deserted them.

25Among them are some who [appear to] listen to you, but we have placed covers over their hearts– so they do not understand the Qur_an– and deafness in their ears. Even if they saw every sign they would not believe in them. So, when they come to you, they argue with you: the disbelievers say, 'These are nothing but ancient fables,' 26 and tell others not to listen [to the Qur_an], while they themselves keep away from it. But they ruin no one but themselves, though they fail to realize this. 27 If you could only see, when they are made to stand before the Fire, how they will say, 'If only we could be

sent back, we would not reject the revelations of our Lord, but be among the believers.' 28 No! The truth they used to hide will become all too clear to them. Even if they were brought back, they would only return to the very thing that was forbidden to them– they are such liars! 29 They say, 'There is nothing beyond our life in this world: we shall not be raised from the dead.' 30 If you could only see, when they are made to stand before their Lord, how He will say, 'Is this not real?' They will say, 'Yes indeed, by our Lord.' He will say, 'Then taste the torment for having disbelieved.' 31 Lost indeed are those who deny the meeting with their Lord until, when the Hour suddenly arrives, they say, 'Alas for us that we disregarded this!' They will bear their burdens on their backs. How terrible those burdens will be! 32 The life of this world is nothing but a game and a distraction; the Home in the Hereafter is best for those who are aware of God. Why will you [people] not understand?

33We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God's revelation. 34 Other messengers were disbelieved before you, and they bore their rejection and persecution steadfastly until Our aid arrived– no one can alter God's promises. You have already received accounts of these messengers. 35 If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant. 36 Only those who can hear will respond; as for the dead, God will raise them up, and to Him they will all be returned.

37 They also say, 'Why has no sign been sent down to him from his Lord?' Say, 'God certainly has the power to send down a sign,' though most of them do not know: 38 all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record– in the end they will be gathered to their Lord. 39 Those who reject Our signs are deaf, dumb, and in total darkness. God leaves whoever He will to stray, and sets whoever He will on a straight path. 40 Say, 'Think: if the punishment of God or the Hour should come to you, would you call on anyone other than God, if you are being truthful?' 41No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him.

42We sent messengers before you [Prophet] to many communities and afflicted their people with suffering and hardships, so that they could learn humility. 43 If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. 44So, when they had forgotten the warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had been given, We struck them suddenly and they were dumbfounded. 45The evildoers were wiped out: praise be to God, the Lord of the Worlds!

46 Say [Prophet], 'Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could

restore them?' See how We explain Our revelations in various ways,
yet still they turn away. 47 Say, 'Think: if the punishment of God
should come to you, by surprise or openly, would anyone but the
evildoers be destroyed?' 48We send messengers only to give good news
and to warn, so for those who believe and do good deeds there will be
no fear, nor will they grieve. 49 As for those who rejected Our signs,
torment will afflict them as a result of their defiance. 50 Say, 'I do not
have the treasures of God, nor do I know the unseen, nor do I tell you
that I am an angel. I only follow what is revealed to me.' Say, 'Is a blind
person like one who can see? Why will you not reflect?'
51 Use the Qur_an to warn those who fear being gathered before
their Lord– they will have no one but Him to protect them and no
one to intercede– so that they may beware. 52 Do not drive away
those who call upon their Lord morning and evening, seeking nothing
but His Face.a You are in no way accountable for them, nor they
for you; if you drove the believers away,b you would become one of
the evildoers. 53We have made some of them a test for others, to
make the disbelievers say, 'Is it these men that God has favoured
among us?' Does God not know best who are the grateful ones?
54 When those who believe in Our revelations come to you
[Prophet], say, 'Peace be upon you. Your Lord has taken it on
a 'His pleasure/approval', or 'to see His face' (see 'The Face, Divine and Human in the Qur_an', in Abdel Haleem, Understanding the Qur_an, 107–22); see also 92: 19–21.
b Cf. 80: 1. The Prophet was torn between his efforts to win over the nobles to save them, and the humble believers, whom the nobles wanted him to get rid of, claiming that they only congregated around him to gain prestige or material benefits. The Prophet here is told that he should not worry about them and so become a wrongdoer by driving away true believers.

Himself to be merciful: if any of you has foolishly done a bad
deed, and afterwards repented and mended his ways, God is most
forgiving and most merciful.' 55 In this way We explain the revelations,
so that the way for sinners may be made clear.a 56 Say, 'I am
forbidden to worship those you call on other than God.' Say, 'I will
not follow your vain desires, for if I did, I would stray from the path
and cease to be rightly guided.' 57 Say, 'I stand on clear proof from
my Lord, though you deny it. What you seek to hasten is not within
my power. Judgement is for God alone: He tells the truth, and He is
the best of judges.' 58 Say, 'If what you seek to hasten were within my
power, the matter would be settled between you and me, but God
knows best who does wrong.' 59 He has the keys to the unseen: no one
knows them but Him. He knows all that is in the land and sea. No
leaf falls without His knowledge, nor is there a single grain in the
darkness of the earth, or anything, fresh or withered, that is not
written in a clear Record. 60 It is He who calls your souls back by
night, knowing what you have done by day, then raises you up again
in the daytime until your fixed term is fulfilled. It is to Him that you
will return in the end, and He will tell you what you have done. 61He
is the Supreme Master over His subjects. He sends out recorders to
watch over you until, when death overtakes any of you, those sent by
Us take his soul– they never fail in their duty. 62 Then they will all be
returned to God, their true Lord. The Judgement truly belongs to
Him, and He is the swiftest of reckoners.
63 Say [Prophet], 'Who is it that saves you from the dark depths of
land and sea when you humbly and secretly call to Him [and say], "If
He rescues us from this, We shall truly be thankful"?' 64 Say, 'God
rescues you from this and every distress; yet still you worship others
beside Him.' 65 Say, 'He has power to send punishment on you from
above or from under your very feet, or to divide you into discordant
factions and make some taste the violence of others.' See how We
explain Our revelation in various ways, so that they may understand,
66 yet your people still reject it even though it is the truth. Say, 'I have

not been put in charge of you. 67Every prophecy has its fixed time to
be fulfilled: you will come to realize this.'
68When you come across people who speak with scorn about Our
a Another interpretation of this verse is that the way of the sinners is hereby made
distinct from the way of the righteous.

revelations, turn away from them until they move on to another
topic. If Satan should make you forget, then, when you have remembered,
do not sit with those who are doing wrong. 69 The righteous
are not in any way held accountable for the wrongdoers; their only
duty is to remind them, so that they may be mindful of God. 70 Leave
to themselves those who take their religion for a mere game and
distraction and are deceived by the life of this world, but continue to
remind them with the [Qur_an], lest any soul be damned by what it
has done– it will have no one to protect it from God and no one to
intercede; whatever ransom it may offer will not be accepted. Such
are those who are damned by their own actions: they will have boiling
water to drink and a painful punishment, because they used to
defy [God].
71 Say, 'Instead of God, are we to call on what neither profits nor
harms us? [Are we to] turn on our heels after God has guided us, like
someone bewildered, having been tempted by devils into a desert
ravine,a though his companions call him to guidance [saying], "Come
to us"?' Say, 'God's guidance is the true guidance. We are commanded
to devote ourselves to the Lord of the Worlds, 72 to establish regular
prayers and be mindful of Him.' It is to Him that you will all be
gathered. 73 It is He who created the heavens and the earth for a true
purpose. On the Day when He says, 'Be,' it will be: His word is the
truth. All control on the Day the Trumpet is blown belongs to Him.
He knows the seen and the unseen: He is the All Wise, the All Aware.
74Remember when Abraham said to his father, Azar, 'How can you
take idols as gods? I see that you and your people have clearly gone
astray.' 75 In this way We showed Abraham [God's] mighty dominion
over the heavens and the earth, so that he might be a firm believer.
76 When the night grew dark over him he saw a star and said, 'This is
my Lord,' but when it set, he said, 'I do not like things that set.'
77 And when he saw the moon rising he said, 'This is my Lord,' but
when it too set, he said, 'If my Lord does not guide me, I shall be
one of those who go astray.' 78 Then he saw the sun rising and cried,
'This is my Lord! This is greater.' But when the sun set, he said,
'My people, I disown all that you worship beside God. 79 I have
turned my face as a true believer towards Him who created the
heavens and the earth. I am not one of the polytheists.'
a This interpretation of the literal 'in the land' is preferred by Razi.

80 His people argued with him, and he said, 'How can you argue
with me about God when He has guided me? I do not fear anything
you associate with Him: unless my Lord wills [nothing can happen].
My Lord encompasses everything in His knowledge. How can you
not take heed? 81Why should I fear what you associate with Him?
Why do you not fear to associate with Him things for which He has
sent you no authority? Tell me, if you know the answer, which side
has more right to feel secure? 82 It is those who have faith, and do not
mix their faith with idolatry,a who will be secure, and it is they who
are rightly guided.' 83Such was the argument We gave to Abraham
against his people– We raise in rank whoever We will– your Lord is
all wise, all knowing.
84We gave him Isaac and Jacob, each of whom We guided, as We
had guided Noah before, and among his descendants were David,
Solomon, Job, Joseph, Moses, and Aaron– in this way We reward
those who do good– 85 Zachariah, John, Jesus, and Elijah– every
one of them was righteous– 86 Ishmael, Elisha, Jonah, and Lot. We

favoured each one of them over other people, 87 and also some of
their forefathers, their offspring, and their brothers: We chose them
and guided them on a straight path. 88Such is God's guidance, with
which He guides whichever of His servants He will. If they had
associated other gods with Him, all their deeds would have come to
nothing. 89 Those are the ones to whom We gave the Scripture, wisdom,
and prophethood. Even if these people now disbelieve in them,
We have entrusted them to others who do not disbelieve. 90Those
were the people God guided, '[Prophet], follow the guidance they
received.' Say, 'I ask no reward for it from you: it is a lesson for all
people.'
91 They have no grasp of God's true measure when they say, 'God
has sent nothing down to a mere mortal.' Say, 'Who was it who sent
down the Scripture, which Moses brought as a light and a guide to
people, which you made into separate sheets, showing some but
hiding many? You were taught things that neither you nor your
forefathers had known.' Say, 'God [sent it down],' then leave them
engrossed in their vain talk. 92 This is a blessed Scripture that We
have sent down to confirm what came before it and for you to warn
a The Prophet explained zulm (evildoing) here to be shirk (idolatry), referring to
31: 13.

the Mother of Citiesa and all around it. Those who believe in the
Hereafter believe in this Scripture, and do not neglect their prayers.
93Who could be more wicked than someone who invents a lie
against God, or claims, 'A revelation has come to me,' when no
revelation has been sent to him, or says, 'I too can reveal something
equal to God's revelation'? If you could only see the wicked in their
death agonies, as the angels stretch out their hands [to them],
saying, 'Give up your souls. Today you will be repaid with a
humiliating punishment for saying false things about God and
for arrogantly rejecting His revelations.' 94 [God will say], 'Now
you return to Us, alone, as We first created you: you have left
behind everything We gave you, nor do We see those intercessors
of yours that you claimed were partners of God. All the bonds
between you have been severed, and those about whom you made
such claims have deserted you.'
95 It is God who splits open the seed and the fruit stone: He brings
out the living from the dead and the dead from the living– that is
God– so how can you turn away from the truth? 96 He makes the
dawn break; He makes the night for rest; and He made the sun and
the moon to a precise measure. That is the design of the Almighty,
the All Knowing. 97 It is He who made the stars, so that they can
guide you when land and sea are dark: We have made the signs clear
for those who have knowledge. 98 It is He who first produced you
from a single soul, then gave you a place to stay [in life] and a resting
place [after death]. We have made Our revelations clear to those who
understand. 99 It is He who sends down water from the sky. With it
We produce the shoots of each plant, then bring greenery from
it, and from that We bring out grains, one riding on the other in
close-packed rows.
From the date palm come clusters of low-hanging dates, and there
are gardens of vines, olives, and pomegranates, alike yet different.
Watch their fruits as they grow and ripen! In all this there are signs
for those who would believe. 100Yet they made the jinnb partners
with God, though He created them, and without any true knowledge
they attribute sons and daughters to Him. Glory be to Him! He is far
a Mecca.
b Unseen beings (sometimes said to appear) made from 'smokeless fire' (see 38: 76;
55: 15).

higher than what they ascribe to Him, 101 the Creator of the heavens

and earth! How could He have children when He has no spouse,
when He created all things, and has full knowledge of all things?
102 This is God, your Lord, there is no God but Him, the Creator of
all things, so worship Him; He is in charge of everything. 103No
vision can take Him in, but He takes in all vision.a He is the All
Subtle, the All Aware.
104Now clear proof has come to you from your Lord: if anyone
sees it, that will be to his advantage; if anyone is blind to it, that will
be to his loss– [Say], 'I am not your guardian.' 105 This is how We
explain Our revelations in various ways– thoughb they will say,
'You [Muhammad] have been studying'– to make them clear for
those who know. 106Follow what has been revealed to you from your
Lord, there is no God but Him. Turn away from those who join
other gods with Him. 107 If it had been God's will, they would not
have done so, but We have not made you their guardian, nor are you
their keeper.
108 [Believers], do not revile those they call on beside God in case
they, in their hostility and ignorance, revile God. To each community
We make their own actions seem alluring, but in the end they
will return to their Lord and He will inform them of all they did.
109 They swear by God with their most solemn oaths that if a miraculous
sign came to them they would believe in it. Say [Prophet],
'Signs are in the power of God alone.' What will make you
[believers] realize that even if a sign came to them they still would
not believe? 110We would make their hearts and their eyes turn away,
just as they did not believe the first time, and leave them to flounder
in their obstinacy. 111Even if We sent the angels down to them, and
the dead spoke to them, and We gathered all things right in front of
them, they still would not believe, unless God so willed, but most of
them are ignorant [of this]. 112 In the same way We assigned to each
prophet an enemy, evil humans and evil jinn. They suggest alluring
words to one another in order to deceive– if it had been your Lord's
will, [Prophet], they would not have done this: leave them to their
inventions– 113 so that the hearts of those who do not believe in the
a No human eye is able to see God, but God sees everything we see: this is another illustration of our powerlessness compared with Him.
b See Razi; the preposition li in Arabic here indicates result rather than purpose.

Hereafter may incline towards their deceit, be pleased with it, and so
perpetrate whatever they perpetrate.
114 [Say], 'Shall I seek any judge other than God, when it is He
who has sent down for you [people] the Scripture, clearly
explained?' Those to whom We gave the Scripture know that this
[Qur_an] is revealed by your Lord [Prophet] with the truth, so do not
be one of those who doubt. 115The word of your Lord is complete in
its truth and justice. No one can change His words: He is the All
Hearing, the All Knowing. 116 If you obeyed most of those on earth,
they would lead you away from the path of God. They follow nothing
but speculation; they are merely guessing. 117Your Lord knows
best who strays from His path and who is rightly guided.
118 So [believers] eat any [animal] over which God's name has been
pronounced, if you believe in His revelations. 119Why should you
not eat such animals when God has already fully explained what He
has forbidden you, except when forced by hunger? But many lead
others astray by their desires, without any true knowledge: your
Lord knows best who oversteps the limit. 120Avoid committing sin,
whether openly or in secret, for those who commit sin will be repaid
for what they do, 121 and do not eat anything over which God's name
has not been pronounced, for that is breaking the law.
The evil ones incite their followers to argue with you:a if you
listen to them, you too will become idolaters. 122 Is a dead person
brought back to life by Us, and given light with which to walk among

people, comparable to someone trapped in deep darkness who cannot escape? In this way the evil deeds of the disbelievers are made to seem alluring to them. 123And so We have put chief evildoers in every city to perpetrate their schemes there– but they scheme only against themselves, without realizing it. 124When a revelation is brought before them they say, 'We shall not believe unless we ourselves are given a revelation as God's messengers were.' But God knows best where to place His messages: humiliation before God and severe torment will befall the evildoers for their scheming. 125When God wishes to guide someone, He opens their breast to islam;b when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them.

a Saying that nothing is wrong with meat sacrificed to an idol.

b Devotion to God (see 2: 131–2).

126 [Prophet], this is the path of your Lord, made perfectly straight. We have explained Our revelations to those who take heed. 127 They shall have the Home of Peace with their Lord, and He will take care of them as a reward for their deeds.

128 On the day He gathers everyone together [saying], 'Company of jinn! You have seduced a great many humans,' their adherents among mankind will say, 'Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.' He will say, 'Your home is the Fire, and there you shall remain'– unless God wills otherwise: [Prophet], your Lord is all wise, all knowing. 129 In this way, We make some evildoers have power over others through their misdeeds. 130'Company of jinn and mankind! Did messengers not come from among you to recite My revelations to you and warn that you would meet this Day?' They will say, 'We testify against ourselves.' The life of this world seduced them, but they will testify against themselves that they rejected the truth: 131 your Lord would not destroy towns for their wrongdoing if they had not been warned. 132Everyone is assigned a rank according to their deeds; your Lord is not unaware of anything they do. 133Your Lord is self-sufficient and full of mercy. If He pleased, He could remove you and put others in your place, just as He produced you from the offspring of other people. 134What you are promised is sure to come, and you cannot escape. 135 [Prophet], say, 'My people, you carry on as you are, and so will I: you will come to realize who will have a happy homecoming in the Hereafter.' The evildoers will not prosper.

136 They apportion to God a share of the produce and the livestock He created, saying, 'This is for God'– so they claim!–' and this is for our idols.' Their idols' share does not reach God, but God's share does reach their idols: how badly they judge! 137 In the same way, their idols have induced many of the pagans to kill their own children, a bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so [Prophet] leave them to their own devices. 138 They also say, 'These cattle and crops are reserved, and only those we allow may eat them'– so they claim! There are some animals they exempt from labour and some over

a Razi explains that either the jinn or servants of the idols appointed by the pagans suggested this infanticide.

which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent. 139 They also say, 'The contents of these animals' wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.' He will punish them for what they attribute to Him: He is all wise, all aware. 140 Lost indeed are those who kill their own children

out of folly, with no basis in knowledge,[a] forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance.
141 It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different. So when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people. 142 [He gave you] livestock, as beasts of burden and as food. So eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy. 143 [God gave you] eight animals, in [four] pairs: a pair of sheep and a pair of goats– ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.' 144 And a pair of camels and a pair of cattle– ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.
145 [Prophet], say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat– it is loathsome– or a sinful offering over which any name other than God's has been invoked.' But if someone is forced by hunger, rather than desire or excess, then God is most forgiving and most merciful. 146We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalized them for their disobedience: We are true to Our word. 147 If they [the disbelievers] accuse you [Prophet] of lying, say,
[a] i.e. scriptural evidence, cf. verses 143, 144, and 148.

'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.' 148 The idolaters will say, 'If God had willed, we would not have ascribed partners to Him– nor would our fathers– or have declared anything forbidden.' In the same way, those before them continually denied [the truth] until they tasted Our punishment. Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.' 149 Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.' 150 Say, 'Bring your witnesses to testify that God has forbidden all this.' If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.
151 Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'– We will provide for you and for them–' stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. 152 Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice'– We do not burden any soul with more than it can bear–' when you speak, be just, even if it concerns a relative; keep any promises you make in God's name. This is what He commands you to do, so that you may take heed'– 153 this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it–' This is what He commands you to do, so that you may refrain from wrongdoing.'
154 Once again,[a] We gave Moses the Scripture, perfecting [Our favour] for those who do good, explaining everything clearly, as

guidance and mercy, so that they might believe in the meeting with
their Lord. 155 This, too, is a blessed Scripture which We have sent
down– follow it and be conscious of your Lord, so that you may
receive mercy– 156 lest you say, 'Scriptures were only sent down to
two communities before us: we were not aware of what they studied,'
157 or 'If only the Scripture had been sent down to us, we would have
a This reiterates the statement in verses 91–3 in response to their denial that God has ever sent down any revelation.

been better guided than them.' Now clear evidence, guidance, and
mercy have come to you from your Lord. Who could be more wrong
than someone who rejects God's revelations and turns away from
them? We shall repay those who turn away with a painful punishment.
158 Are they waiting for the very angels to come to them, or
your Lord Himself, or maybe some of His signs? But on the Day
some of your Lord's signsa come, no soul will profit from faith if it
had none before, or has not already earned some good through its
faith. Say, 'Wait if you wish: we too are waiting.'
159 As for those who have divided their religion and broken up into
factions, have nothing to do with them [Prophet]. Their case rests
with God: in time He will tell them about their deeds. 160Whoever
has doneb a good deed will have it ten times to his credit, but whoever
has done a bad deed will be repaid only with its equivalent–
they will not be wronged. 161 Say, 'My Lord has guided me to a
straight path, an upright religion, the faith of Abraham, a man of
pure faith. He was not a polytheist.' 162 Say, 'My prayers and sacrifice,
my life and death, are all for God, Lord of all the Worlds; 163He
has no partner. This is what I am commanded, and I am the firstc to
devote myself to Him.' 164 Say, 'Should I seek a Lord other than God,
when He is the Lord of all things?' Each soul is responsible for its
own actions; no soul will bear the burden of another. You will all
return to your Lord in the end, and He will tell you the truth about
your differences. 165 It is He who made you successorsd on the earth
and raises some of you above others in rank, to test you through what
He gives you. [Prophet], your Lord is swift in punishment, yet He is
most forgiving and merciful.
a Signs of the Day of Judgement.
b Lit. Whoever brings, i.e. to the Judgement.
c The first 'of you': cf. verse 14 and many others.
d See note a to 2: 30.

7. THE HEIGHTS

A Meccan sura named after the heights of the barrier which will divide the righteous from the damned on the Day of Judgement (verse 46). The sura begins by addressing the Prophet, reassuring him about his revelations, and closes emphasizing the fact that he merely repeats what is revealed to him. It warns the disbelievers of their fate via numerous stories of disobedient communities of the past, in the hope that they may take heed and repent before it is too late. Both subjects also serve to give encouragement to the Prophet and the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim Sad
2 This Book has been sent down to you [Prophet]—let there be no
anxiety in your heart because of ita —so that you may use it to give
warning and to remind the believers: 3 'Follow what has been sent
down to you from your Lord; do not follow other masters beside
Him. How seldom you take heed!'
4How many towns We have destroyed! Our punishment came to
them by night or while they slept in the afternoon: 5 their only cry
when Our punishment came to them was, 'How wrong we were!'
6We shall certainly question those to whom messengers were sent—
and We shall question the messengers themselves—7 and, with full

knowledge, for We were never far from them, We shall tell them what they did. 8 On that Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper, 9 and those whose good deeds are light will be the ones who have lost their souls through their wrongful rejection of Our messages.

10We established you [people] on the earth and provided you with a means of livelihood there—small thanks you give! 11We created you, We gave you shape, and then We said to the angels, 'Bow down before Adam,' and they did. But not Iblis: he was not one of those who bowed

a See 6: 33–6; 20: 2.

down. 12 God said, 'What prevented you from bowing down as I commanded you?' and he said, 'I am better than him: You created me from fire and him from clay.' 13 God said, 'Get down from here! This[a] is no place for your arrogance. Get out! You are contemptible!' 14but Iblis said, 'Give me respite until the Day people are raised from the dead,' 15 and God replied, 'You have respite.' 16 And then Iblis said, 'Because You have put me in the wrong, I will lie in wait for them all on Your straight path: 17 I will come at them– from their front and their back, from their right and their left– and You will find that most of them are ungrateful.' 18 God said, 'Get out! You are disgraced and banished! I swear I shall fill Hell with you and all who follow you! 19 But you and your wife, Adam, live in the Garden. Both of you eat whatever you like, but do not go near this tree or you will become wrongdoers.' 20 Satan whispered to them so as to expose their nakedness,[b] which had been hidden from them: he said, 'Your Lord only forbade you this tree to prevent you becoming angels or immortals,' 21 and he swore to them, 'I am giving you sincere advice'– 22 he lured them with lies. Their nakedness became exposed to them when they had eaten from the tree: they began to put together leaves from the Garden to cover themselves. Their Lord called to them, 'Did I not forbid you to approach that tree? Did I not warn you that Satan was your sworn enemy?' 23 They replied, 'Our Lord, we have wronged our souls: if You do not forgive us and have mercy, we shall be lost.' 24He said, 'All of you get out! You are each other's enemies.[c] On earth you will have a place to stay and livelihood– for a time.' 25 He said, 'There you will live; there you will die; from there you will be brought out.'

26Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of Godconsciousness is the best of all garments– this is one of God's signs, so that people may take heed. 27 Children of Adam, do not let Satan seduce you, as he did your parents, causing them to leave the Garden, stripping them of their garments[d] to expose their nakedness to them: he and his forces can see you from where you cannot see them: We have made evil ones allies to those who do not believe.

a The Garden, cf. 20: 117.

b Conventionally translated as 'private parts', but the Arabic does not necessarily have this meaning.

c Iblis is the enemy of mankind and vice versa.

d Of God-consciousness. This is one of the views reported by Razi.

28Yet when [these people] do something disgraceful,[a] they say, 'We found our forefathers doing this,' and, 'God has commanded us to do this.' Say [Prophet], 'God does not command disgraceful deeds. How can you say about God things that you do not know [to be true]?' 29 Say, 'My Lord commands righteousness. Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.' 30 Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided. 31 Children of Adam, dress well[b] whenever you are at worship, and eat and drink [as We

have permitted] but do not be extravagant: God does not like
extravagant people. 32 Say [Prophet], 'Who has forbidden the
adornment and the nourishment God has provided for His servants?'
Say, 'They are [allowed] for those who believe during the life
of this world: they will be theirs alone on the Day of Resurrection.'
This is how We make Our revelation clear for those who
understand.
33 Say [Prophet], 'My Lord only forbids disgraceful deeds–
whether they be open or hidden– and sin[c] and unjustified aggression,
and that you, without His sanction, associate things with Him,
and that you say things about Him without knowledge.'[d] 34 There is a
time set for every people: they cannot hasten it, nor, when it comes,
will they be able to delay it for a single moment.
35 Children of Adam, when messengers come to you from among
yourselves, reciting My revelations to you, for those who are conscious
of God and live righteously, there will be no fear, nor will they
grieve. 36 But those who reject Our revelations and arrogantly scorn
them are the people of the Fire and there they will remain. 37 Who is
more wrong than the person who invents lies against God or rejects
His revelations? Such people will have their preordained share [in
this world], but then, when Our angels arrive to take them back,

[a] It has been suggested that this could refer to the pagan custom of men and women walking round the Ka_ ba naked (Razi).

[b] Literally 'wear your adornment', but this is clearly a reference to clothes and not to jewellery; cf. 7: 26. See also references to food in 6: 135, 145, 148.

[c] Razi identifies this as intoxicants because of their link with 'sin' in 2: 219 and the preceding verse about food.

[d] Revealed knowledge, cf. 6: 148.

saying, 'Where are those you used to call on beside God?' they will
say, 'They have deserted us.' They will confess that they were disbelievers
and 38 God will say, 'Join the crowds of jinn and humans
who have gone before you into the Fire.' Every crowd curses its
fellow crowd as it enters, then, when they are all gathered inside, the
last of them will say of the first, 'Our Lord, it was they who led us
astray: give them double punishment in the Fire'– God says, 'Every
one of you will have double punishment, though you do not know
it'– 39 and the first of them will say to the last, 'You were no better
than us: taste the punishment you have earned.'
40 The gates of Heaven will not be open to those who rejected Our
revelations and arrogantly spurned them; even if a thick rope[a] were
to pass through the eye of a needle they would not enter the Garden.
This is how We punish the guilty– 41 Hell will be their resting place
and their covering, layer upon layer– this is how We punish those
who do evil. 42 But those who believe and do good deeds– and We
do not burden any soul with more than it can bear– are the people
of the Garden and there they will remain. 43We shall have removed
all ill feeling from their hearts; streams will flow at their feet. They
will say, 'Praise be to God, who guided us to this: had God not
guided us, We would never have found the way. The messengers of
our Lord brought the Truth.' A voice will call out to them, 'This is
the Garden you have been given as your own on account of your
deeds.' 44 The people of the Garden will cry out to the people of the
Fire, 'We have found what our Lord promised us to be true. Have
you found what your Lord promised you to be true?' and they will
answer, 'Yes'. A voice will proclaim from their midst, 'God's rejection
[hangs] over the evildoers: 45 those who turned others away
from God's path and tried to make it crooked, those who denied the
Hereafter.'
46 A barrier divides the two groups with men on its heights
recognizing each group by their marks: they will call out to the
people of the Garden, 'Peace be with you!'– they will not have

entered, but they will be hoping, 47 and when their glance falls upon the people of the Fire, they will say, 'Our Lord, do not let us join the evildoers!'– 48 and the people of the heights will call out to certain

a Not 'camel'. The roots of the words for 'camel' and 'thick twisted rope' are the same in Arabic and 'rope' makes more sense here (Razi).

men they recognize by their marks, 'What use were your great numbers and your false pride? 49 And are these the people you swore God would never bless? [Now these people are being told], "Enter the Garden! No fear for you, nor shall you grieve."'

50 The people of the Fire will call to the people of Paradise, 'Give us some water, or any of the sustenance God has granted you!' and they will reply, 'God has forbidden both to the disbelievers– 51 those who took their religion for distraction, a mere game, and were deluded by worldly life.' Today We shall ignore[a] them, just as they have ignored their meeting with this Day and denied Our Revelations.

52We have brought people a Scripture– We have explained it on the basis of true knowledge– as guidance and mercy for those who believe. 53What are they waiting for but the fulfilment of its [final prophecy]? On the Day it is fulfilled, those who had ignored it will say, 'Our Lord's messenger spoke the truth. Is there anyone to intercede for us now? Or can we be sent back to behave differently from the way we behaved before?' They will really have squandered their souls, and all [the idols] they invented will have deserted them.

54Your Lord is God, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to be subservient to His command; all creation and command belong to Him. Exalted be God, Lord of all the worlds! 55 Call on your Lord humbly and privately– He does not like those who transgress His bounds: 56 do not corrupt the earth after it has been set right– call on Him fearing and hoping. The mercy of God is close to those who do good. 57 It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to a dead land where We cause rain to fall, bringing out all kinds of crops, just as We shall bring out the dead. Will you not reflect? 58Vegetation comes out of good land in abundance, by the will of its Lord, but out of bad land only scantily: We explain Our Revelations in various ways to those who give thanks.

59We sent Noah to his people. He said, 'My people, serve God: you have no god other than Him. I fear for you the punishment of a fearsome Day!' 60but the prominent leaders of his people said, 'We

a 'Ignore' is one of the meanings of the Arabic nasiya normally translated as 'forget'.

believe you are far astray.' 61 He replied, 'My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: 62 I am delivering my Lord's messages to you and giving you sincere advice. I know things from God that you do not. 63Do you find it so strange that a message should come from your Lord– through a man in your midst– to warn you and make you aware of God so that you may be given mercy?' 64but they called him a liar. We saved him, and those who were with him, on the Ark and We drowned those who rejected Our revelations– they were wilfully blind.

65To the people of _Ad We sent their brother, Hud. He said, 'My people, serve God: you have no god other than Him. Will you not take heed?' 66but the disbelieving leaders of his people said, 'We believe you are a fool,' and 'We think you are a liar.' 67 He said, 'My people, there is nothing foolish about me! On the contrary, I am a messenger from the Lord of all the Worlds: 68 I am delivering my Lord's messages to you. I am your sincere and honest adviser. 69Do

you find it so strange that a message should come from your Lord, through a man in your midst, to warn you? Remember how He made you heirs after Noah's people, and increased your stature: remember God's bounties, so that you may prosper.' 70 They said, 'Have you really come to tell us to serve God alone and to forsake what our forefathers served? If what you say is true, bring us the punishment you threaten.' 71 He said, 'You are already set to receive your Lord's loathing and anger. Are you arguing with me about mere names you and your forefathers invented, names for which God has given no sanction? Just wait; I too am waiting.' 72We saved him, and those who were with him, through Our mercy; We destroyed those who denied Our revelations and would not believe.

73To the people of Thamud We sent their brother, Salih. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you now from your Lord: this is God's she-camel– a sign for you– so let her graze in God's land and do not harm her in any way, or you will be struck by a painful torment. 74Remember how He made you heirs after _Ad and settled you in the land to build yourselves castles on its plains and carve houses out of the mountains: remember God's blessings and do not spread corruption in the land,' 75but the arrogant leaders among his people said to the believers they thought to be of no account, 'Do you honestly think

that Salih is a messenger from his Lord?' They said, 'Yes. We believe in the message sent through him,' 76but the arrogant leaders said, 'We reject what you believe in,' 77 and then they hamstrung the camel. They defied their Lord's commandment and said, 'Salih, bring down the punishment you threaten, if you really are a messenger!' 78 An earthquake seized them: by the next morning they were lying dead in their homes. 79 So he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, but you did not like those who gave sincere advice.'

80We sent Lot and he said to his people, 'How can you practise this outrage? No one in the world has outdone you in this. 81You lust after men rather than women! You transgress all bounds!' 82 The only response his people gave was to say [to one another], 'Drive them out of your town! These men want to keep themselves chaste!'

83We saved him and his kinsfolk– apart from his wife who stayed behind– 84and We showered upon [the rest of] them a rain [of destruction]. See the fate of the evildoers.

85To the people of Midian We sent their brother, Shu_ayb. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you from your Lord. Give full measure and weight and do not undervalue people's goods; do not cause corruption in the land after it has been set in order: this is better for you, if you are believers. 86 Do not sit in every pathway, threatening and barring those who believe in God from His way, trying to make it crooked. Remember how you used to be few and He made you multiply. Think about the fate of those who used to spread corruption. 87 If some of you believe the message I bring and others do not, then be patient till God judges between us. He is the best of all judges.'

88 His people's arrogant leaders said, 'Shu_ayb, we will expel you and your fellow believers from our town unless you return to our religion.' He said, 'What! Even if we detest it? 89 If we were to return to your religion after God has saved us from it, we would be inventing lies about Him: there is no way we could return to it– unless by the will of God our Lord: in His knowledge He comprehends everything. We put our trust in God. Our Lord, expose the truth [and judge] between us and our people, for You are the best judge.' 90The disbelieving leaders among his people said, 'You will certainly be losers if you follow Shu_ayb'– 91 an earthquake seized them: by the next morning they were lying dead in their homes; 92 it was as if those

who had rejected Shu_ayb had never lived there; it was those who had rejected Shu_ayb who were the losers– 93 so he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, so why should I grieve for people who refused to believe?'
94Whenever We sent a prophet to a town, We afflicted its [disbelieving] a people with suffering and hardships, so that they might humble themselves [before God], 95and then We changed their hardship into prosperity, until they multiplied. But then they said, 'Hardship and affluence also befell our forefathers,' and so We took them suddenly, unawares. 96 If the people of those towns had believed and been mindful of God, We would have showered them with blessings from the heavens and earth, but they rejected the truth and so We punished them for their misdeeds.
97 Do the people of these towns feel secure that Our punishment will not come upon them by night, while they are asleep? 98 Do the people of these towns feel secure that Our punishment will not come upon them by day, while they are at play? 99 Do they feel secure against God's plan? Only the losers feel secure against God's plan.
100 Is it not clear to those who inherit the land from former generations that We can punish them too for their sins if We will? And seal up their hearts so that they cannot hear? 101We have told you [Prophet] the stories of those towns: messengers came to them, and clear signs, but they would not believe in what they had already rejected– in this way God seals the hearts of disbelievers. 102We found that most of them did not honour their commitments; We found that most of them were defiant.
103 After these, We sent Moses to Pharaoh and his leading supporters with Our signs, but they rejected them. See the fate of those who used to spread corruption. 104 Moses said, 'Pharaoh, I am a messenger from the Lord of all the Worlds, 105 duty-bound to say nothing about God but the truth, and I have brought you a clear sign from your Lord. Let the Children of Israel go with me.' 106 He said, 'Produce this sign you have brought, if you are telling the truth.'
107 So Moses threw his staff and– lo and behold!– it was a snake, clear to all, 108 and then he pulled out his hand and– lo and
a This is implied in Arabic (Razi).

behold!– it was white for all to see. 109 The leaders among Pharaoh's people said, 'This man is a learned sorcerer! 110 He means to drive you out of your land!' Pharaoh said, 'What do you suggest?' 111They said, 'Delay him and his brother for a while, and send messengers to all the cities 112 to summon every learned sorcerer to you.'
113 The sorcerers came to Pharaoh and said, 'Shall we be rewarded if we win?' 114 and he replied, 'Yes, and you will join my inner court.'
115 So they said, 'Moses, will you throw first or shall we?' 116He said, 'You throw,' and they did, casting a spell on people's eyes, striking fear into them, and bringing about great sorcery. 117Then We inspired Moses, 'Throw your staff,' and– lo and behold!– it devoured their fakery. 118 The truth was confirmed and what they had produced came to nothing: 119 they were defeated there and utterly humiliated. 120 The sorcerers fell to their knees 121 and said, 'We believe in the Lord of the Worlds, 122 the Lord of Moses and Aaron!' 123but Pharaoh said, 'How dare you believe in Him before I have given you permission? This is a plot you have hatched to drive the people out of this city! Soon you will see: 124 I will cut off your alternate hands and feeta and then crucify you all!' 125 They said, 'And so we shall return to our Lord– 126Your only grievance against us is that we believed in the signs of our Lord when they came to us. Our Lord, pour steadfastness upon us and let us die in devotion to You.'

127 The leaders among Pharaoh's people said to him, 'But are you going to leave Moses and his people to spread corruption in the land and forsake you and your gods?' He replied, 'We shall kill their male children, sparing only the females: We have complete power over them.' 128 Moses said to his people, 'Turn to God for help and be steadfast: the earth belongs to God– He gives it as their own to whichever of His servants He chooses– and the happy future belongs to those who are mindful of Him,' 129 and they replied, 'We were being persecuted long before you came to us, and since then too.' He said, 'Your Lord may well destroy your enemy and make you successors to the land to see how you behave.'
130We inflicted years of drought and crop failure on Pharaoh's people, so that they might take heed, 131 then, when something good came their way, they said, 'This is our due!'. When something bad

a Left hand and right foot or vice versa.

came, they ascribed it to the evil omen of Moses and those with him, but their 'evil omen' was really from God, though most of them did not realize it. 132 They said, 'We will not believe in you, no matter what signs you produce to cast a spell on us,' 133 and so We let loose on them the flood, locusts, lice, frogs, blood– all clear signs. They were arrogant, wicked people. 134They would say, whenever a plague struck them, 'Moses, pray to your Lord for us by virtue of the promise He has made to you: if you relieve us of the plague, we will believe you and let the Children of Israel go with you,' 135but when We relieved them of the plague and gave them a fixed period [in which to fulfil their promise]– lo and behold!– they broke it. 136And so, because they rejected Our signs and paid them no heed, We exacted retribution from them: We drowned them in the sea 137 and We made those who had been oppressed succeed to both the east and the west of the land that We had blessed. Your Lord's good promise to the Children of Israel was fulfilled, because of their patience, and We destroyed what Pharaoh and his people were making and what they were building.
138We took the Children of Israel across the sea, but when they came upon a people who worshipped idols, they said, 'Moses, make a god for us like theirs.' He said, 'You really are foolish people: 139 [the cult] these people practise is doomed to destruction, and what they have been doing is useless. 140Why should I seek any god other than God for you, when He has favoured you over all other people?'
141Remember how We saved you from Pharaoh's people, who were subjecting you to the worst of sufferings, killing your male children, sparing only your females– that was a mighty ordeal from your Lord.
142We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his brother Aaron, 'Take my place among my people: act rightly and do not follow the way of those who spread corruption.' 143When Moses came for the appointment, and his Lord spoke to him, he said, 'My Lord, show Yourself to me: let me see You!' He said, 'You will never see Me, but look at that mountain: if it remains standing firm, you will see Me,' and when his Lord revealed Himself to the mountain, He made it crumble: Moses fell down unconscious. When he recovered, he said, 'Glory be to You! To You I turn in repentance! I am the first to believe!' 144 He said, 'Moses, I have raised you above

other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.'
145We inscribed everything for him in the Tablets which taught and explained everything, saying, 'Hold on to them firmly and urge your people to hold fast to their excellent teachings. I will show you the end of those who rebel. 146 I will keep distracted from My signs

those who behave arrogantly on Earth without any right, and who, even if they see every sign, will not believe in them; they will not take the way of right guidance if they see it, but will take the way of error if they see that. This is because they denied Our signs and paid them no heed: 147 the deeds of those who denied Our signs and the Meeting of the Hereafter will come to nothing– why should they be repaid for anything other than what they have done?'
148 In his absence, Moses' people took to worshipping a mere shape that made sounds like a cow– a calf made from their jewellery. Could they not see that it did not speak to them or guide them in any way? Yet they took it for worship: they were evildoers. 149 When, with much wringing of hands, they perceived that they were doing wrong, they said, 'If our Lord does not have mercy and forgive us, we shall be the losers.' 150 On his return to his people, angry and aggrieved, Moses said, 'How foul and evil is what you have done in my absence! Were you so keen to bring your Lord's judgement forward?' He threw the tablets down and seized his brother by the hair, pulling him towards him. Aaron said, 'Son of my mother, these people overpowered me! They almost killed me! Do not give my enemies reason to rejoice! Do not include me with these evildoers!' 151 Moses said, 'My Lord, forgive me and my brother; accept us into Your mercy: You are the Most Merciful of all who show mercy. 152Those who took to worshipping the calf will be afflicted by their Lord's wrath, and by disgrace in this life.' This is the way We repay those who invent such falsehoods, 153but your Lord is most forgiving and most merciful towards those who do wrong, then repent afterwards and truly believe.
154 When Moses' anger abated, he picked up the Tablets, on which were inscribed guidance and mercy for those who stood in awe of their Lord. 155 Moses chose from his people seventy men for Our appointment, and when they were seized by trembling, he prayed, 'My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for

what the foolish among us have done? This is only a trial from You– through it, You cause whoever You will to stray and guide whoever You will– and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive. 156Grant us good things in this world and in the life to come. We turn to You.' God said, 'I bring My punishment on whoever I will, but My mercy encompasses all things.
'I shall ordain My mercy for those who are conscious of God and pay the prescribed alms; who believe in Our Revelations; 157who follow the Messenger– the unletteredᵃ prophet they find described in the Torah that is with them, and in the Gospel– who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful, and relieves them of their burdens, and the iron collarsᵇ that were on them. So it is those who believe him, honour and help him, and who follow the light which has been sent down with him, who will succeed.' 158 Say [Muhammad], 'People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered prophet who believes in God and His words, and follow him so that you may find guidance.'
159 There is a group among the people of Moses who guide with truth, and who act justly according to it. 160We divided them into twelve tribes [as distinct] communities, and, when his people asked him for water, inspired Moses to strike the rock with his staff [so that] twelve springs gushed out. Each tribe knew its own drinking place; We gave them the shade of clouds and sent down to them manna and quails [saying], 'Eat the good things We have provided for

you.' They did not wrong Us; it was themselves they wronged.
161 When they were told, 'Enter this town and eat freely there as you will, but say, "Relieve us!" and enter its gate humbly: then We shall forgive you your sins, and increase the reward of those who do good,'
162 the wrongdoers among them substituted another saying for that which had been given them, so We sent them a punishment from heaven for their wrongdoing.
a Ummi can mean 'unlettered' or 'gentile'.
b Cf. 6: 146. This reference is said by interpreters to refer to the difficult obligations imposed on the Children of Israel.

163 [Prophet], ask them about the town by the sea; how its people broke the Sabbath when their fish surfaced for them only on that day, never on weekdays– We tested them in this way: because of their disobedience– 164 how, when some of them asked [their preachers], 'Why do you bother preaching to people God will destroy, or at least punish severely?' [the preachers] answered, 'In order to be free from your Lord's blame, and so that they may perhaps take heed.' 165 When they ignored [the warning] they were given, We saved those who forbade evil, and punished the wrongdoers severely because of their disobedience. 166 When, in their arrogance, they persisted in doing what they had been forbidden to do, We said to them, 'Be like apes![a] Be outcasts!' 167 And then your Lord declared that, until the Day of Resurrection, He would send people against them to inflict terrible suffering on them. Your Lord is swift in punishment but He is most forgiving and merciful.
168We dispersed them over the earth in separate communities– some are righteous and some less so: We tested them with blessings and misfortunes, so that they might all return [to righteousness]–
169 and they were succeeded by generations who, although they inherited the Scripture, took the fleeting gains of this lower world, saying, 'We shall be forgiven,' and indeed taking them again if other such gains came their way. Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God? And they have studied its contents well. For those who are mindful of God, the Hereafter is better. 'Why do you not use your reason?'
170 But as for those who hold fast to the Scripture and keep up the prayer, We do not deny righteous people their rewards. 171When We made the mountain loom high above them like a shadow, and they thought it would fall on them, We said, 'Hold fast to what We have given you, and remember what it contains, so that you may remain conscious of God.'
172 [Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness.' So you cannot say on the Day of Resurrection, 'We were not aware of this,' 173 or, 'It was our forefathers who, before us, ascribed partners to God, and we are only the descendants who came
a Cf. note to 2: 65.

after them: will you destroy us because of falsehoods they invented?'
174 In this way We explain the messages, so that they may turn [to the right path].
175 [Prophet], tell them the story of the man to whom We gave Our messages: he sloughed them off, so Satan took him as his follower and he went astray– 176 if it had been Our will, We could have used these signs to raise him high, but instead he clung to the earth and followed his own desires– he was like a dog that pants with a lolling tongue whether you drive it away or leave it alone. Such is the image of those who reject Our signs. Tell them the story so that they may reflect. 177How foul is the image of those who reject Our signs! It is themselves they wrong: 178whoever God guides is truly guided, and

whoever God allows to stray is a loser. 179We have created many jinn and people who are destined for Hell, with hearts they do not use for comprehension, eyes they do not use for sight, ears they do not use for hearing. They are like cattle, no, even further astray: these are the ones who are entirely heedless.
180 The Most Excellent Names belong to God: use them to call on Him, and keep away from those who abuse them– they will be requited for what they do. 181Among those We created are a group of people who guide with truth and act justly according to it. 182But We lead on those who reject Our messages, step by step, without them realizing it: 183 I will give them respite, but My plan is sure. 184 Has it not occurred to them that their companion[a] is not mad but is giving clear warning? 185Have they not contemplated the realm of the heavens and earth and all that God created, and that the end of their time might be near? What [other revelation] will they believe in if they do not believe in this? 186 No one can guide those God allows to stray: He leaves them blundering about in their insolence.
187 They ask you [Prophet] about the Hour, 'When will it happen?' Say, 'My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentous[b] in both the heavens and earth. All too suddenly it will come upon you.' They ask you about it as if you were eager [to find out]. Say, 'God alone has knowledge of [when it will come], though most people do not realize it.' 188 Say [Prophet], 'I have no control over benefit or harm, [even] to myself,

[a] This refers to Prophet Muhammad.

[b] Alternatively Suddi gives 'hidden from' as the interpretation of thaqulat (Razi), literally 'weighs heavy'.

except as God may please: if I had knowledge of what is hidden, I would have abundant good things and no harm could touch me. I am no more than a bearer of warning, and good news to those who believe.'
189 It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely, then grows heavy, they both pray to God, their Lord, 'If You give us a good child we shall certainly be grateful,' 190 and yet when He gives them a good child they ascribe some of what He has granted them to others. 191 God is far above the partners they set up alongside Him! How can they set up with Him these partners that create nothing and are themselves created, 192 that cannot help them at all, or even help themselves?
193 If you [believers] call such people to guidance, they do not follow you: it makes no difference whether you call them or remain silent. 194 Those you [idolaters] call upon instead of God are created beings like you. Call upon them, then, and let them respond to you if what you say is true. 195 Do they have feet to walk, hands to strike, eyes to see, or ears to hear? Say [Prophet], 'Call on your "partners"! Scheme against me! Do not spare me! 196 My protector is God: He has revealed the Scripture, and it is He who protects the righteous, 197but those you call on instead of Him cannot help you or even help themselves.'
198 If you [believers] call such people to guidance, they do not hear. You [Prophet] may observe them looking at you, but they cannot see. 199 Be tolerant and command what is right: pay no attention to foolish people. 200 If Satan should prompt you to do something, seek refuge with God– He is all hearing, all knowing– 201 those who are aware of God think of Him when Satan prompts them to do something and immediately they can see [straight]; 202 the followers of devils[a] are led relentlessly into error by them and cannot stop.
203When you do not bring them a fresh revelation, they say, 'But can you not just ask for one?' Say, 'I merely repeat[b] what is revealed to me from my Lord: this revelation brings you insights from

your Lord, and guidance and mercy for those who believe, 204 so pay
a Ikhwan 'brothers'—cf. 17: 27, where the devils' followers are described as their ikhwan.
b Cf. 75: 18.

attention and listen quietly when the Qur_an is recited, so that you may be given mercy.' 205 [Prophet], remember your Lord inwardly, in all humility and awe, without raising your voice, in the mornings and in the evenings– do not be one of the heedless– 206 [even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him.

8. BATTLE GAINS

The main part of this Medinan sura is a comment on the Battle of Badr (near Medina), the first fought between the Muslims and their Meccan opponents in the second year after the Migration. The Muslims, some of whom were at first reluctant to fight, won in spite of being vastly outnumbered, and began to question the distribution of the gains. The sura reminds them that it was God who brought about the victory. Verse 41 shows how the gains were to be distributed. It advises Muslims and comments on the role of the hypocrites and on those who always break their treaties (verse 56), ending with a statement about loyalties and alliances.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 They ask you [Prophet] about [distributing] the battle gains. Say, 'That is a matter for God and His Messenger, so be mindful of God and make things right between you. Obey God and His Messenger if you are true believers: 2 true believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord, 3 who keep up the prayer and give to others out of what We provide for them. 4 Those are the ones who truly believe. They have high standing with their Lord, forgiveness, and generous provision.'
5 Fora it was your Lord who made you [Prophet] venture from your home for a true purpose—though a group of the believers disliked it 6 and argued with you about the truth after it had been made clear, as if they were being driven towards a death they could see with their own eyes. 7Remember how God promised you [believers] that one of the two enemy groupsb would fall to you: you wanted the unarmed group to be yours, but it was God's will to establish the truth according to His Word and to finish off the disbelievers—8 to prove the Truth to be true, and the false to be false, much as the guilty might dislike it. 9When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.' 10God
a This links to v. 1.
b The Meccan trade caravan or their army.
made this a message of hope to reassure your hearts: help comes only from God, He is mighty and wise. 11Remember when He gave you sleepa as a reassurance from Him, and sent down water from the sky to cleanse you, to remove Satan's pollution from you, to make your hearts strong and your feet firm. 12Your Lord revealed to the angels: 'I am with you: give the believers firmness; I shall put terror into the hearts of the disbelievers– strike above their necks and strike all their fingertips.' 13That was because they opposed God and His Messenger, and if anyone opposes God and His Messenger, God punishes them severely– 14 'That is what you get! Taste that!'—and the torment of the Fire awaits the disbelievers.
15 Believers, when you meet the disbelievers in battle, never turn your backs on them: 16 if anyone does so on such a day– unless manoeuvring to fight or to join a fighting group– he incurs the wrath of God, and Hell will be his home, a wretched destination! 17 It was not you who killed them but God, and when you [Prophet] threw

[sand at them][b] it was not your throw [that defeated them] but God's, to do the believers a favour: God is all seeing and all knowing–
18 'That is what you get!'—and God will weaken the disbelievers' designs. 19 [Disbelievers], if you were seeking a decision, now you have witnessed one: if you stop here, it will be better for you. If you return, so shall We, and your forces, though greater in number, will be of no use to you. God is with the believers.
20 Believers, obey God and His Messenger: do not turn away when you are listening to him; 21 do not be like those who say, 'We heard,' though in fact they were not listening– 22 the worst creatures in God's eyes are those who are [wilfully] deaf and dumb, who do not reason. 23 If God had known there was any good in them, He would have made them hear, but even if He had, they would still have turned away and taken no notice. 24 Believers, respond to God and His Messenger when he calls you to that which gives you life. Know that God comes between a man and his heart,[c] and that you will be gathered to Him. 25Beware of discord that harms not only the wrongdoers among you: know that God is severe in His punishment.

[a] On the night before the battle.

[b] Before the battle, the Prophet prayed and threw a handful of sand at the enemy as a symbol of their being defeated.

[c] There are various ways of interpreting this, including that, through death, God separates a man from his heart's desire, i.e. life.

26Remember when you were few, victimized in the land, afraid that people might catch you, but God sheltered you and strengthened you with His help, and provided you with good things so that you might be grateful. 27 Believers, do not betray God and the Messenger, or knowingly betray [other people's] trust in you. 28Be aware that your possessions and your children are only a test, and that there is a tremendous reward with God. 29 Believers, if you remain mindful of God, He will give you a criterion [to tell right from wrong] and wipe out your bad deeds, and forgive you: God's favour is great indeed.
30Remember [Prophet] when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did God: He is the best of schemers. 31Whenever Our Revelation is recited to them they say, 'We have heard all this before– we could say something like this if we wanted– this is nothing but ancient fables.' 32 They also said, 'God, if this really is the truth from You, then rain stones on us from the heavens, or send us some other painful punishment.' 33But God would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness, 34 yet why should God not punish them when they debar people from the Sacred Mosque, although they are not its [rightful] guardians? Only those mindful of God are its rightful guardians, but most of the disbelievers do not realize this. 35 Their prayers before the House are nothing but whistling and clapping. 'So taste the punishment[a] for your disbelief.' 36 They use their wealth to bar people from the path of God, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded towards Hell. 37 God will separate the bad from the good, place the bad on top of one another– heaping them all up together– and put them in Hell. They will be the losers. 38 [Prophet], tell the disbelievers that if they desist their past will be forgiven, but if they persist, they have an example in the fate of those who went before. 39 [Believers], fight them until there is no more persecution, and all worship[b] is devoted to God alone: if they desist, then God sees all that they do, 40but if they pay no heed, be sure that God is your protector, the best protector and the best helper.

[a] This could allude to their defeat in the battle.

[b] At the Sacred House; cf. 2: 191–3, 2: 17.

41Know that one-fifth of your battle gains belongs to God and the Messenger, to close relatives and orphans, to the needy and travellers, if you believe in God and the revelation We sent down to Our servant on the day of the decision, the day when the two forces met in battle. God has power over all things. 42Remember when you were on the near side of the valley, and they were on the far side and the caravan was below you. If you had made an appointment to fight, you would have failed to keep it [but the battle took place] so that God might bring about something already ordained, so that those who were to die might die after seeing a clear proof, and so that those who were to live might live after seeing a clear proof– God is all hearing and all seeing.
43 [Prophet], remember when God made you see them in your sleep as few: if He had shown them to you [believers] as many, you would certainly have lost heart and argued about it, but God saved you. He knows the secrets of the heart. 44When you met He showed them to you as few, and He made you few in their eyes, so that He might bring about what has been ordained: everything goes back to God.
45 Believers, when you meet a force in battle, stand firm and keep God firmly in mind, so that you may prosper. 46 Obey God and His Messenger, and do not quarrel with one another, or you may lose heart and your spirit may desert you. Be steadfast: God is with the steadfast. 47 Do not be like those who came out of their homes full of conceit, showing off to people, and barring others from the way of God– God has full knowledge of all that they do. 48 Satan made their foul deeds seem fair to them, and said, 'No one will conquer you today, for I will be right beside you,' but when the armies came within sight of one another he turned on his heels, saying, 'This is where I leave you: I see what you do not, and I fear God– God is severe in His punishment.'
49 The hypocrites and those who have sickness in their hearts said, 'These people [the believers] must be deluded by their religion,' but if anyone puts his trust in God, God is mighty and wise. 50 If only you [Prophet] could see, when the angels take the souls of the disbelievers, how they strike their faces and backs: it will be said, 'Taste the punishment of the Fire. 51 This is caused by what your own hands have stored up for you: God is never unjust to His creatures.'
52 They are like Pharaoh's people and those before them who ignored

God's signs, so God punished them for their sins: God is strong and severe in His punishment. 53 [He did] this because God would never change a favour He had conferred on a people unless they changed what was within themselves. God is all hearing, all knowing. 54They are indeed like Pharaoh's people and those before them, who denied the signs of their Lord: We destroyed them for their sins, and We drowned Pharaoh's people– they were all evildoers.
55The worst creatures in the sight of God are those who reject Him and will not believe; 56who, whenever you [Prophet] make a treaty with them, break it, for they have no fear of God. 57 If you meet them in battle, make a fearsome example of them to those who come after them, so that they may take heed. 58 And if you learn of treachery on the part of any people, throw their treaty back at them, for God does not love the treacherous. 59 The disbelievers should not think they have won; they cannot escape.
60 Prepare whatever forces you [believers] can muster, including warhorses, to frighten off God's enemies and yours, and warn others unknown to you but known to God. Whatever you give in God's cause will be repaid to you in full, and you will not be wronged. 61 But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All

Hearing, the All Knowing. 62 If they intend to deceive you, God is enough for you: it was He who strengthened you with His help, 63 and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but God brought them together: God is mighty and wise. 64 Prophet, God is enough for you, and for the believers who follow you. 65 Prophet, urge the believers to fight: if there are twenty of you who are steadfast, they will overcome two hundred, and a hundred of you, if steadfast, will overcome a thousand of the disbelievers, for they are people who do not understand. 66 But God has lightened your burden for now, knowing that there is weakness in you– a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by God's permission: God is with the steadfast.
67 It is not right for a prophet to take captives before he has

a Translators use 'if you fear', but one of the old meanings of khafa is 'to know' and 'to be certain'.

conquered the battlefield. You [people] desire the transient goods of this world, but God desires the Hereafter [for you]– God is mighty and wise– 68 and had it not been preordained by God, a severe punishment would have come upon you for what you have taken. 69So enjoya in a good and lawful manner the things you have gained in war and be mindful of God: He is forgiving and merciful.
70 Prophet, tell those you have taken captive, 'If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful.' 71 But if they mean to betray you, they have betrayed God before, and He has given you mastery over them: He is all knowing, all wise.
72 Those who believed and emigrated [to Medina] and struggled for God's cause with their possessions and persons, and those who gave refuge and help, are all allies of one another. As for those who believed but did not emigrate, you are not responsible for their protection until they have done so. But if they seek help from you against persecution, it is your duty to assist them, except against people with whom you have a treaty: God sees all that you do.
73 The disbelievers support one another. If you do not do the same, there will be persecution in the land and great corruption. 74Those who believed and emigrated, and struggled for God's cause, and those who gave refuge and help– they are the true believers and they will have forgiveness and generous provision. 75 And those who came to believe afterwards, and emigrated and struggled alongside you, they are part of you, but relatives still have prior claim over one another in God's Scripture: God has full knowledge of all things.

a Literally 'eat'.

9. REPENTANCE

A Medinan sura whose title is taken from verse 104. The sura opens by giving notice of the severance of the treaty with the idolaters because they had broken it, but the bulk of the sura deals with preparations and recruitment for the expedition to Tabuk, which took place in the heat of the summer of ah 9 (631 ce). The hypocrites and those who stayed behind and failed to support the Prophet are all censured. This is the only sura not to begin with the formula 'In the name of God, the Lord of Mercy, the Giver of Mercy'; there is an opinion that suras 8 and 9 are in fact just one sura.

1 A release by God and His Messenger from the treaty you [believers] made with the idolaters [is announced]—2 you [idolaters] may move freely about the land for four months, but you should bear in mind both that you will not escape God, and that God will disgrace those who defy [Him].a 3 On the Day of the Great Pilgrimage [there will be] a proclamation from God and His Messenger

to all people: 'God and His Messenger are released from [treaty] obligations to the idolaters. It will be better for you [idolaters] if you repent; know that you cannot escape God if you turn away.' [Prophet], warn those who ignore [God] that they will have a painful punishment. 4As for those who have honoured the treaty you made with them and who have not supported anyone against you: fulfil your agreement with them to the end of their term. God loves those who are mindful of Him.
5 When the [four] forbidden months are over, whereverb you encounter the idolaters,c kill them, seize them, besiege them, wait for them at every lookout post; but if they turn [to God], maintain the prayer, and pay the prescribed alms, let them go on their way, for God is most forgiving and merciful. 6 If any one of the idolaters should seek your protection [Prophet], grant it to him so that he may hear the word of God, then take him to a place safe for him, for they are people with no knowledge [of it]. 7How could there be a treaty

a 'Kafara bi (something)' in Arabic can mean 'disown (something)' (al-Mu_jam al-Wasit), so kuffar here could also mean 'those who disown [the treaty]'.

b Inside or outside the Sanctuary in Mecca. See note d to 2: 191.

c In this context, this definitely refers to the ones who broke the treaty. The article here is ahdiya (specific) referring to what has already been stated.

with God and His Messenger for such idolaters? But as for those with whom you made a treaty at the Sacred Mosque, so long as they remain true to you, be true to them; God loves those who are mindful of Him. 8[How,] when, if they were to get the upper hand over you, they would not respect any tie with you, of kinship or of treaty? They please you with their tongues, but their hearts are against you and most of them are lawbreakers. 9 They have sold God's message for a trifling gain, and barred others from His path. How evil their actions are! 10 Where believers are concerned, they respect no tie of kinship or treaty. They are the ones who are committing aggression.
11 If they turn to God, keep up the prayer, and pay the prescribed alms, then they are your brothers in faith: We make the messages clear for people who are willing to learn. 12 But if they break their oath after having made an agreement with you, if they revile your religion, then fight the leaders of disbelief– oaths mean nothing to them– so that they may stop. 13How could you not fight a people who have broken their oaths, who tried to drive the Messenger out, who attacked you first? Do you fear them? It is God you should fear if you are true believers. 14 Fight them: God will punish them at your hands, He will disgrace them, He will help you to conquer them, He will heal the believers' feelings 15 and remove the rage from their hearts. God turns to whoever He will in His mercy; God is all knowing and wise. 16Do you think that you will be left untesteda without God identifying which of you will strive for His cause and take no supporters apart from God, His Messenger, and other believers? God is fully aware of all your actions.
17 It is not right for the idolaters to tend God's places of worship while testifying to their own disbelief: the deeds of such people will come to nothing and they will abide in Hell. 18 The only ones who should tend God's places of worship are those who believe in God and the Last Day, who keep up the prayer, who pay the prescribed alms, and who fear no one but God: such people may hope to be among the rightly guided. 19Do you consider giving water to pilgrims and tending the Sacred Mosque to be equal to the deeds of those who believe in God and the Last Day and who strive in God's path? They are not equal in God's eyes. God does not guide such benighted people. 20 Those who believe, who migrated and

a See also 29: 2.

strove hard in God's way with their possessions and their persons, are in God's eyes much higher in rank; it is they who will triumph;

21 and their Lord gives them the good news of His mercy and pleasure,
Gardens where they will have lasting bliss 22 and where they will
remain for ever: truly, there is a tremendous reward with God.
23 Believers, do not take your fathers and brothers as alliesa if they
prefer disbelief to faith: those of you who do so are doing wrong.
24 Say [Prophet], 'If your fathers, sons, brothers, wives, tribes, the
wealth you have acquired, the trade which you fear will decline, and
the dwellings you love are dearer to you than God and His Messenger
and the struggle in His cause, then wait until God brings about
His punishment.' God does not guide those who break away. 25God
has helped you [believers] on many battlefields, even on the day of
the Battle of Hunayn.b You were well pleased with your large numbers,
but they were of no use to you: the earth seemed to close in on
you despite its spaciousness, and you turned tail and fled. 26Then
God sent His calm down to His Messenger and the believers, and
He sent down invisible forces. He punished the disbelievers– this
is what the disbelievers deserve– 27but God turns in His mercy to
whoever He will. God is most forgiving and merciful.
28 Believers, those who ascribe partners to God are truly unclean:
do not let them come near the Sacred Mosque after this year. If you
are afraid you may become poor, [bear in mind that] God will enrich
you out of His bounty if He pleases: God is all knowing and wise.
29 Fight those of the People of the Book who do not [truly]c believe
in God and the Last Day, who do not forbid what God and His
Messenger have forbidden, who do not obey the rule of justice,d
until they pay the taxe and agree to submit.f 30 The Jews said, 'Ezra is

a Against the Muslims. Cf. 4: 144.

b This took place in a valley between Mecca and Ta_ if in the year ah 8/630 ce.

c 'Truly' is implied, as it is in many other statements in the Qur_an, e.g. 2: 32; 8: 41; and 65: 3.

d The main meaning of the Arabic dana is 'he obeyed'. It also means 'behave', and 'follow a way of life or religion' (Qamus and Lane).

e Etymologically, jizya means 'payment in return', related to jaza_ meaning 'reward', i.e. in return for the protection of the Muslim state with all the accruing benefits and exemption from military service, and such taxes on Muslims as zakah. This tax was levied only on able-bodied free men who could afford it, and monks were exempted. The amount was generally low (e.g. one dinar per year).

f Commentators in the past generally understood wa hum saghirun to mean they should be humiliated when paying. However, it is clear from the context that they were unwilling to pay, and the clause simply means they should submit to paying this tax.

the son of God,'a and the Christians said, 'The Messiah is the son of
God': they said this with their own mouths, repeating what earlier
disbelievers had said. May God confound them! How far astray they
have been led! 31 They take their rabbis and their monks as lords, as
well as Christ, the son of Mary. But they were commanded to serve
only one God: there is no god but Him; He is far above whatever
they set up as His partners! 32 They try to extinguish God's light
with their mouths, but God insists on bringing His light to its fullness,
even if the disbelievers hate it. 33 It is He who has sent His
Messenger with guidance and the religion of truth, to show that it is
above all [other] religions, however much the idolaters may hate this.
34 Believers, many rabbis and monks wrongfully consume people's
possessions and turn people away from God's path. [Prophet], tell
those who hoard gold and silver instead of giving in God's cause that
they will have a grievous punishment: 35 on the Day it is heated up in
Hell's Fire and used to brand their foreheads, sides, and backs, they
will be told, 'This is what you hoarded up for yourselves! Now feel
the pain of what you hoarded!'
36 God decrees that there are twelve months– ordained in God's
Book on the Day when He created the heavens and earth– four
months of which are sacred:b this is the correct calculation.c Do not

wrong your souls in these months– though you may fight the idolaters at any time,[d] if they first fight you– remember that God is with those who are mindful of Him. 37Postponing sacred months is another act of disobedience by which those who disregard [God] are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their evil deeds are made alluring to them: God does not guide those who disregard [Him].

38 Believers, why, when it is said to you, 'Go and fight in God's way,' do you feel weighed down to the ground? Do you prefer this

[a] Clearly this refers to a certain group who, possibly at the time of the Prophet or earlier, made this claim.

[b] These are Rajab, Dhu 'l-Qa_da, Dhu 'l-Hijjah, and Muharram in the Muslim lunar calendar. Fighting was not allowed during these months (except in self-defence). Cf. 2: 194.

[c] One of the meanings of din is 'calculation' or 'reckoning'.

[d] Another interpretation of kafatan is 'all together'.

world to the life to come? How small the enjoyment of this world is, compared with the life to come! 39 If you do not go out and fight, God will punish you severely and put others in your place, but you cannot harm Him in any way: God has power over all things. 40Even if you do not help the Prophet, God helped him when the disbelievers drove him out: when the two of them[a] were in the cave, he [Muhammad] said to his companion, 'Do not worry, God is with us,' and God sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. God's plan is higher: God is almighty and wise.

41 So go out, no matter whether you are lightly or heavily armed, and struggle in God's way with your possessions and your persons: this is better for you, if you only knew. 42They would certainly have followed you [Prophet] if the benefit was within sight and the journey short, but the distance seemed too great for them. They will swear by God, 'If we could, we certainly would go out [to battle] with you,' but they ruin themselves, for God knows that they are lying.

43 God forgive you [Prophet]! Why did you give them permission to stay at home before it had become clear to you which of them spoke the truth and which were liars? 44 Those who have faith in God and the Last Day do not ask you for exemption from struggle with their possessions and their persons– God knows exactly who is mindful of Him– 45 only those who do not have faith in God and the Last Day ask your permission to stay at home: they have doubt in their hearts and so they waver. 46 If they had really wanted to go out [to battle] with you, they would have made preparations, but God was loath to let them rise up and made them hold back. It was said, 'Stay with those who stay behind.' 47They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them– God knows exactly who does evil. 48 Indeed, they had tried before that to stir up discord: they devised plots against you [Prophet] until the truth was exposed and God's will triumphed, much to their disgust. 49 Some of them said, 'Give me permission to stay at home: do not trouble me.' They are already in trouble: Hell will engulf the disbelievers. 50 If you

[a] The Prophet and his companion Abu Bakr.

[Prophet] have good fortune, it will grieve them, but if misfortune comes your way, they will say to themselves, 'We took precautions for this,' and go away rejoicing. 51 Say, 'Only what God has decreed will happen to us. He is our Master: let the believers put their trust

in God.' 52 Say, 'Do you expect something other than one of the two best things to happen to us?[a] Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.' 53 Say, 'Whether you give willingly or unwillingly, what you give will not be accepted, for you are disobedient people.' 54 The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly. 55 So [Prophet] do not let their possessions or their children impress you: through these God intends to punish them in this world and for their souls to depart while they disbelieve.
56 They swear by God that they belong with you [believers], but they do not. They are cowardly: 57 if they could find a place of refuge, or a cave, or somewhere to crawl into, they would run there with great haste. 58 Some of them find fault with you [Prophet] regarding the distribution of alms: they are content if they are given a share, but angry if not. 59 If only they would be content with what God and His Messenger have given them, and say, 'God is enough for us– He will give us some of His bounty and so will His Messenger– to God alone we turn in hope.' 60 Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for God's cause, and for travellers in need. This is ordained by God; God is all knowing and wise.
61 There are others who insult the Prophet by saying, 'He will listen to anything.' Say, 'He listens for your own good: he believes in God, trusts the believers, and is a mercy for those of you who believe.' An agonizing torment awaits those who insult God's Messenger. 62 They swear by God in order to please you [believers]: if they were true believers it would be more fitting for them to please God and His Messenger. 63 Do they not know that whoever opposes God and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace.
[a] Victory or reward in the next world.

64 The hypocrites fear that a sura will be revealed exposing what is in their hearts– say, 'Carry on with your jokes: God will bring about what you fear!'– 65 yet if you were to question them, they would be sure to say, 'We were just chatting, just amusing ourselves.' Say, 'Were you making jokes about God, His Revelations, and His Messenger? 66 Do not try to justify yourselves; you have gone from belief to disbelief.' We may forgive some of you, but We will punish others: they are evildoers. 67The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted. They have ignored God, so He has ignored them.[a] The hypocrites are the disobedient ones. 68 God promises the Fire of Hell as a permanent home for the hypocrites, both men and women, and the disbelievers: this is enough for them. God rejects them and a lasting punishment awaits them. 69 'You[b] are like those who lived before you: they were even stronger than you, with more wealth and children; they enjoyed their share in this life as you have enjoyed yours; like them, you have indulged in idle talk.' Their deeds go to waste in this world and the next; it is they who will lose all in the life to come. 70Have they never heard the stories about their predecessors, the peoples of Noah, _Ad, Thamud, Abraham, Midian, and the ruined cities? Their messengers came to them with clear evidence of the truth: God would not deceive them; they deceived themselves.
71 The believers, both men and women, support each other; they order what is right and forbid what is wrong; they keep up the prayer and pay the prescribed alms; they obey God and His Messenger. God will give His mercy to such people: God is almighty and wise. 72 God has promised the believers, both men and women,

Gardens graced with flowing streams where they will remain; good, peaceful homes in Gardens of lasting bliss; and– greatest of all– God's good pleasure. That is the supreme triumph.
73 Prophet, strive against the disbelievers and the hypocrites, and be tough with them. Hell is their final home– an evil destination!
74 They swear by God that they did not, but they certainly did speak words of defiance and became defiant after having submitted; they tried to do something,[c] though they did not achieve it,

[a] See note to 7: 51.
[b] Another example of iltifat: God turns to address them.
[c] To harm the Prophet.

—being spiteful was their only response to God and His Messenger enriching them out of His bounty. They would be better off turning back [to God]: if they turn away, God will punish them in this world and the Hereafter, and there will be no one on earth to protect or help them.
75 There are some among them who pledged themselves to God, saying, 'If God gives us some of His bounty, we shall certainly give alms and be righteous,' 76 yet when He did give them some of His bounty, they became mean and turned obstinately away. 77 Because they broke their promise to God, because of all the lies they told, He made hypocrisy settle in their hearts until the Day they meet Him.
78 Do they not realize that God knows their secrets and their private discussions? That God knows all that is hidden? 79 It is they who criticize the believers who give freely and those who can only give a little with great effort: they scoff at such people, but it is God who scoffs at them– a painful punishment awaits them. 80 It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times, because they reject God and His Messenger. God does not guide those who rebel against Him.
81Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons. They said to one another, 'Do not go [to war] in this heat.' Say, 'Hellfire is hotter.' If only they understood! 82 Let them laugh a little; they will weep a lot in return for what they have done. 83 So [Prophet], if God brings you back to a group of them, who ask you for permission to go out [to battle], say, 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind now.'
84 Do not hold prayers for any of them if they die, and do not stand by their graves: they disbelieved in God and His Messenger and died rebellious. 85 Do not let their possessions and their children impress you: God means to punish them through these in this world, and that their souls should depart while they disbelieve. 86 When a sura is revealed [saying], 'Believe in God and strive hard alongside His Messenger,' their wealthy ask your permission [to be exempt], saying, 'Allow us to stay behind with the others': 87 they prefer to be with those who stay behind. Their hearts have been sealed: they do not

comprehend. 88 But the Messenger and those who believe with him strive hard with their possessions and their persons. The best things belong to them; it is they who will prosper. 89 God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.
90 Some of the desert Arabs, too, came to make excuses, asking to be granted exemption. Those who lied to God and His Messenger stayed behind at home. A painful punishment will afflict those of them who disbelieved, 91but there is no blame attached to the weak, the sick, and those who have no means to spend, provided they are

true to God and His Messenger– there is no reason to reproach those who do good: God is most forgiving and merciful. 92 And there is no blame attached to those who came to you [Prophet] for riding animals and to whom you said, 'I cannot find a mount for you': they turned away with their eyes overflowing with tears of grief that they had nothing they could contribute. 93The ones open to blame are those who asked you for exemption despite their wealth, and who preferred to be with those who stay behind. God has sealed their hearts: they do not understand.
94When you return from the expedition they will carry on coming to you [believers] with excuses. Say, 'Do not make excuses. We do not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.' 95When you return to them, they will swear to you by God in order to make you leave them alone– so leave them alone: they are loathsome, and Hell will be their home as a reward for their actions– 96 they will swear to you in order to make you accept them, but even if you do accept them, God will not accept people who rebel against Him.
97 The desert Arabs are the most stubborn of all peoples in their disbelief and hypocrisy. They are the least likely to recognize the limits that God has sent down to His Messenger. God is all knowing and all wise. 98 Some of the desert Arabs consider what they give to be an imposition; they are waiting for fortune to turn against you, but fortune will turn against them. God is all hearing and all knowing.
99 But there are also some desert Arabs who believe in God and the Last Day and consider their contributions as bringing them nearer to God and the prayers of the Messenger: they will indeed

bring them nearer and God will admit them to His mercy. God is most forgiving and merciful.
100 God will be well pleased with the first emigrants and helpers[a] and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain for ever. That is the supreme triumph.
101 Some of the desert Arabs around you are hypocrites, as are some of the people of Medina– they are obstinate in their hypocrisy. You [Prophet] do not know them, but We know them well: We shall punish them twice and then they will be returned to [face] a painful punishment [in the Hereafter]. 102 And there are others who have confessed their wrongdoing, who have done some righteous deeds and some bad ones: God may well accept their repentance, for God is most forgiving and merciful. 103 In order to cleanse and purify them [Prophet], accept[b] a gift out of their property [to make amends] and pray for them– your prayer will be a comfort to them. God is all hearing, all knowing. 104 Do they not know that it is God Himself who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most merciful. 105 Say [Prophet], 'Take action! God will see your actions– as will His Messenger and the believers– and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing. 106 And there are others who are waiting for God's decree, either to punish them or to show them mercy. God is all knowing and wise.
107 Then there are those who built a mosque[c] —in an attempt to cause harm, disbelief, and disunity among the believers—as an outpost for those who fought God and His Messenger before: they swear, 'Our intentions were nothing but good,' but God bears witness that they are liars. 108 [Prophet], never pray in that mosque. You should rather pray in a mosque founded from its first day on consciousness

of God: in this mosque there are men who desire to grow
in purity– God loves those who seek to purify themselves. 109Which
is better, the person who founds his building on consciousness of
a The Medinan Muslims who welcomed and supported the emigrants from Mecca.
b Literally 'take'.
c Abu _Amir al-Rahib told the hypocrites to build a rival mosque in order to sow
dissension in the community.

God and desire for His good pleasure, or the person who founds his
building on the brink of a crumbling precipice that will tumble down
into the Fire of Hell, taking him with it? God does not guide the
evildoers: 110 the building they have founded will always be a source
of doubt within their hearts, until their hearts are cut to pieces. God
is all knowing and wise.
111 God has purchased the persons and possessions of the believers
in return for the Garden– they fight in God's way: they kill and are
killed– this is a true promise given by Him in the Torah, the Gospel,
and the Qur_an. Who could be more faithful to his promise than
God? So be happy with the bargain you have made: that is the
supreme triumph. 112 [The believers are] those who turn to God in
repentance; who worship and praise Him; who bow down and prostrate
themselves; who order what is good and forbid what is wrong
and who observe God's limits. Give glad news to such believers.
113 It is not fitting for the Prophet and the believers to ask forgiveness
for the idolaters– even if they are related to them– after having
been shown that they are the inhabitants of the Blaze: 114Abraham
asked forgiveness for his father because he had made a promise to
him, but once he realized that his father was an enemy of God, he
washed his hands of him. Abraham was tender-hearted and forbearing.
115God would not condemn for going astray those He has
already guided [to the faith] before making entirely clear to them
what they should avoid.a God has knowledge of everything; 116 control
of the heavens and earth belongs to God; He alone gives life and
death; you have no ally or helper other than Him.
117 In His mercy God has turned to the Prophet, and the emigrants
and helpers who followed him in the hour of adversity when some
hearts almost wavered: He has turned to them; He is most kind and
merciful to them. 118 And to the three men who stayed behind: when
the earth, for all its spaciousness, closed in around them, when their
very souls closed in around them, when they realized that the only
refuge from God was with Him, He turned to them in mercy in
order for them to return [to Him]. God is the Ever Relenting, the
Most Merciful.
119You who believe, be mindful of God: stand with those who are
a This reassured the Muslims who had been praying for their disbelieving ancestors
that they would not be blamed for having done this.

true. 120 The people of Medina and their neighbouring desert Arabs
should not have held back from following God's Messenger, nor
should they have cared about themselves more than him: if ever they
suffer any thirst, weariness, or hunger in God's cause, take any step that
angers the disbelievers, or cause any harm to an enemy, a good deed
is recorded in their favour on account of it– God never wastes the
reward of those who do good– 121 if they spend a little or a lot for
God's cause, if they traverse a mountain pass, all this is recorded to
their credit so that God can reward them in accordance with the best
of their deeds.
122Yet it is not right for all the believers to go out [to battle]
together: out of each community, a group should go out to gain
understanding of the religion, so that they can teach their people
when they return and so that they can guard themselves against evil.
123You who believe, fight the disbelievers near you and let them find

you standing firm: be aware that God is with those who are mindful of Him.
124 When a sura is revealed, some [hypocrites] say, 'Have any of you been strengthened in faith by it?' It certainly does strengthen the faith of those who believe and they rejoice, 125but, as for the perverse at heart, each new sura adds further to their perversity. They die disbelieving. 126 Can they not see that they are afflicted once or twice a year? Yet they neither repent nor take heed. 127Whenever a sura is revealed, they look at each other and say, 'Is anyone watching you?' and then they turn away– God has turned their hearts away because they are people who do not use their reason.
128 A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers. 129 If they turn away, [Prophet], say ,'God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.'

9: 129 Repentance 127

10. JONAH

A Meccan sura which takes its title from the reference to Jonah in verse 98. It stresses God's power, the authenticity of the Qur_an, and the fate of evildoers. God's anger at those who consistently deny the truth of His revelations and signs is made clear, as is the fact that, were it not for His decision to await the Day of Resurrection, His judgement would already have fallen upon them. The Prophet is encouraged to be patient and reminded of the fact that he cannot force people to believe.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra
These are the verses of the wisea Book. 2 Is it so surprising to people that We have revealed to a man from among them that he should warn people, and give glad news to those who believe, that they are on a sure footing with their Lord? [Yet] those who disbelieve say, 'This man is clearly a sorcerer.'
3Your Lord is God who created the heavens and earth in six Days,b then established Himself on the Throne, governing everything; there is no one that can intercede with Him, unless He has first given permission: this is God your Lord so worship Him. How can you not take heed? 4 It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved.
5 It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. God did not create all these without a true purpose; He explains His signs to those who understand.
6 In the succession of night and day, and in what God created

a Hakim is understood in various ways: to mean 'full of wisdom', to suggest that it gives decisions on matters, and to convey that it is perfected and well formed.
b Not the sort of days we know—see 32: 5; 70: 4.

in the heavens and earth, there truly are signs for those who are aware of Him. 7 Those who do not expecta to meet Us and are pleased with the life of this world, contenting themselves with it and paying no heed to Our signs, 8 shall have the Fire for their home because of what they used to do. 9 But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss. 10 Their prayer in them will be, 'Glory be to You, God!' their greeting, 'Peace,' and the last part of their prayer, 'Praise be to God, Lord of the Worlds.'
11 If God were to hasten on for people the harm [they have earned] as they wish to hasten on the good, their time would already be up. But We leave those who do not expect to meet Us to wander blindly

in their excesses. 12 When trouble befalls man he cries out to Us, whether lying on his side, sitting, or standing, but as soon as We relieve him of his trouble he goes on his way as if he had never cried out to Us to remove his trouble. In this way the deeds of such heedless people are made attractive to them. 13 Before you people, We destroyed whole generations when they did evil– their messengers brought them clear signs but they refused to believe. This is how We repay the guilty. 14Later We made you their successors in the land, to see how you would behave.
15When Our clear revelations are recited to them, those who do not expect to meet with Us say, 'Bring [us] a different Qur_an, or change it.' [Prophet], say, 'It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord.' 16 Say, 'If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?'
17 Who could be more wicked than someone who invents lies against God or denies His revelations? The guilty will never prosper. 18They worship alongside God things that can neither harm nor benefit them, and say, 'These are our intercessors[b] with God.' Say, 'Do you think you can tell God about something He knows not to exist in the heavens or earth? Glory be to Him! He is far above the partner-gods they associate with Him! 19 All people were originally

[a] Or 'fear' (one of the meanings of yarjuna).
[b] See above, verse 3.

one single community, but later they differed. If it had not been for a word[a] from your Lord, the preordained judgement would already have been passed between them regarding their differences. 20They say, 'Why has no miraculous sign been sent down to him from his Lord?' Say [Prophet], 'Only God knows the unseen, so wait– I too am waiting.' 21 No sooner do We let people taste some mercy after some hardship has afflicted them, than they begin to scheme against Our revelations. Say, 'God schemes even faster.' Our messengers[b] record all your scheming.
22 It is He who enables you to travel on land and sea until, when you are sailing on ships and rejoicing in the favouring wind, a storm arrives: waves come at those on board from all sides and they feel there is no escape. Then they pray to God, professing sincere devotion to Him, 'If You save us from this we shall be truly thankful.'
23Yet no sooner does He save them than, back on land, they behave outrageously against all that is right. People! Your outrageous behaviour only works against yourselves. Take your little enjoyment in this present life; in the end you will return to Us and We shall confront you with everything you have done.
24 The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.
25 But God invites [everyone] to the Home of Peace, and guides whoever He will to a straight path. 26 Those who did well will have the best reward and more besides. Neither darkness nor shame will cover their faces: these are the companions in Paradise, and there they will remain. 27 As for those who did evil, each evil deed will be requited by its equal and humiliation will cover them– no one will protect them against God– as though their faces were covered with veils cut from the darkness of the night. These are the inmates of the Fire, and there they shall remain.

28 On the Day We gather them all together, We shall say to those
who associate partners with God, 'Stay in your place, you and your
a Postponing judgement. b Angels.

partner-gods.' Then We shall separate them, and their partner-gods
will say, 'It was not us you worshipped– 29 God is witness enough
between us and you– we had no idea that you worshipped us.'
30Every soul will realize, then and there, what it did in the past. They
will be returned to God, their rightful Lord, and their invented
[gods] will desert them.
31 Say [Prophet], 'Who provides for you from the sky and the
earth? Who controls hearing and sight? Who brings forth the living
from the dead and the dead from the living, and who governs everything?'
They are sure to say, 'God.' Then say, 'So why do you not
take heed of Him? 32That is God, your Lord, the Truth. Apart from
the Truth, what is there except error? So how is it that you are
dissuaded?' 33 In this way, your Lord's word about those who defy
[the Truth] has been proved– they do not believe. 34 Ask them, 'Can
any of your partner-gods originate creation, then bring it back to life
again in the end?' Say, 'It is God that originates creation, and then
brings it back to life, so how can you be misled?' 35 Say, 'Can any of
your partner-gods show the way to the Truth?' Say, 'God shows the
way to the Truth. Is someone who shows the way to the Truth more
worthy to be followed, or someone who cannot find the way unless
he himself is shown? What is the matter with you? How do you
judge?' 36 Most of them follow nothing but assumptions, but assumptions
can be of no value at all against the Truth: God is well aware of
what they do.
37 Nor could this Qur_an have been devised by anyone other than
God. It is a confirmation of what was revealed before it and an
explanation of the Scripture– let there be no doubt about it– it is
from the Lord of the Worlds. 38 Or do they say, 'He has devised it'?
Say, 'Then produce a sura like it, and call on anyone you can beside
God if you are telling the truth.' 39 But they are denying what they
cannot comprehend– its prophecy has yet to be fulfilled for them. In
the same way, those before them refused to believe– see what was
the end of those evildoers!
40 Some of them believe in it, and some do not: your Lord knows
best those who cause corruption. 41 If they do not believe you,
[Prophet], say, 'I act for myself, and you for yourselves. You are not
responsible for my actions nor am I responsible for yours.' 42 Some of
them do listen to you: but can you make the deaf hear if they will not
use their minds? 43 Some of them look at you: but can you guide the

blind if they will not see? 44 God does not wrong people at all– it is
they who wrong themselves.
45 On the Day He gathers them together, it will be as if they have
stayed [in the world] no longer than a single hour, and they will
recognize one another. Those who denied the meeting with God will
be the losers, for they did not follow the right guidance. 46 Whether
We let you [Prophet] see some of the punishment We have threatened
them with, or cause you to die [first], they will return to Us:
God is witness to what they do. 47Every community is sent a messenger,
and when their messenger comes,a they will be judged justly;
they will not be wronged. 48 They ask, 'When will this promise be
fulfilled, if what you say is true?' 49 Say [Prophet], 'I cannot control
any harm or benefit that comes to me, except as God wills. There is
an appointed term for every community, and when it is reached they
can neither delay nor hasten it, even for a moment.' 50 Say, 'Think: if
His punishment were to come to you, during the night or day,
what part of it would the guilty wish to hasten? 51Will you believe in
it, when it actually happens?' It will be said, 'Now [you believe],

when [before] you sought to hasten it?' 52 It will be said to the evildoers, 'Taste lasting punishment. Why should you be rewarded for anything but what you did?'
53 They ask you [Prophet], 'Is it true?' Say, 'Yes, by my Lord, it is true, and you cannot escape it.' 54Every soul that has done evil, if it possessed all that is on the earth, would gladly offer it as ransom. When they see the punishment, they will repent in secret, but they will be judged with justice and will not be wronged. 55 It is to God that everything in the heavens and the earth truly belongs: God's promise is true, but most people do not realize it. 56 It is He who gives life and takes it, and you will all be returned to Him.
57People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers.
58 Say [Prophet], 'In God's grace and mercy let them rejoice: these are better than all they accumulate.' 59 Say, 'Think about the provision God has sent down for you, some of which you have made unlawful and some lawful.'[b] Say, 'Has God given you permission [to do this], or are you inventing lies about God?' 60What will those people who

[a] At the Judgement. The messengers will bear witness, see 39: 69.
[b] See 5: 103.

invent lies about Him think on the Day of Resurrection? God is bountiful towards people, but most of them do not give thanks.
61 In whatever matter you [Prophet] may be engaged and whatever part of the Qur_an you are reciting, whatever work you [people] are doing, We witness you when you are engaged in it. Not even the weight of a speck of dust in the earth or sky escapes your Lord, nor anything lesser or greater: it is all written in a clear record. 62 But for those who are on God's side there is no fear, nor shall they grieve.
63For those who believe and are conscious of God, 64 for them there is good news in this life and in the Hereafter– there is no changing the promises of God– that is truly the supreme triumph. 65 Do not let their words grieve you [Prophet]. Power belongs entirely to God; He hears all and knows all; 66 indeed, all who are in the heavens and on the earth belong to Him. Those who call upon others beside God are not really following partner-gods; they are only following assumptions and telling lies. 67 It is He who made the night so that you can rest in it and the daylight so that you can see– there truly are signs in this for those who hear.
68 They say, 'God has children!' May He be exalted! He is the Self-Sufficient One; everything in the heavens and the earth belongs to Him. You have no authority to say this. How dare you say things about God without any knowledge? 69 Say [Prophet], 'Those who invent lies about God will not prosper.' 70They may have a little enjoyment in this world, but then they will return to Us. Then We shall make them taste severe punishment for persisting in blasphemy.
71Tell them the story of Noah. He said to his people, 'My people, if my presence among you and my reminding you of God's signs is too much for you, then I put my trust in God. Agree on your course of action, you and your partner-gods– do not be hesitant or secretive about it– then carry out your decision on me and give me no respite. 72 But if you turn away, I have asked no reward from you; my reward is with God alone, and I am commanded to be one of those who devote themselves to Him.' 73 But they rejected him. We saved him and those with him on the Ark and let them survive; and We drowned those who denied Our revelations– see what was the end of those who were forewarned!
74 Then, after him, We sent messengers to their peoples bringing them clear signs. But they would not believe in anything they had

already rejected: in this way We seal the hearts of those who are full

of hostility. 75 After them We sent Moses and Aaron with Our signs to Pharaoh and his leading supporters, but they acted arrogantly– they were wicked people. 76 When the truth came to them from Us, they said, 'This is blatant sorcery.' 77 Moses said, 'Is this what you say about the Truth when it comes to you? Is this sorcery? Sorcerers never prosper.' 78 They said, 'Have you come to turn us away from the faith we found our fathers following, so that you and your brother can gain greatness in this land? We will never believe in you.' 79 And Pharaoh said, 'Bring me every learned sorcerer.' 80 When the sorcerers came, Moses said to them, 'Throw down whatever you have.'[a] 81 When they did so, Moses said, 'Everything you have brought is sorcery and God will show it to be false. God does not make the work of mischief-makers right; 82 He will uphold the Truth with His words, even if the evildoers hate it.' 83 But no one believed in Moses except a few of his own people, for fear that Pharaoh and their leaders would persecute them: Pharaoh was domineering in the land and prone to excess.

84 Moses said, 'My people, if you have faith in God and are devoted to Him, put your trust in Him.' 85 They said, 'We have put our trust in God. Lord! Do not make us an object of persecution for the oppressors. 86 Save us, in Your mercy, from those who reject [Your message].' 87We revealed to Moses and his brother: 'House your people in Egypt and make these houses places of worship; keep up the prayer; give good news to the believers!' 88 And Moses said, 'Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing torment.' 89 God said, 'Your prayers are answered, so stay on the right course, and do not follow the path of those who do not know.' 90We took the Children of Israel across the sea. Pharaoh and his troops pursued them in arrogance and aggression. But as he was drowning he cried, 'I believe there is no God except the one the Children of Israel believe in. I submit to Him.' 91'Now? When you had always been a rebel, and a troublemaker! 92Today We shall save only your corpse as a sign to all posterity. A great many people fail to

[a] Your sticks or staffs– see 20: 66–9.

heed Our signs.' 93We settled the Children of Israel in a good place and provided good things as sustenance for them. It was only after knowledge had come to them that they began to differ among themselves. Your Lord will judge between them on the Day of Resurrection regarding their differences.

94 So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God's signs– 95 then you would become one of the losers. 96 Those against whom your Lord's sentence is passed will not believe, 97 even if every sign comes to them, until they see the agonizing torment. 98 If only a single town had believed and benefited from its belief! Only Jonah's people did so, and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time. 99Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe? 100 No soul can believe except by God's will, and He brings disgrace on those who do not use their reason. 101 Say, 'Look at what is in the heavens and on the earth.' But what use are signs and warnings to people who will not believe? 102What are they waiting for but the punishment that came to those before them? Say, 'Wait then, I am waiting too.' 103 In the end We shall save Our messengers and the believers. We take it upon Ourself to save the believers.

104 [Prophet] say, ‘People, even if you are in doubt about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.’ 105 [Prophet], set your face towards religion as a man of pure faith. Do not be one of those who join partners with God; 106 do not pray to any other [god] that can neither benefit nor harm you: if you do, you will be one of the evildoers. 107 If God inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will. He is the Most Forgiving, the Most Merciful.
108 Say, ‘People, the Truth has come to you from your Lord. Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.’ 109 [Prophet], follow what is being revealed to you, and be steadfast until God gives His judgement, for He is the Best of Judges.

11. HUD

A Meccan sura named after the prophet Hud whose story is given in verses 50–60. It begins by announcing that the Prophet is sent both to warn and to give good news, and the body of the sura focuses on the warning aspect: God watches over everything and is aware of all that people do (verses 5–6, 111–12, 123). The many stories of past prophets, which serve to warn the disbelievers, also strengthen the heart of the Prophet (verse 120).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

[This is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware. 2 [Say, Prophet], ‘Worship no one but God. I am sent to you from Him to warn and to give good news.
3 Ask your Lord for forgiveness, then turn back to Him. He will grant you wholesome enjoyment until an appointed time, and give His grace to everyone who has merit. But if you turn away, I fear you will have torment on a terrible Day: 4 it is to God that you will all return, and He has power over everything.’
5 See how they [the disbelievers] wrap themselves up, to hide their feelings from Him. But even when they cover themselves with their clothes, He knows what they conceal and what they reveal: He knows well the innermost secrets of the heart. 6 There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record.
7 It is He who created the heavens and the earth in six Days[a] —His rule[b] extends over the waters[c] too—so as to test which of you does best.
Yet [Prophet], if you say to them, ‘You will be resurrected after death,’ the disbelievers are sure to answer, ‘This is clearly nothing but sorcery.’ 8 If We defer their punishment for a determined time,

a See also 22: 47; 32: 4; 41: 9 ff.
b ‘Rule’ is one of the meanings of the Arabic word _arsh, normally translated as ‘throne’ (al-Mu_jam al-Wasit).
c Cf. 21: 30.

they are sure to say, ‘What is holding it back?’ But on the Day it comes upon them, nothing will divert it from them; what they mocked will be all around them. 9How desperate and ungrateful man becomes when We let him taste Our mercy and then withhold it! 10 And if We let him taste mercy after some harm has touched him, he is sure to say, ‘Misfortune has gone away from me.’ He becomes exultant and boastful. 11 Not so those who are steadfast and do good deeds: they will have forgiveness and a great reward.
12 So [Prophet] are you going to[a] abandon some part of what is revealed to you, and let your heart be oppressed by it, because they say, ‘Why is no treasure sent down to him? Why has no angel come with him?’? You are only there to warn; it is God who is in charge of everything. 13 If they say, ‘He has invented it himself,’ say, ‘Then

produce ten invented suras like it, and call in whoever you can beside God, if you are truthful.' 14 If they do not answer you, then you will all know that it is sent down containing knowledge from God, and that there is no god but Him. Then will you submit to Him? 15 If any desire [only] the life of this world with all its finery, We shall repay them in full in this life for their deeds– they will be given no less– 16but such people will have nothing in the Hereafter but the Fire: their work here will be fruitless and their deeds futile. 17 Can they be compared to those who have clear proof from their Lord,[b] recited by a witness from Him,[c] and before it the Book of Moses, as a guide and mercy? These people believe in it, whereas those groups that deny its truth are promised the Fire. So have no doubt about it [Prophet]: it is the Truth from your Lord, though most people do not believe so.

18 Who could do more wrong than someone who invents lies about God? Such people will be brought before their Lord, and the witnesses will say, 'These are the ones that lied about their Lord.' God's rejection is the due of those who do such wrong, 19 who hinder others from God's path, trying to make it crooked, and deny the life to come. 20 They will not escape on earth, and there will be no one other than God to protect them. Their punishment will be doubled. They could not hear, and they did not see. 21 It is they who will have lost

[a] Literally 'Perhaps you will . . .', but this is a challenging figure of speech.
[b] The Qur_an.
[c] The Angel Gabriel, see 4: 166.

their souls, and what they invented will have deserted them. 22 There is no doubt they will be the ones to lose most in the life to come.

23 But those who believed, did good deeds, and humbled themselves before their Lord will be companions in Paradise and there they will stay. 24 These two groups are like the blind and the deaf as compared with those who can see and hear well: can they be alike? How can you not take heed?

25We sent Noah to his people to say, 'I have come to you to give a clear warning: 26worship no one but God. I fear you will have torment on a painful Day.' 27 But the prominent disbelievers among his people said, 'We can see that you are nothing but a mortal like ourselves, and it is clear to see that only the vilest among us follow you. We cannot see how you are any better than we are. In fact, we think you are a liar.' 28 He said, 'My people, think: if I did have a clear sign from my Lord, and He had given me grace of His own, though it was hidden from you, could we force you to accept it against your will? 29 My people, I ask no reward for it from you; my reward comes only from God. I will not drive away the faithful: they are sure to meet their Lord. I can see you are foolish. 30 My people, who could help me against God if I drove the faithful away? Will you not take heed? 31 I am not telling you that I hold God's treasures, or have any knowledge of what is hidden, or that I am an angel. Nor do I say that God will not grant any good to those who are despised in your eyes: God Himself knows best what is in their souls. If I did this I would be one of the wrongdoers.' 32 They said, 'Noah! You have argued with us for too long. Bring down on us the punishment you threaten us with, if you are telling the truth.' 33 He said, 'It is God who will bring it down, if He wishes, and you will not be able to escape. 34My advice will be no use to you if God wishes to leave you to your delusions: He is your Lord and to Him you will be returned.'

35 If [these disbelievers][a] say, 'He has made this up,' say [Muhammad], 'If I have made this up, I am responsible for my own crime, but I am innocent of the crimes you commit.'

36 It was revealed to Noah, 'None of your people will believe, other than those who have already done so, so do not be distressed by, what they do. 37 Build the Ark under Our [watchful] eyes and with

Our inspiration. Do not plead with Me for those who have done
a In Mecca.

evil– they will be drowned.' 38 So he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, 'You may scorn us now, but we will come to scorn you: 39 you will find out who will receive a humiliating punishment, and on whom a lasting suffering will descend.' 40When Our command came, and water gushed upa out of the earth, We said, 'Place on board this Ark a pair of each species, and your own family– except those against whom the sentence has already been passed– and those who have believed,' though only a few believed with him. 41 He said, 'Board the Ark. In the name of God it shall sail and anchor. My God is most forgiving and merciful.' 42 It sailed with them on waves like mountains, and Noah called out to his son, who stayed behind, 'Come aboard with us, my son, do not stay with the disbelievers.' 43 But he replied, 'I will seek refuge on a mountain to save me from the water.' Noah said, 'Today there is no refuge from God's command, except for those on whom He has mercy.' The waves cut them off from each other and he was among the drowned.
44 Then it was said, 'Earth, swallow up your water, and sky, hold back,' and the water subsided, the command was fulfilled. The Ark settled on Mount Judi, and it was said, 'Gone are those evildoing people!' 45 Noah called out to his Lord, saying, 'My Lord, my son was one of my family, though Your promiseb is true, and You are the most just of all judges.' 46 God said, 'Noah, he was not one of your family. What he did was not right. Do not ask Me for things you know nothing about. I am warning you not to be foolish.' 47 He said, 'My Lord, I take refuge with You from asking for things I know nothing about. If You do not forgive me, and have mercy on me, I shall be one of the losers.' 48 And it was said, 'Noah, descend in peace from Us, with blessings on you and on some of the communities that will spring from those who are with you. There will be others We will allow to enjoy life for a time, but then a painful punishment from Us will afflict them.' 49 These accounts are part of what was beyond your knowledge [Muhammad]. We revealed them to you. Neither you nor your people knew them before now, so be patient: the future belongs to those who are aware of God.
50To the _Ad, We sent their brother, Hud. He said, 'My people,
a Literally 'the furnace boiled over'.
b To save Noah's family; see verse 40.

worship God. You have no god other than Him; you are only making up lies. 51 I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason?
52 My people, ask forgiveness from your Lord, and return to Him. He will send down for you rain in abundance from the sky, and give you extra strength. Do not turn away and be lost in your sins.' 53They replied, 'Hud, you have not brought us any clear evidence. We will not forsake our gods on the strength of your word alone, nor will we believe in you. 54 All we can say is that one of our gods may have inflicted some harm on you.' He said, 'I call God to witness, and you too are my witnesses, that I disown those you set up as partners with God. 55 So plot against me, all of you, and give me no respite. 56 I put my trust in God, my Lord and your Lord. There is no moving creature which He does not control.a My Lord's way is straight.
57 But if you turn away, then I have conveyed the message with which I was sent to you, and my Lord will bring along another people in your place. You cannot do Him any harm: it is my Lord who protects everything.' 58 And so, when Our judgement came to pass, by Our grace We saved Hud and his fellow believers. We saved them from a severe punishment. 59 These were the _Ad: they rejected their Lord's

signs, disobeyed His messengers, and followed the command of every obstinate tyrant. 60They were rejected in this life and so they shall be on the Day of Judgement. Yes, the _Ad denied their Lord– so away with the _Ad, the people of Hud!
61To the Thamud, We sent their brother, Salih. He said, 'My people, worship God. You have no god other than Him. It was He who brought you into being from the earth and made you inhabit it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.' 62 They said, 'Salih, We used to have such great hope in you. Will you forbid us to worship what our fathers worshipped? We are in grave doubt about what you are asking us to do.'
63 He said, 'My people, just think: if I did have clear proof from my Lord, and if He had given me mercy of His own, who could protect me from God if I disobeyed Him? You would only make my loss greater. 64 My people, this camel belongs to God, a sign for you, so leave it to pasture on God's earth and do not harm it, or you will soon be punished.' 65 But they hamstrung it, so he said, 'Enjoy

a Literally 'grasp by its forelock'.

lifea for another three days: 66 this warning will not prove false.' And so, when Our command was fulfilled, by Our mercy We saved Salih and his fellow believers from the disgrace of that day. [Prophet], it is your Lord who is the Strong, the Mighty One. 67 The blast struck the evildoers and they lay dead in their homes, 68 as though they had never lived and flourished there. Yes, the Thamud denied their Lord– so away with the Thamud!
69To Abraham Our messengers brought good news. They said, 'Peace.' He answered, 'Peace,' and without delay he brought in a roasted calf. 70 When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, 'Do not be afraid. We have been sent against the people of Lot.' 71 His wife was standing [nearby] and laughed. We gave her good news of Isaac and, after him, of Jacob. 72 She said, 'Alas for me! How am I to bear a child when I am an old woman, and my husband here is an old man? That would be a strange thing!' 73 They said, 'Are you astonished at what God ordains? The grace of God and His blessings be upon you, people of this house! For He is worthy of all praise and glory.' 74 Then, when the fear left Abraham and the good news came to him, he pleaded with Us for Lot's people, 75 for Abraham was forbearing, tender-hearted, and devout. 76 'Abraham, cease your pleading: what your Lord has ordained has come about; punishment is coming to them, which cannot be turned back.'
77 And when Our messengers came to Lot, he was anxious for them, feeling powerless to protect them, and said, 'This is a truly terrible day!' 78 His people came rushing towards him; they used to commit foul deeds. He said, 'My people, here are my daughters.b They are more wholesome for you, so have some fear of God and do not disgrace me with my guests. Is there not a single right-minded man among you?' 79 They said, 'You know very well that we have no right to your daughters. You know very well what we want.' 80He said, 'If only I had the strength to stop you or could rely on strong support!' 81 They [the messengers] said, 'Lot, we are your Lord's messengers. They will not reach you. Leave with your household in the dead of night, and let none of you turn back. Only your wife

a Literally 'continue to live in your homes'.

b Some commentators interpret this to refer to the daughters of his people, rather than the prophet's own daughters.

will suffer the fate that befalls the others. Their appointed time is the morning: is the morning not near?' 82 And so when what We had ordained came about, We turned their town upside down and rained down stones of baked clay on it, layer upon layer, 83 marked from

your Lord. It is not far from the evildoers.[a]
84 And to Midian, We sent their brother Shu_ayb. He said, 'My people, worship God. You have no god other than Him. Do not give short measure nor short weight. I see you are prospering, but I fear you will have torment on an overwhelming Day. 85 My people, in fairness, give full measure and weight. Do not withhold from people things that are rightly theirs, and do not spread corruption in the land. 86What lasts with God is best for you, if you are believers: I am not your keeper.' 87 They said, 'Shu_ayb, does your prayer tell you that we should abandon what our forefathers worshipped and refrain from doing whatever we please with our own property? Indeed you are a tolerant and sensible man.' 88 He answered, 'My people, can you not see? What if I am acting on clear evidence from my Lord? He Himself has given me good provision: I do not want to do what I am forbidding you to do, I only want to put things right as far as I can. I cannot succeed without God's help: I trust in Him, and always turn to Him. 89 My people, do not let your opposition to me bring upon you a similar fate to the peoples of Noah or Hud or Salih; the people of Lot are not far away from you.[b] 90 Ask forgiveness from your Lord, and turn to Him in repentance: my Lord is merciful and most loving.'
91 They said, 'Shu_ayb, we do not understand much of what you say, and we find you very weak in our midst. But for your family, we would have stoned you, for you have no great status among us.' 92He said, 'My people, is my family stronger in your estimation than God? And have you put Him behind you? My Lord surrounds everything you do. 93 My people, do whatever is within your power, and I will do likewise. Soon you will know who will receive a disgraceful punishment and who is a liar. Watch out, and so will I.' 94When what We had ordained came about, in Our mercy We saved Shu_ayb and his fellow believers, but a mighty blast struck the wrongdoers. By

[a] This town is not far from the evildoers of Mecca, within their trading range (see 37: 137–8), nor is the punishment far from them.
[b] In time or place. See 7: 85; 7: 93.

morning they lay dead in their homes, 95 as if they had never lived and flourished there. Yes, away with the people of Midian, just like the Thamud!
96We also sent Moses, with Our signs and clear authority, 97 to Pharaoh and his supporters, but they followed Pharaoh's orders, and Pharaoh's orders were misguided. 98 He will be at the forefront of his people on the Day of Resurrection, leading them down towards the Fire. What a foul drinking place to be led to! 99They were pursued by God's rejection in this life and will be on the Day of Resurrection, too. What a foul gift to be given!
100We relate to you [Muhammad] such accounts of earlier towns: some of them are still standing; some have been mown down; 101We did not wrong them; they wronged themselves. Their gods, which they called on beside God, were no use to them when what your Lord had ordained came about; they only increased their ruin.
102Such is the punishment of your Lord for towns in the midst of their sins: His punishment is terrible and severe. 103 There truly is a sign in this for anyone who fears the punishment of the Hereafter. That is a Day in which all people will be gathered together, a Day for all to see. 104We are delaying it only for a specified period, 105 and when that Day comes, no soul will speak except by His permission, and some of them will be wretched and some happy. 106The wretched ones will be in the Fire, sighing and groaning, 107 there to remain for as long as the heavens and earth endure, unless your Lord wills otherwise: your Lord carries out whatever He wills. 108 As for those who have been blessed, they will be in Paradise, there to remain as long as the heavens and earth endure, unless your Lord

wills otherwise– an unceasing gift.a
109 [Prophet], have no doubt about what these people worship: it is merely what their fathers worshipped before them, and We shall certainly give them their share in full, without any reduction. 110We gave Moses the Scripture before you, but differences arose about it and if it had not been for a prior word from your Lord, a decision would already have been made between them, though they are in grave doubt about it. 111Your Lord will give everyone full due for whatever they have done: He is aware of everything they do. 112So keep to the right course as you have been commanded, together with
a Literally 'uninterrupted giving'.

those who have turned to God with you. Do not overstep the limits, for He sees everything you do. 113 Do not rely on those who do evil, or the Fire may touch you, and then you will have no one to protect you from God, nor will you be helped.
114 [Prophet], keep up the prayer at both ends of the day, and during parts of the night, for good things drive bad away– this is a reminder for those who are aware. 115 Be steadfast: God does not let the rewards of those who do good go to waste. 116 If only there had been, among the generations before your time, people with a remnant of good sense, to forbid corruption on the earth! We saved only a few of them, while the unjust pursued the enjoyment of plenty, and persisted in sin. 117Your Lord would not destroy any town without cause if its people were acting righteously. 118 If your Lord had pleased, He would have made all people a single community, but they continue to have their differences– 119 except those on whom your Lord has mercy– for He created them to be this way, and the word of your Lord is final: 'I shall definitely fill Hell with both jinn and men.'
120So [Muhammad], We have told you the stories of the prophets to make your heart firm and in these accounts truth has come to you, as well as lessons and reminders for the believers. 121 Say to those who do not believe, 'Do whatever you can: we too are doing what we can,' 122 and 'Wait: we too are waiting.' 123 All that is hidden in the heavens and earth belongs to God, and all authoritya goes back to Him. So [Prophet], worship Him, and put your trust in Him: your Lord is never unaware of what you [people] are doing.
a Or 'all things'.

12. JOSEPH
A Meccan sura dealing primarily with the story of Joseph, but framed by a three-verse introduction about the Qur_an and a ten-verse epilogue about the Meccans' response, the punishment met by earlier disbelievers, and encouragement for the Prophet.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
These are the verses of the Scripture that makes things clear—2We have sent it down as an Arabic Qur_an so that you [people] may understand.
3We tell you [Prophet] the best of stories in revealing this Qur_an to you.a Before thisb you were one of those who knew nothing about them. 4 Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,' 5 and he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy. 6 This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'
7 There are lessons in the story of Joseph and his brothers for all who seek them. 8 The brothers said [to each other], 'Although we are

many, Joseph and his brother are dearer to our father than we are—
our father is clearly in the wrong.' 9 [One of them said], 'Kill Joseph
or banish him to another land, and your father's attention will be free
to turn to you. After that you can be righteous.' 10 [Another of them]
said, 'Do not kill Joseph, but, if you must, throw him into the hidden
depths of a well where some caravan may pick him up.'
11 They said to their father, 'Why do you not trust us with Joseph?
We wish him well. 12 Send him with us tomorrow and he will enjoy
a Many translators add 'though' ('. . . to you, though before this . . .'), thinking that
in is conditional, when in fact it is for emphasis here, as confirmed by the emphatic lam
following it.
b Cf. 11: 49 and 42: 52.
himself and play– we will take good care of him.' 13 He replied, 'The
thought of you taking him away with you worries me: I am afraid a
wolf may eat him when you are not paying attention.' 14 They said,
'If a wolf were to eat him when there are so many of us, we would
truly be losers!'
15 Then they took him away with them, resolved upon throwing
him into the hidden depths of a well– We inspired him, saying, 'You
will tell them of all this [at a time] when they do not realize [who you
are]!'– 16 and at nightfall they returned to their father weeping.
17 They said, 'We went off racing one another, leaving Joseph behind
with our things, and a wolf ate him. You will not believe us, though
we are telling the truth!' 18 and they showed him his shirt, deceptively
stained with blood. He cried, 'No! Your souls have prompted
you to do wrong! But it is best to be patient: from God alone I seek
help to bear what you are saying.'
19 Some travellers came by. They sent someone to draw water and
he let down his bucket. 'Good news!' he exclaimed. 'Here is a boy!'
They hid him like a piece of merchandise– God was well aware of
what they did– 20 and then sold him for a small price, for a few pieces
of silver: so little did they value him.
21The Egyptian who bought him said to his wife, 'Look after him
well! He may be useful to us, or we may adopt him as a son.' In this
way We settled Joseph in that land and later taught him how to
interpret dreams: God always prevails in His purpose, though most
people do not realize it.
22 When he reached maturity, We gave him judgement and knowledge:
this is how We reward those who do good. 23The woman in
whose house he was living tried to seduce him: she bolted the doors
and said, 'Come to me,' and he replied, 'God forbid! My master has
been good to me; wrongdoers never prosper.' 24 She made for him,
and he would have succumbed to her if he had not seen evidence of
his Lord– We did this in order to keep evil and indecency away from
him, for he was truly one of Our chosen servants. 25 They raced for
the door– she tore his shirt from behind– and at the door they met
her husband. She said, 'What, other than prison or painful punishment,
should be the reward of someone who tried to dishonour your
wife?' 26but he said, 'She tried to seduce me.' A member of her
household suggested, 'If his shirt is torn at the front, then it is she
who is telling the truth and he who is lying, 27but if it is torn at the

back, then she is lying and he is telling the truth.' 28 When the husband
saw that the shirt was torn at the back, he said, 'This is another
instance of women's treachery: your treachery is truly great.
29 Joseph, overlook this; but you [wife], ask forgiveness for your sin–
you have done wrong.'
30Some women of the city said, 'The governor's wife is trying to
seduce her slave! Love for him consumes her heart! It is clear to us
that she has gone astray.' 31 When she heard their malicious talk, she
prepared a banquet and sent for them, giving each of them a knife.
She said to Joseph, 'Come out and show yourself to them!' and when

the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!' 32 She said, 'This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste, but if he does not do what I command now, he will be put in prison and degraded.'
33 Joseph said, 'My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery, I shall yield to them and do wrong,' 34 and his Lord answered his prayer and protected him from their treachery– He is the All Hearing, the All Knowing.
35 In the end they[a] thought it best, after seeing all the signs of his innocence, that they should imprison him for a while. 36Two young men went into prison alongside him. One of them said, 'I dreamed that I was pressing grapes'; the other said, 'I dreamed that I was carrying bread on my head and that the birds were eating it.' [They said], 'Tell us what this means– we can see that you are a knowledgeable[b] man.'
37 He said, 'I can tell you what this means before any meal arrives: this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come, 38 and I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of God's grace to us and to all mankind, we would never worship anything beside God, but most people are ungrateful. 39Fellow prisoners, would many diverse gods be better than God the One, the All Powerful? [No indeed!] 40 All those you worship instead of Him are mere names you and your forefathers have invented, names for

[a] The governor and his household.
[b] Razi gives this interpretation of muhsinin.

which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it. 41Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.' 42 Joseph said to the one he knew would be saved, 'Mention me to your master,' but Satan made him forget to do this, and so Joseph remained in prison for a number of years.
43 The king said, 'I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.' 44 They said, 'These are confusing dreams and we are not skilled at dream-interpretation,' 45but the prisoner who had been freed at last remembered [Joseph] and said, 'I shall tell you what this means. Give me leave to go.'
46 'Truthful Joseph! Tell us the meaning of seven fat cows being eaten by seven lean ones, seven green ears of corn and [seven] others withered, 47 then I can return to the people to inform them.' Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat. 48 After that will come seven years of hardship which will consume all but a little of what you stored up for them; 49 after that will come a year when the people will have abundant rain and will press grapes.'
50 The king said, 'Bring him to me,' but when the messenger came to fetch Joseph, he said, 'Go back to your master and ask him about what happened to those women who cut their hands– my Lord knows all about their treachery.' 51 The king asked the women, 'What happened when you tried to seduce Joseph?' They said, 'God forbid! We know nothing bad of him!' and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him– he is an honest man.' 52 [Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous. 53 I do not pretend to be blameless, for man's very soul

incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.'
54 The king said, 'Bring him to me: I will have him serve me personally,' and then, once he had spoken with him, 'From now on you will have our trust and favour.' 55 Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and care-

fully.' 56 In this way We settled Joseph in that land to live wherever he wished: We grant Our mercy to whoever We will and do not fail to reward those who do good. 57 The reward of the Hereafter is best for those who believe and are mindful of God.
58 Joseph's brothers came and presented themselves before him. He recognized them– though they did not recognize him– 59 and once he had given them their provisions, he said, 'Bring me the brother [you left with] your father![a] Have you not seen me giving generous measure and being the best of hosts? 60You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.' 61 They said, 'We shall do all we can to persuade his father to send him with us, indeed we shall.' 62 Joseph said to his servants, 'Put their [traded] goods back into their saddlebags, so that they may recognize them when they go back to their family, and [be eager to] return.'
63 When they returned to their father, they said, 'Father, we have been denied any more corn, but send our brother back with us and we shall be given another measure. We shall guard him carefully.'
64 He said, 'Am I to entrust him to you as I did his brother before? God is the best guardian and the Most Merciful of the merciful.'
65 Then, when they opened their packs, they discovered that their goods had been returned to them and they said, 'Father! We need no more [goods to barter]:[b] look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain– an extra measure so easily achieved!' 66 He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.'[c] Then, when they had given him their pledge, he said, 'Our words are entrusted to God.' 67 He said, 'My sons, do not enter all by one gate– use different gates. But I cannot help you against the will of God: all power is in God's hands. I trust in Him; let everyone put their trust in Him,' 68 and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob's. He knew well what We had taught him, though most people do not.
69 Then, when they presented themselves before Joseph, he drew

[a] Or a paternal half-brother (Benjamin).
[b] This understanding of the phrase ma nabghi is supported by Razi.
[c] Literally 'unless you are totally surrounded'. Razi suggests by death or the enemy.

his brother apart[a] and said, 'I am your brother, so do not be saddened by their past actions,' 70 and, once he had given them their provisions, he placed the drinking-cup in his brother's pack. A man called out, 'People of the caravan! You are thieves!' 71 and they turned and said, 'What have you lost?' 72 They replied, 'The king's drinking-cup is missing,' and, 'Whoever returns it will get a camel-load [of grain],' and, 'I give you my word.' 73 They said, 'By God! You must know that we did not come to make mischief in your land: we are no thieves.' 74 They asked them, 'And if we find that you are lying, what penalty shall we apply to you?' 75 and they answered, 'The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.' 76 [Joseph] began by searching their bags, then his brother's, and he pulled it out from his brother's bag.
In this way We devised a plan for Joseph– if God had not willed it

so, he could not have detained his brother as a penalty under the king's law– We raise the rank of whoever We will. Above everyone who has knowledge there is the One who is all knowing.
77 [His brothers] said, 'If he is a thief then his brother was a thief before him,' but Joseph kept his secrets and did not reveal anything to them. He said, 'You are in a far worse situation. God knows best the truth of what you claim.' 78 They said, 'Mighty governor, he has an elderly father. Take one of us in his place. We can see that you are a very good man.' 79 He replied, 'God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.' 80 When they lost hope of [persuading] him, they withdrew to confer with each other: the eldest of them said, 'Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph? I will not leave this land until my father gives me leave or God decides for me– He is the best decider– 81 so go back to your father and say, "Your son stole. We can only tell you what we saw. How could we guard against the unforeseen? 82 Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth."'

a Literally 'accommodated him' or 'took him as a guest'. Some interpret this as suggesting that the brothers were offered lodgings in pairs and Benjamin, as the odd one out, was given lodging with Joseph; another suggestion is that the two full brothers dined together: either way the sense is that Joseph drew Benjamin apart from the others.

83 Their father said, 'No! Your souls have prompted you to do wrong! But it is best to be patient: may God bring all of them[a] back to me– He alone is the All Knowing, the All Wise,' 84 and he turned away from them, saying, 'Alas for Joseph!' His eyes went white with grief and he was filled with sorrow. 85 They said, 'By God! You will ruin your health if you do not stop thinking of Joseph, or even die.' 86 He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have. 87My sons, go and seek news of Joseph and his brother and do not despair of God's mercy– only disbelievers despair of God's mercy.'
88 Then, when they presented themselves before Joseph, they said, 'Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, but give us full measure. Be charitable to us: God rewards the charitable.' 89 He said, 'Do you now realize what you did to Joseph and his brother when you were ignorant?' 90 and they cried, 'Could it be that you are Joseph?' He said, 'I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone who is mindful of God and steadfast in adversity the rewards of those who do good.' 91 They said, 'By God! God really did favour you over all of us and we were in the wrong!' 92but he said, 'You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful. 93Take my shirt and lay it over my father's face: he will recover his sight. Then bring your whole family back to me.'
94Later, when the caravan departed, their father said, 'You may think I am senile but I can smell Joseph,' 95but [people] said, 'By God! You are still lost in that old illusion of yours!' 96 Then, when the bearer of good news came and placed the shirt on to Jacob's face, his eyesight returned and he said, 'Did I not tell you that I have knowledge from God that you do not have?' 97 The [brothers] said, 'Father, ask God to forgive our sins– we were truly in the wrong.'
98 He replied, 'I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.'
99Later, when they presented themselves before Joseph, he drew his parents to him– he said, 'Welcome to Egypt: you will all be safe here, God willing'– 100 and took them up to [his] throne. They all bowed down before him and he said, 'Father, this is the fulfilment of

a Razi suggests Joseph, Benjamin, and the eldest son who remained in Egypt.

that dream I had long ago. My Lord has made it come true and has
been gracious to me– He released me from prison and He brought
you here from the desert– after Satan sowed discord between me
and my brothers. My Lord is most subtle in achieving what He will;
He is the All Knowing, the Truly Wise. 101My Lord! You have given
me authority; You have taught me something about the interpretation
of dreams; Creator of the heavens and the earth, You are my
protector in this world and in the Hereafter. Let me die in true
devotion to You. Join me with the righteous.'
102 This account is part of what was beyond your knowledge
[Muhammad]. We revealed it to you: you were not present with
Joseph's brothers when they made their treacherous plans. 103However
eagerly you may want them to, most men will not believe. 104 You
ask no reward from them for this: it is a reminder for all people
105 and there are many signs in the heavens and the earth that they
pass by and give no heed to– 106 most of them will only believe in
God while also joining others with Him. 107 Are they so sure that an
overwhelming punishment from God will not fall on them, or that
the Last Hour will not come upon them suddenly when they least
expect it? 108 Say, 'This is my way: based on clear evidence, I, and all
who follow me, call [people] to God– glory be to God!– I do not
join others with Him.'
109 All the messengers We sent before you [Muhammad] were men
to whom We made revelations, men chosen from the people of their
towns. Have the [disbelievers] not travelled through the land and
seen the end of those who went before them? For those who are
mindful of God, the Home in the Hereafter is better. Do you
[people] not use your reason? 110 When the messengers lost all hope
and realized that they had been dismissed as liars, Our help came to
them: We saved whoever We pleased, but Our punishment will not
be turned away from guilty people. 111 There is a lesson in the stories
of such people for those who understand. This revelation is no fabrication:
it is a confirmation of the truth of what was sent before it; an
explanation of everything;a a guide and a blessing for those who
believe.
a There are two interpretations of this phrase: (i) 'everything to do with the story of Joseph'; and (ii) 'everything to do with religion'.

13. THUNDER

A Medinan sura that takes its title from the thunder that praises God in verse 13. The sura is distinguished by its moving description of God's power and knowledge. Muhammad's place in a long tradition of prophets, none of whom could produce miracles on request, is stressed, and his role emphasized: it is only to deliver the message. God is the One who will call people to account for their deeds, and He is the witness for the truth of the message.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim Ra
These are the signs of the Scripture. What your Lord has sent down
to you [Prophet] is the truth, yet most people do not believe. 2 It is
God who raised up the heavens with no visible supports and then
established Himself on the throne; He has subjected the sun and the
moon each to pursue its course for an appointed time; He regulates
all things, and makes the revelations clear so that you may be certain
of meeting your Lord; 3 it is He who spread out the earth, placed
firm mountains and rivers on it, and made two of every kind of fruit;
He draws the veil of night over the day. There truly are signs in this
for people who reflect. 4 There are, in the land, neighbouring plots,
gardens of vineyards, cornfields, palm trees in clusters or otherwise,
all watered with the same water, yet We make some of them taste
better than others: there truly are signs in this for people who reason.

5 If anything can amaze you [Prophet], then you should surely be amazed at their asking, 'What? When we become dust, shall we be created anew?' These are the ones who deny their Lord, who will wear iron collars around their necks and be the inhabitants of the Fire, there to remain. 6 They ask you to bring on the punishment rather than any promised rewards, though there have been many examples before them—your Lord is full of forgiveness for people, despite their wrongdoing, but He is truly severe in punishment.
7 The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' But you are only there to give warning: [earlier] communities each had their guide.
8 God knows what every female bears and how much their wombs shrink or swell– everything has its measure with Him; 9 He knows what is not seen as well as what is seen; He is the Great, the Most High. 10 It makes no difference whether any of you speak secretly or aloud, whether you are hiding under cover of night or walking about in the day: 11 each person has guardian angels before him and behind, watching over him by God's command. God does not change the condition of a people [for the worse][a] unless they change what is in themselves, but if He wills harm on a people, no one can ward it off—– apart from Him, they have no protector.
12 It is He who shows you the lightning, inspiring fear and hope; He builds up the clouds heavy with rain; 13 the thunder sounds His praises, as do the angels in awe of Him; He sends thunderbolts to strike whoever He will. Yet still they dispute about God– He has mighty plans. 14The only true prayer is to Him: those they pray to besides Him give them no answer any more than water reaches the mouth of someone who simply stretches out his hands for it– it cannot do so: the prayers of the disbelievers are all in vain. 15 All that are in heaven and earth submit[b] to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings.
16 Say [Prophet], 'Who is Lord of the heavens and the earth?' Say, 'God.' Say, 'Why do you take protectors other than Him, who can neither benefit nor harm even themselves?' Say, 'Are the blind equal to those who can see? And are the depths of darkness equal to the light?' Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, 'God is the Creator of all things: He is the One, the All Compelling.'
17 He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood– the froth disappears, but what is of benefit to man stays behind– this is how God makes illustrations.
18 There will be the best of rewards for those who respond to their Lord; those who do not respond would willingly give away the
a Cf. 8: 53; 16: 112.
b Or 'prostrate': shadows submit to God's laws in nature and also stretch out on the ground as if prostrating. Sajada has both meanings.

earth's contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their bed wretched.
19 Can someone who knows that the revelation from your Lord is the Truth be equal to someone who is blind? Only those with understanding will take it to heart; 20 those who fulfil the agreements they make in God's name and do not break their pledges; 21 who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning; 22 who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for

them; who repel evil with good. These will have the reward of the [true] home: 23 they will enter perpetual Gardens, along with their righteous ancestors, spouses, and descendants; the angels will go in to them from every gate, 24 'Peace be with you, because you have remained steadfast. What an excellent reward is this home of yours!' 25 But there will be rejection for those who break their confirmed agreements made in God's name, who break apart what God has commanded to be joined and who spread corruption on earth: theirs is the dreadful home– 26 God gives abundantly to whoever He will, and sparingly to whoever He will– and though they may revel in the life of this world, it is but a fleeting comfort compared with the Life to come.

27 The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' [Prophet], say, 'God leaves whoever He will to stray, and guides to Himself those who turn towards Him, 28 those who have faith and whose hearts find peace in the remembrance of God– truly it is in the remembrance of God that hearts find peace– 29 those who believe and do righteous deeds: joy awaits these, and their final homecoming will be excellent.' 30So We have sent you [Prophet] to a community– other communities passed away long before them– to recite to them what We reveal to you. Yet they disbelieve in the Lord of Mercy. Say, 'He is my Lord: there is no god but Him. I put my trust in Him and to Him is my return.' 31 If there were ever to be a Qur_an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one],[a] but everything is truly in God's hands. Do the believers not

[a] Or '[they still would not believe]'.

realize that if God had so willed, He could have guided all mankind? As for the disbelievers, because of their misdeeds, disaster will not cease to afflict them or fall close to their homes until God's promise is fulfilled: God never fails to keep His promise.

32Many messengers before you [Muhammad] were mocked, but I granted respite to the disbelievers: in the end, I took them to task– how terrible My punishment was! 33 Is He who stands over every soul marking its action [in need of any partner]? Yet they ascribe partners to God. Say, 'Name them,' or, 'Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?' But the things they devise are made alluring to the disbelievers and they are barred from the [right] path: no one can guide those God leaves to stray. 34 There is a punishment for them in this world, but the punishment of the Hereafter will be harder– no one will defend them against God.

35 Here is a picture of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This is the reward that awaits those who are mindful of God; the disbelievers' reward is the Fire. 36 Those to whom We sent the Scripture rejoice in what has been revealed to you [Prophet]; some factions deny parts of it. Say, 'I am commanded to worship God, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.' 37So We have sent down the Qur_an to give judgement in the Arabic language. If you were to follow their desires, after the knowledge that has come to you, you would have no one to guard you or protect you from God. 38We sent messengers before you and gave them wives and offspring; no messenger was given the power to produce a miracle except with God's permission. There was a Scripture for every age:[a] 39 God erases or confirms whatever He will, and the source of Scripture is with Him. 40Whether We let you [Prophet] see part of what We threaten them with, or cause you to die [before that], your duty is only to deliver the message: the Reckoning is Ours. 41 Do they not see how We come to [their] land and shrink its borders? God decides– no one can reverse His decision– and He is

swift in reckoning. 42 Those before them also schemed, but the overall scheme belongs to God: He knows what each soul does. In the end, the disbelievers will find out who will have the excellent home.
a Another interpretation is 'there is a time decreed for everything'.

43 They say, 'You have not been sent.' Say, 'God is sufficient witness between me and you: all knowledge of the Scripture comes from Him.'a
a Alternatively, 'God– and those who have [true] knowledge of the Scripture– are sufficient witness between us.'

14. ABRAHAM

A Meccan sura named after Abraham (verses 35–41), who prays to God that Mecca may be made prosperous so that its people may be thankful and continue to worship God. The ungrateful are condemned, and the grateful commended, throughout the sura. Abraham also asks that he and his descendants may be protected from idol-worship. This serves to remind the Meccans that they should shun the worship of idols.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
This is a Scripture which We have sent down to you [Prophet] so that, with their Lord's permission, you may bring people from the depths of darkness into light, to the path of the Almighty, the Praiseworthy One, 2 God, to whom everything in the heavens and earth belongs. How terrible will be the torment of those who ignore [Him], 3 those who prefer the life of this world over the life to come, who turn others from God's way, trying to make it crooked: such people have gone far astray. 4We have never sent a messenger who did not use his own people's language to make things clear for them. But still God leaves whoever He will to stray, and guides whoever He will: He is the Almighty, the All Wise.
5We sent Moses with Our signs: 'Bring out your people from the depths of darkness into light. Remind them of the Days of God:a there truly are signs in this for every steadfast, thankful person.'
6 And so Moses said to his people, 'Remember God's blessing on you when He saved you from Pharaoh's people, who were inflicting terrible suffering on you, slaughtering your sons and sparing only your women—that was a severe test from your Lord! 7Remember that He promised, "If you are thankful, I will give you more, but if you are thankless, My punishment is terrible indeed." ' 8And Moses said, 'Even if you, together with everybody else on earth, are thankless, God is self-sufficient, worthy of all praise.'
a The times when God singled them out for special favour or tribulation (cf. 2: 30–61).
9Have you not heard about those who went before you, the people of Noah, _Ad, Thamud, and those who lived after them, known only to God? Their messengers came to them with clear proof, but they tried to silence them,a saying, 'We do not believe the message with which you were sent. We have disturbing doubts about what you are asking us to do.' 10 Their messengers answered, 'Can there be any doubt about God, the Creator of the heavens and earth? He calls you to Him in order to forgive you your sins and let you enjoy your life until the appointed hour.' But they said, 'You are only men like us. You want to turn us away from what our forefathers used to worship. Bring us clear proof then, [if you can].' 11 Their messengers answered, 'True, we are only men like you, but God favours whichever of His servants He chooses. We cannot bring you any proof unless God permits it, so let the believers put all their trust in Him– 12why should we not put our trust in God when it is He who has guided us to this way we follow? We shall certainly bear steadfastly whatever harm you do to us. Let anyone who trusts, trust in God.'
13 The disbelievers said to their messengers, 'We shall expel you

from our land unless you return to our religion.' But their Lord inspired the messengers: 'We shall destroy the evildoers, 14 and leave you to dwell in the land after them. This reward is for those who are in awe of meeting Me, and of My warnings.' 15 They asked God to decide, and every obstinate tyrant failed– 16 Hell awaits each one; he will be given foul water to drink, 17 which he will try to gulp but scarcely be able to swallow; death will encroach on him from every side, but he will not die; more intense suffering will lie ahead of him. 18 The deeds of those who reject their Lord are like ashes that the wind blows furiously on a stormy day: they have no power over anything they have gained. This is to stray far, far away.
19 [Prophet], do you not see that God created the heavens and the earth for a purpose? He could remove all of you and replace you with a new creation if He wished to: 20 that is not difficult for God.
21 When they all appear before Him, the weak will say to the powerseekers, 'We were your followers. Can you protect us from any of God's punishment?' They will reply, 'If God had guided us, we would have guided you. It makes no difference now whether we rage or endure with patience: there is no escape.' 22When everything has

a Literally 'they pushed their hands into the prophets' mouths'.

been decided, Satan will say, 'God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.' A bitter torment awaits such wrongdoers, 23but those who believed and did good deeds will be brought into Gardens graced with flowing streams, there to remain with their Lord's permission: their greeting there is 'Peace'.
24 [Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, 25 yielding constant fruit by its Lord's leave– God makes such comparisons for people so that they may reflect– 26but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure. 27 God will give firmness to those who believe in the firmly rooted word,a both in this world and the Hereafter, but the evildoers He leaves to stray: God does whatever He will.
28 [Prophet], do you not see those who, in exchange for God's favour, offer only ingratitude and make their people end up in the home of ruin, Hell, 29 where they burn? What an evil place to stay!
30 They set up [false deities] as God's equals to lead people astray from His path. Say, 'Take your pleasure now, for your destination is the Fire.' 31Tell My servants who have believed to keep up the prayer and give, secretly and in public, out of what We have provided them, before a Day comes when there will be no trading or friendship.
32 It is God who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; 33 He has made the sun and the moon useful to you, steady on their paths; He has made the night and day useful to you 34 and given you some of everything you asked Him for. If you tried to count God's favours you could never calculate them: man is truly unjust and ungrateful.
35Remember when Abraham said, 'Lord, make this town safe! Preserve me and my offspring from idolatry, 36Lord, the [idols] have

a Possibly the Scripture, firmly rooted in knowledge from God.

led many people astray! Anyone who follows me is with me, but as for anyone who disobeys me– You are surely forgiving and merciful.

37Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful. 38Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God, on earth or in heaven. 39 Praise be to God, who has granted me Ishmael and Isaac in my old age: my Lord hears all requests! 40Lord, grant that I and my offspring may keep up the prayer. Our Lord, accept my request. 41 Our Lord, forgive me, my parents, and the believers on the Day of Reckoning.'
42 Do not think [Prophet] that God is unaware of what the disbelieversa do: He only gives them respite until a Day when their eyes will stare in terror. 43 They will rush forward, craning their necks, unable to divert their eyes, a gaping void in their hearts. 44 So warn people of the Day when punishment will come to them, and when the disbelievers will say, 'Our Lord, give us a little more time: we shall answer Your call and follow the messengers.' Did you [disbelievers] not swear in the past that your power would have no end?
45You lived in the same places as others who wronged themselves before, and you were clearly shown how We dealt with them– We gave you many examples. 46 They made their plots, but, even if their plots had been able to move mountains, God had the answer.
47 So do not think [Prophet] that God will break His promise to His messengers: He is mighty, and capable of retribution. 48One Day– when the earth is turned into another earth, the heavens into another heaven, and people all appear before God, the One, the Overpowering– 49 you [Prophet] will see the guilty on that Day, bound together in fetters, 50 in garments of pitch, faces covered in fire. 51 [All will be judged] so that God may reward each soul as it deserves: God is swift in His reckoning.
52 This is a message to all people, so that they may be warned by it, and know that He is the only God, and so that those who have minds may take heed.
a This is an instance where dhalimun means 'disbelievers', see verse 44 and 31: 11, 13.

15. AL-HIJR

A Meccan sura which takes its title from the reference to the people of al-Hijr (verses 80–4). These are an example of the many who disbelieved and rejected their prophets. Each has its own time for punishment so the Prophet should bear patiently, not grieve over what the disbelievers say, and continue with his worship. The sura uses the example of nature and Iblis's insistence on corrupting people to show, in turn, God's grace and the danger Satan personifies.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Ra
These are the verses of the Scripture, a Qur_an that makes things clear. 2 The disbelievers may well come to wish they had submitted to God, 3 so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know. 4Never have We destroyed a community that did not have a set time; 5no community can bring its time forward, nor delay it. 6 They say, 'Receiver of this Qur_an! You are definitely mad. 7Why do you not bring us the angels, if you are telling the truth?' 8But We send down the angels only to bring justice and then these people will not be reprieved. 9We have sent down the Qur_an Ourself, and We Ourself will guard it. Even before you [Prophet], 10We sent messengers among the various communities of old, 11but they mocked every single messenger that came to them: 12 in this way We make the message slip through the hearts of evildoers. 13 They will not believe in it. That was what happened with the peoples of long ago, 14 and even if We opened a gateway into Heaven for them and they rose through it, higher and higher, 15 they would still say, 'Our eyes are hallucinating. We are

bewitched.’
16We have set constellations up in the sky and made it beautiful for
all to see, 17 and guarded it from every stoned satan:[a] 18 any eavesdropper
will be pursued by a clearly visible flame. 19 As for the earth,
We have spread it out, set firm mountains on it, and made everything
[a] See 72: 8–9.
grow there in due balance. 20We have provided sustenance in it for
you and for all those creatures for whom you do not provide. 21 There
is not a thing whose storehouses are not with Us. We send it down
only according to a well-defined measure: 22We send the winds to
fertilize, and We bring down water from the sky for you to drink–
you do not control its sources. 23 It is We who give life and death; it is
We who inherit [everything]. 24We know exactly those of you who
come first and those who come later. 25 [Prophet], it is your Lord who
will gather them all together: He is all wise, all knowing.
26We created man out of dried clay formed from dark mud– 27 the
jinn We created before, from the fire of scorching wind. 28Your Lord
said to the angels, ‘I will create a mortal out of dried clay, formed
from dark mud. 29When I have fashioned him and breathed My
spirit into him, bow down before him,’ 30 and the angels all did so.
31 But not Iblis: he refused to bow down like the others. 32 God said,
‘Iblis, why did you not bow down like the others?’ 33 and he
answered, ‘I will not bow to a mortal You created from dried clay,
formed from dark mud.’ 34 ‘Get out of here!’ said God. ‘You are an
outcast, 35 rejected until the Day of Judgement.’ 36 Iblis said, ‘My
Lord, give me respite until the Day when they are raised from the
dead.’ 37 ‘You have respite,’ said God, 38 ‘until the Day of the
Appointed Time.’ 39 Iblis then said to God, ‘Because You have put
me in the wrong, I will lure mankind on earth and put them in the
wrong, 40 all except Your devoted servants.’ 41 God said, ‘[Devotion]
is a straight path to Me: 42 you will have no power over My servants,
only over the ones who go astray and follow you. 43 Hell is the
promised place for all these, 44 with seven gates, each gate having its
allotted share of them. 45 But the righteous will be in Gardens with
springs– 46 “Enter them in peace and safety!”—47and We shall
remove any bitterness from their hearts: [they will be like] brothers,
sitting on couches, face to face. 48No weariness will ever touch them
there, nor will they ever be expelled.’ 49 [Prophet], tell My servants
that I am the Forgiving, the Merciful, 50but My torment is the truly
painful one.
51Tell them too about Abraham’s guests: 52 when they came to him
and said, ‘Peace,’ he said, ‘We are afraid of you.’ 53 ‘Do not be afraid,’
they said, ‘We bring you good news of a son who will have great
knowledge.’ 54 He said, ‘How can you give me such news when old
age has come to me? What sort of news is this?’ 55 They said, ‘We

have told you the truth, so do not despair.’ 56 He said, ‘Who but the
misguided despair of the mercy of their Lord?’ 57 and then asked,
‘Messengers, what is your errand?’ 58 They replied, ‘We have been
sent to a people who are guilty.’ 59But We shall save the household of
Lot, 60 all except his wife: We have decreed that she will be one of
those who stay behind.
61 When the messengers came to the household of Lot, 62 he said,
‘You are strangers.’ 63 They said, ‘We have brought you what they
said would never happen: 64we have brought you the Truth. We
speak truly, 65 so leave in the dead of the night with your household,
and walk behind them. Let none of you look back. Go where you are
commanded.’ 66We made this decree known to him: the last remnants
of those people would be wiped out in the morning. 67 The people of
the town came along, revelling, 68 and he told them, ‘These are my
guests, do not disgrace me. 69Fear God, and do not shame me.’
70 They answered, ‘Have we not told you not to interfere [between us

and] anyone else?' 71 He said, 'My daughters are here, if you must.'
72 By your life [Prophet], they wandered on in their wild intoxication
73 and the blast overtook them at sunrise: 74We turned their city
upside down and rained on them a shower of clay stones. 75 There
truly is a sign in this for those who can learn– 76 it is still there on the
highway– 77 there truly is a sign in this for those who believe.
78 The forest-dwellers,a too, were wrongdoers 79and We took retribution
on them; both are still there on the highway, plain for all to
see. 80 The people of al-Hijrb also rejected Our messengers: 81We
gave them Our signs, but they turned their backs. 82 They carved out
dwellings in the mountains, and lived in security– 83 the blast overwhelmed
them early in the morning. 84What they had gained was of
no use to them.
85We did not create the heavens and the earth and everything
between them without a true purpose: the Hour will certainly come,
so [Prophet] bear with them graciously. 86Your Lord is the All
Knowing Creator. 87We have given you the seven oft-recited versesc
and the whole glorious Qur_an. 88 Do not look longingly at the
good things We have given some to enjoy. Do not grieve over the
a Cf. 26: 176–191; 38: 13; 50: 14.
b The tribe of Thamud who lived north of Medina. Al-Hijr means 'stone city', like
Petra in Jordan.
c According to most interpreters this refers to al-Fatiha 'The Opening' (Sura 1).

[disbelievers], but lower your wings over the believers 89 and say, 'I
am here to give plain warning,' 90 like the [warning] We have sent
down for those who divide themselves into bandsa 91 and abuse the
Qur_anb —92by your Lord, We will question them all 93 about their
deeds. 94 So proclaim openly what you have been commanded [to
say], and ignore the idolaters. 95We are enough for you against all those
who ridicule your message, 96 who set up another god beside God–
they will come to know. 97We are well aware that your heart is
weighed down by what they say. 98 Celebrate the glory of your Lord
and be among those who bow down to Him: 99worship your
Lord until what is certain comes to you.
a This refers to some disbelievers who organized themselves into groups to meet
pilgrims and warn them against the Qur_an.
b There are two interpretations of the word _idina given by Razi. One is 'parts/
shreds', the other is 'lies/inventions': 'abuse' covers both.

16. THE BEE

A Meccan sura. It takes its title from the bee (verses 68–9) inspired in its remarkable way by God. This is just one of the numerous examples given in this sura of God's grace and the many things man should be grateful for. The sura condemns the idolaters who attribute God's bounty to other powers and worship false deities. Abraham is given at the end as an example for the Muslim community to follow. Until verse 88, the sura is directed at the polytheists; from verse 90 onwards it teaches the Muslims in various ways. Verse 89 connects the two parts by naming the Prophet as witness to the believers and disbelievers of his community.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 God's Judgement is coming,a so do not ask to bring it on sooner.
Glory be to Him! He is far above anything they join with Him! 2He
sends down angels with inspiration at His command, to whichever of
His servants He chooses, to give [His] warning: 'There is no god but
Me, so beware of Me.' 3 He created the heavens and earth for a true
purpose, and He is far above whatever they join with Him! 4He
created man from a drop of fluid, and yet man openly challenges
Him. 5 And livestock—–He created them too. You derive warmth
and other benefits from them: you get food from them; 6 you find
beauty in them when you bring them home to rest and when you
drive them out to pasture. 7 They carry your loads to lands you

yourselves could not reach without great hardship—truly your Lord is kind and merciful—8 horses, mules, and donkeys for you to ride and use for show, and other things you know nothing about. 9God points out the right path, for some paths lead the wrong way: if He wished, He could guide you all.

10 It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals. 11With it He grows for you grain, olives, palms, vines, and all kinds of other crops. There truly is a sign in this for those who reflect. 12By His command He has made the night and day, the sun, moon, and stars all of benefit to you. There truly are signs in this for those who use their reason. 13 He has made of benefit to you the many-coloured things He has multiplied on the earth. There truly are signs in this for those who take it to heart. 14 It is He who made the sea of benefit to you: you eat fresh fish from it and bring out jewellery to wear; you see the ships cutting through its waves so that you may go in search of His bounty and give thanks. 15 He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so that you may find your way, 16 and landmarks and stars to guide people. 17Can He who creates be compared to one who cannot create? Why do you not take heed?

18 If you tried to count God's blessings, you could never take them all in: He is truly most forgiving and most merciful. 19He knows what you conceal and what you reveal. 20 Those they invoke beside God create nothing; they are themselves created. 21 They are dead, not living. They do not know when they will be raised up. 22Your God is the One God. As for those who deny the life to come, their hearts refuse to admit the truth and they are arrogant. 23 There is no doubt that God knows what they conceal and what they reveal. He does not love the arrogant.

24 When they are asked, 'What has your Lord sent down?' they say, 'Ancient fables.' 25 On the Day of Resurrection they will bear the full weight of their own burden, as well as some of the burden of those they misled with no true knowledge. How terrible their burden will be! 26 Those who went before them also schemed, but God attacked the very foundations of what they built. The roof fell down on them: punishment came on them from unimagined directions. 27 In the end, on the Day of Resurrection, He will shame them, saying, 'Where are these "partners" of Mine on whose account you opposed [Me]?' Those given knowledge will say, 'Shame and misery on the disbelievers today!' 28 Those whose lives the angels take while they are wronging themselves will show submission: 'We were doing no evil.' 'Yes you were: God knows fully everything that you have done, 29 so enter the gates of Hell. There you will remain– the home of the arrogant is evil indeed.'

30 But when the righteous are asked, 'What has your Lord sent down?' they will say, 'All that is good.' There is a reward in this present world for those who do good, but their home in the Hereafter is far better: the home of the righteous is excellent. 31 They will enter perpetual Gardens graced with flowing streams. There they

will have everything they wish. This is the way God rewards the righteous, 32 those whose lives the angels take in a state of goodness. They will say to them, 'Peace be upon you. Enter the Garden as a reward for what you have done.' 33 Are the disbelievers waiting for the angels to come to them, or your Lord's Judgement? Those who went before them did the same. God did not wrong them; they wronged themselves. 34 So the evil they had done hit them and they were surrounded by the very thing they had mocked.

35Those who worshipped others alongside God say, 'If God had willed, we would not have worshipped anything but Him, nor

a The Arabic verb ata is in the past tense to express inevitability and nearness.

would our fathers. We would not have declared anything forbidden without His sanction.' Those before them said the same. Are the messengers obliged to do anything other than deliver [their message] clearly? 36We sent a messenger to every community, saying, 'Worship God and shun false gods.' Among them were some God guided; misguidance took hold of others. So travel through the earth and see what was the fate of those who denied the truth. 37Though you [Prophet] may be eager to guide them, God does not guide those who misguide [others],a nor will they have anyone to help them.
38 They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will– it is His binding promise, though most people do not realize it– 39 in order to make clear for them what they have differed about and so that the disbelievers may realize that what they said was false. 40When We will something to happen, all that We say is, 'Be,' and it is. 41 As for those who emigrated in God's cause after being wronged, We shall give them a good home in this world, but the reward of the Hereafter will be far greater, if they only knew it. 42 They are the ones who are steadfast and put their trust in their Lord.
43 [Prophet], all the messengers We sent before you were simply men to whom We had given the Revelation: you [people] can ask those who have knowledge if you do not know. 44We sent them with clear signs and scriptures. We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.
45 Are those who plan evil so sure that God will not make the earth swallow them up, that punishment will not come on them from some

a Cf. verse 25.

unimagined direction, 46 that it will not catch them suddenly in the midst of their comings and goings– for they cannot frustrate God– 47 or that it will not catch up with them gradually? Indeed your Lord is kind and merciful. 48 Do the [disbelievers] not observe the things that God has created, casting their shadows right and left, submitting themselves to God obediently? 49 It is to God that everything in the heavens and earth submits, every beast that moves, even the angels– they are free from arrogance: 50 they fear their Lord above them, and they do as they are commanded.
51 God said, 'Do not take two gods'– for He is the One God–' I alone am the One that you should hold in awe.' 52Everything in the heavens and earth belongs to Him: everlasting obedience is His right. Will you heed anyone other than God? 53Whatever good things you possess come from God, and when hardship afflicts you, it is to Him alone you cry out for help, 54 yet when He has relieved you of your hardship– lo and behold!– some of you attribute partners to your Lord. 55 Let them show ingratitude for the favours We have shown them; 'Enjoy your brief time– soon you will know.'
56 They set aside part of the sustenance We give them, for [idols] about which they have no true knowledge.a By God! You will be questioned about your false inventions. 57 They assign daughters to Godb —may He be exalted!—and the [sons] they desire to themselves.
58When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom. 59 In his shame he hides himself away from his people because of the bad news he has been given. Should he keep her and suffer contempt or bury her in the dust? How ill they judge! 60 Those who do not believe in the Hereafter should have the contemptible image, and God should have the highest one:c He is the Mighty, the Wise. 61 If God took people to task for the evil they do, He would not leave one living creature on earth, but He reprieves them until an appointed time: when their time comes they cannot delay it for a moment nor can they bring it

a The pagan Arabs gave part of their crops and livestock to their deities (6: 136).
b Some of the pagan Arabs called angels the daughters of God. This is doubly blasphemous because of the contempt in which daughters were held in a warrior community, to the extent of female infanticide as described below.
c Their image of God is that He can only have daughters, though they themselves have contempt for their daughters.

forward. 62 They attribute to God what they themselves dislike while their own tongues utter the lie that the besta belongs to them. Without doubt it is the Fire that belongs to them: they will be given priority there!b
63 By God,c We have sent messengers before you [Muhammad] to other communities, but Satan made their foul deeds seem alluring to them. He is the patron of these present disbeliversd too, and a painful punishment awaits them all. 64We have sent down the Scripture to you only to make clear to them what they differ about, and as guidance and mercy to those who believe.
65 It is God who sends water down from the sky and with it revives the earth when it is dead. There truly is a sign in this for people who listen. 66 In livestock, too, you have a lesson– We give you a drink from the contents of their bellies, between waste matter and blood, pure milk, sweet to the drinker. 67From the fruits of date palms and grapes you take sweet juicee and wholesome provisions. There truly is a sign in this for people who use their reason. 68And your Lord inspired the bee, saying, 'Build yourselves houses in the mountains and trees and what people construct. 69 Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.' From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think.
70 It is God who has created you and in time will cause you to die. Some of you will be reduced, in old age, to a most abject state, so that, after having knowledge, they will know nothing at all: God is truly all knowing and all powerful. 71 God has given some of you more provision than others. Those who have been given more are unwilling to pass their provision on to the slaves they possess so that they become their equals. How can they refuse to acknowledge God's blessings? 72 And it is God who has given you spouses from amongst yourselves and through them He has given you children and grandchildren and provided you with good things. How can they

a i.e. sons.
b This meaning of farata is supported by Razi.
c The disbelievers used to swear by their idols, so here God swears by Himself.
d This refers to the disbelievers of Mecca.
e The Arabic word sakar means 'wine', 'juice', or 'vinegar' (al-Mu_jam al-Wasit).

believe in falsehood and deny God's blessings?a 73 Those they worship beside God have no power to provide anything for them from the heavens or the earth: they can do nothing. 74 So do not make up images about God: God knows and you do not.
75 God presents this illustration: a slave controlled by his master, with no power over anything, and another man We have supplied with good provision, from which he gives alms privately and openly. Can they be considered equal? All praise belongs to God, but most of them do not recognize this. 76 God presents another illustration: two men, one of them dumb, unable to do anything, a burden to his carer– whatever task he directs him to, he achieves nothing good– can he be considered equal to one who commands justice and is on the straight path? 77 All that is hidden from view in the heavens and earth belongs to God. The coming of the Hour of Judgement is like the blink of an eye, or even quicker: God has power over everything.
78 It is God who brought you out of your mothers' wombs knowing

nothing, and gave you hearing and sight and minds, so that you might be thankful. 79 Do they not see the birds made to fly through the air in the sky? Nothing holds them up except God. There truly are signs in this for those who believe. 80 It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair. 81 It is God who has given you shade from what He has created, and places of shelter in the mountains; garments to protect you from the heat, and garments to protect you in your wars. In this way He perfects His blessings on you, so that you may devote yourselves to Him. 82 But if they turn away [Prophet], your only duty is to deliver the message clearly. 83 They know God's blessings, but refuse to recognize them: most of them are ungrateful.

84The day will come when We raise up a witness from every community, when the disbelievers will not be allowed to make excuses or amends. 85 When the evildoers face punishment it will not be lightened for them nor will they be given any respite. 86When the idolaters see the partners they joined with God they will say, 'Our Lord, these are the partners we used to invoke beside You,'

a i.e. claim that the partners they ascribe to God are the ones to give them such blessings.

but the partners will retort, 'You are liars,' 87 and on that Day they will offer total submission to God: their false deities will desert them. 88 Because of the corruption they spread, We shall add torment upon torment for those who disbelieved and barred others from the path of God.

89The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to God.

90 God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed. 91 Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do. 92 Do not use your oaths to deceive each other– like a woman who unravels the thread she has firmly spun– just because one party may be more numerous than another. God tests you with this, and on the Day of the Resurrection He will make clear to you those things you differed about.

93 If God so willed, He would have made you all one people, but He leaves to stray whoever He will and guides whoever He will. You will be questioned about your deeds. 94 Do not use your oaths to deceive each other lest any foot should slip after being firmly placed and lest you should taste the penalty for having hindered others from the path of God, and suffer terrible torment. 95 Do not sell for a small price any pledge made in God's name: what God has [to give] is better for you, if you only knew. 96What you have runs out but what God has endures, and We shall certainly reward those who remain steadfast according to the best of their actions. 97To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.

98 [Prophet], when you recite the Qur_an, seek God's protection from the outcast, Satan. 99 He has no power over those who believe and trust in their Lord; 100 his power is only over those who ally themselves with him and those who, because of him, join partners with God. 101When We substitute one revelation for another– and God knows best what He reveals– they say, 'You are just making it up,' but most of them have no knowledge. 102 Say that the Holy

Spirita has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as guidance and good news to the devout. 103We know very well that they say, 'It is a man who teaches him,' but the language of the person they allude to is foreign, while this revelation is in clear Arabic. 104 If people do not believe in God's revelation, God does not guide them, and a painful punishment awaits them. 105Falsehood is fabricated only by those who do not believe in God's revelation: they are the liars. 106With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith, those who reject God after believing in Him and open their hearts to disbelief will have the wrath of God upon them and a grievous punishment awaiting them. 107 This is because they love the life of this world more than the one to come, and God does not guide those who reject Him. 108 These are people whose hearts, hearing, and sight have been closed off by God: they are heedless, 109 and there is no doubt that they will be the losers in the Hereafter. 110 But your Lord will be most forgiving and most merciful to those who leave their homes after persecution, then strive and remain steadfast. 111On the Day when every soul will come pleading for itself, every soul will be paid in full for all its actions– they will not be wronged. 112 God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear, for what its people had done. 113 A messenger who was one of them came to them, but they called him a liar. So punishment overwhelmed them in the midst of their evildoing.

114 So eat of the good and lawful things God has provided for you and be thankful for His blessings,b if it is Him that you worship. 115He has forbidden you only these things: carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced by hunger, not desiring it nor exceeding their immediate need, God is forgiving and merciful. 116 Do not say falsely, 'This is lawful and that is forbidden,' inventing a lie about God: those who invent lies about God will not prosper– 117 they may have a little enjoyment, but painful punishment awaits them.

a This refers to the Angel Gabriel.

b Unlike the ungrateful people just mentioned.

118 [Prophet], We forbade the Jews what We told you about.a We did not wrong them; they wronged themselves. 119 But towards those who do wrong out of ignorance, and afterwards repent and make amends, your Lord is most forgiving and merciful.

120Abraham was truly an example: devoutly obedient to God and true in faith. He was not an idolater; 121 he was thankful for the blessings of God who chose him and guided him to a straight path. 122We gave him blessings in this world, and he is among the righteous in the Hereafter. 123Then We revealed to you [Muhammad], 'Follow the creed of Abraham, a man of pure faith who was not an idolater.' 124 The Sabbath was made obligatory only for those who differed about it. On the Day of Resurrection your Lord will judge between them as to their differences.

125 [Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided. 126 If you [believers] have to respond to an attack, make your response proportionate, but it is best to stand fast. 127So [Prophet] be steadfast: your steadfastness comes only from God. Do not grieve over them; do not be distressed by their scheming, 128 for God is with those who are mindful of Him and who do good.

a In an earlier revelation (see 6: 146).

17. THE NIGHT JOURNEY

A Meccan sura framed by references to the Children of Israel at the beginning, and to Pharaoh at the end. The bulk of the sura deals with the Qur_an as guidance and warning, Muhammad, and the nature of prophecy, especially the fact that he is a human being and incapable himself of producing miracles. It also warns of Iblis's promise to tempt mankind and of the fate of the disbelievers, and it gives a series of commandments (verses 22–39). The Night Journey, which gives the sura its title, is mentioned in verse 1 and again in verse 60. Towards the end of the Meccan period, God caused Muhammad, in the space of a single night, to journey from Mecca to Jerusalem and from there to heaven and back again.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Glory to Him who made His servant travel by night from the sacred place of worship[a] to the furthest place of worship,[b] whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing. 2We also gave Moses the Scripture, and made it a guide for the Children of Israel. 'Entrust yourselves to no one but Me, 3 you descendants of those We carried with Noah: he was truly a thankful servant.'

4We declared to the Children of Israel in the Scripture, 'Twice you will spread corruption in the land and become highly arrogant.' 5 When the first of these warnings was fulfilled, We sent against you servants of Ours with great force, and they ravaged your homes. That warning was fulfilled, 6 but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous—7 whether you do good or evil it is to your own souls—and when the second warning was fulfilled [We sent them] to shame your faces and enter the place of worship as they did the first time, and utterly destroy whatever fell into their power. 8Your Lord may yet have mercy on you, but if you do the same again, so shall We: We have made Hell a prison for those who defy [Our warning].

a In Mecca. b In Jerusalem.

9 This Qur_an does indeed show the straightest way. It gives the faithful who do right the good news that they will have a great reward and 10 warns that We have prepared an agonizing punishment for those who do not believe in the world to come. 11Yet man prays for harm, just as he prays for good: man is ever hasty. 12We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord's bounty and to know how to count the years and calculate. We have explained everything in detail. 13We have bound each human being's destiny to his neck. On the Day of Resurrection, We shall bring out a record for each of them, which they will find spread wide open, 14 'Read your record. Today your own soul is enough to calculate your account.'

15Whoever accepts guidance does so for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger. 16When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly. 17How many generations We have destroyed since Noah! Your Lord knows and observes the sins of His servants well enough. 18 If anyone desires [only] the fleeting life, We speed up whatever We will in it, for whoever We wish; in the end We have prepared Hell for him in which to burn, disgraced and rejected. 19 But if anyone desires the life to come and strives after it as he should, as a true believer, his striving will be thanked. 20To both the latter and the former, We give some of your Lord's bounty. [Prophet], your Lord's bounty is not restricted– 21 see how We have given some more than others– but the Hereafter holds greater ranks

and greater favours.
22 Set up[a] no other god beside God, or you will end up disgraced
and forsaken. 23Your Lord has commanded that you should worship
none but Him, and that you be kind to your parents. If either or both
of them reach old age with you, say no word that shows impatience
with them, and do not be harsh with them, but speak to them
respectfully 24 and lower your wing in humility towards them in
kindness and say, 'Lord, have mercy on them, just as they cared for
me when I was little.' 25Your Lord knows best what is in your heart.
a This verb is addressed to mankind as a whole (Razi).

If you are good, He is most forgiving to those who return to Him.
26Give relatives their due, and the needy, and travellers– do not
squander your wealth wastefully: 27 those who squander are the
brothers of Satan, and Satan is most ungrateful to his Lord– 28but
if, while seeking some bounty that you expect from your Lord, you
turn them down, then at least speak some word of comfort to them.
29 Do not be tight-fisted, nor so open-handed that you end up blamed
and overwhelmed with regret. 30Your Lord gives abundantly to whoever
He will, and sparingly to whoever He will: He knows and
observes His servants thoroughly.
31 Do not kill your children for fear of poverty[a] —We shall provide
for them and for you—killing them is a great sin. 32 And do not go
anywhere near adultery: it is an outrage, and an evil path. 33 Do not
take life, which God has made sacred, except by right: if anyone is
killed wrongfully, We have given authority to the defender of his
rights, but he should not be excessive in taking life, for he is already
aided [by God]. 34 Do not go near the orphan's property,[b] except
with the best [intentions], until he reaches the age of maturity.
Honour your pledges: you will be questioned about your pledges.
35Give full measure when you measure, and weigh with accurate
scales: that is better and fairer in the end. 36 Do not follow blindly
what you do not know to be true: ears, eyes, and heart, you will be
questioned about all these. 37 Do not strut arrogantly about the earth:
you cannot break it open, nor match the mountains in height. 38The
evil of all these actions is hateful to your Lord.
39 [Prophet], this is some of the wisdom your Lord has revealed to
you: do not set up another god beside God, or you will be thrown
into Hell, blamed and rejected. 40What? Has your Lord favoured you
people with sons and taken daughters for Himself from the angels?[c]
What a monstrous thing for you to say!
41We have explained things in various ways in this Qur_an, so that
such people might take notice, but it has only turned them further
away. 42 Say, 'If there were other gods along with Him, as they say
there are, then they would have tried to find a way to the Lord of
the Throne.' 43 Glory to Him! He is far above what they say! 44The
seven heavens and the earth and everyone in them glorify Him.
There is not a single thing that does not celebrate His praise, though
a See 81: 8–9. b Cf. 4: 2. c See also 16: 57–62.

you do not understand their praise: He is most forbearing, most
forgiving.
45 [Prophet], when you recite the Qur_an, We put an invisible
barrier between you and those who do not believe in the life to come.
46We have put covers on their hearts that prevent them from understanding
it, and heaviness in their ears. When you mention your
Lord in the Qur_an, and Him alone, they turn their backs and run
away. 47We know best the way they listen, when they listen to you
and when they confer in secret, and these wrongdoers say, 'You are
only following a man who is bewitched.' 48 See what they think you
are like! But they are lost and cannot find the right way. 49 They also
say, 'What? When we are turned to bones and dust, shall we really be

raised up in a new act of creation?' 50 Say, '[Yes] even if you were [as hard as] stone, or iron, 51 or any other substance you think hard to bring to life.' Then they will say, 'Who will bring us back?' Say, 'The One who created you the first time.' Then they will shake their heads at you and say, 'When will that be?' Say, 'It may well be very soon: 52 it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.'
53 [Prophet], tell My servants to say what is best.a Satan sows discord among them: Satan is a sworn enemy of man. 54Your Lord has the most knowledge about all of you: if He pleases He will have mercy on you, and if He pleases He will punish you. [Prophet], We did not send you to take charge of them. 55Your Lord knows best about everyone in the heavens and the earth. We gave some prophets more than others: We gave David a book [of Psalms].b 56 Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you.' 57 Those [angels]c they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared: 58 there is no communityd We shall not destroy, or punish severely, before the Day of Resurrection– this is written in the Book.e
59 Nothing prevents Us from sending miraculous signs,f except

a In arguing about religion and proving it as God has shown here. See 16: 125; 29: 46.
b See also 4: 163–6. c See verse 40.
d Of evildoers. See 18: 16; 7: 101.
e God's divine Record.
f See 2: 118 for signs demanded by those without knowledge.

the fact that previous peoples denied them. We gave the people of Thamud the she-camel as a clear sign, yet they maltreated it. We send signs only to give warning. 60 [Prophet], We have told you that your Lord knows all about human beings. The vision We showed youa was only a test for people, as was the cursed tree [mentioned] in the Qur_an.b We warn them, but this only increases their insolence.
61When We said to the angels, 'Bow down before Adam,' they all bowed down, but not Iblis. He retorted, 'Why should I bow down to someone You have created out of clay?' 62 and [then] said, 'You see this being You have honoured above me? If You reprieve me until the Day of Resurrection, I will lead all but a few of his descendants by the nose.' 63 God said, 'Go away! Hell will be your reward, and the reward of any of them who follow you– an ample reward. 64Rouse whichever of them you can with your voice, muster your cavalry and infantry against them, share their wealth and their children with them, and make promises to them– Satan promises them nothing but delusion– 65but you will have no authority over My [true] servants: Your Lord can take care of them well enough.'
66 [People], it is your Lord who makes ships go smoothly for you on the sea so that you can seek His bounty: He is most merciful towards you. 67When you get into distress at sea, those you pray to besides Him desert you, but when He brings you back safe to land you turn away: man is ever ungrateful. 68 Can you be sure that God will not have you swallowed up into the earth when you are back on land, or that He will not send a sandstorm against you? Then you will find no one to protect you. 69 Or can you be sure that He will not send you back out to sea, and send a violent storm against you to drown you for being so ungrateful? You will find no helper against Us there. 70We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created.
71 On the Day when We summon each community, along with its leader,c those who are given their record in their right hand will read

a The vision he was shown on the Night Journey.
b Said to refer to the tree of Zaqqum in Hell (see 56: 52; 44: 43–6). The eater will curse its fruits (Razi). Both the vision and the tree in Hell were objects of derision for the disbelievers.
c See 16: 89.

it [with pleasure].a But no one will be wronged in the least: 72 those who were blind in this life will be blind in the Hereafter, and even further off the path. 73 [Prophet], the disbelievers tried to tempt you away from what We revealed to you, so that you would invent some other revelation and attribute it to Us and then they would have taken you as a friend. 74 If We had not made you stand firm, you would almost have inclined a little towards them. 75 In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us. 76 They planned to scare you off the land, but they would not have lasted for more than a little while after you. 77Such was Our way with the messengers We sent before you, and you will find no change in Our ways.
78 So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Qur_an at dawn– dawn recitation is always witnessedb —79 and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status. 80 Say, 'My Lord, make me go in truthfully, and come out truthfully, and grant me supporting authority from You.' 81 And say, 'The truth has come, and falsehood has passed away: falsehood is bound to pass away.'
82We send down the Qur_an as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss. 83When We favour man he turns arrogantly to one side, but when harm touches him, he falls into despair. 84 Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path.'
85 [Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge.'
86 If We pleased, We could take away what We have revealed to you– then you would find no one to plead for you against Us– 87 if it were not for your Lord's mercy: His favour to you has been truly great.
88 Say, 'Even if all mankind and jinn came together to produce something like this Qur_an, they could not produce anything like it, however much they helped each other.' 89 In this Qur_an, We have set
a Cf. 69: 19–24.
b By the angels. See Bukhari, Sahih, 'Mawaqit', 16.

out all kinds of examples for people, yet most of them persist in disbelieving. 90 They say, 'We will not believe for you [Muhammad] until you make a spring gush out of the ground for us; 91 or until you have a garden of date palms and vines, and make rivers pour through them; 92 or make the sky fall on us in pieces, as you claimed will happen; or bring God and the angels before us face to face; 93 or have a house made of gold; or ascend into the sky– even then, we will not believe in your ascension until you send a real book down for us to read.' Say, 'Glory be to my Lord! Am I anything but a mortal, a messenger?' 94 The only thing that kept these people from believing, when guidance came to them, was that they said, 'How could God have sent a human being as a messenger?' 95 Say, 'If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.' 96 Say, 'God is witness enough between me and you. He knows and observes His servants well.'
97 [Prophet], anyone God guides is truly guided, and you will find no protector other than Him for anyone He leaves astray. On the Day

of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them. 98 This is what they will get for rejecting Our signs and saying, 'What? When we are turned to bones and dust, how can we be raised in a new act of creation?' 99 Do they not see that God, who created the heavens and earth, can create the likes of them [anew]? He has ordained a time for them– there is no doubt about that– but the evildoers refuse everything except disbelief. 100 Say, 'If you possessed the very stores of my Lord's bounty, you would hold them back in your fear of spending: man is ever grudging.'
101 In the past, We gave Moses nine clear signs– ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, 'Moses, I think you are bewitched.' 102 He said, 'You know very well that only the Lord of the heavens and earth could have sent these signs as clear proof. I think that you, Pharaoh, are doomed.' 103 So he wanted to wipe them off the [face of the] earth, but We drowned him and those with him. 104 After his death, We told the Children of Israel, 'Live in the land, and when the promise of the Hereafter is fulfilled, We shall bring you to the assembly of all people.'
105We sent down the Qur_an with the truth, and with the truth it has come down– [Prophet], We sent you only to give good news and

warning– 106 it is a recitation that We have revealed in parts, so that you can recite it to people at intervals; We have sent it down little by little. 107 Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them, 108 and say, "Glory to our Lord! Our Lord's promise has been fulfilled." 109 They fall down on their faces, weeping, and [the Qur_an] increases their humility.' 110 Say [to them], 'Call on God, or on the Lord of Mercy– whatever names you call Him, the best names belong to Him.' [Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way 111 and say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. Proclaim His limitless greatness!'

18. THE CAVE

A Meccan sura which gets its name from the Sleepers of the Cave, whose story takes a prominent place in the sura (verses 9–26). This sura also deals with two other stories: Moses' meeting with an unidentified figure (verses 60–82), and the story of Dhu 'l-Qarnayn (verses 83–99). A parable is put forward for the people of Mecca: the parable of the luscious gardens belonging to an arrogant and ungrateful man, which God reduces to dust. The sura opens and closes with references to the Qur_an itself.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Praise be to God, who sent down the Scripture to His servant and made it unerringly straight, 2 warning of severe punishment from Him, and [giving] glad news to the believers who do good deeds—an excellent reward 3 that they will always enjoy. 4 It warns those people who assert, 'God has offspring.'[a] 5 They have no knowledge about this, nor did their forefathers—it is a monstrous assertion that comes out of their mouths: what they say is nothing but lies. 6 But [Prophet] are you going to worry yourself to death over them if they do not believe in this message?
7We have adorned the earth with attractive things so that We may test people to find out which of them do best, 8but We shall reduce all this to barren dust. 9 [Prophet], do you find the Companions in the Cave and al-Raqimb so wondrous, among all Our other signs?
10 When the young men sought refuge in the cave and said, 'Our Lord, grant us Your mercy, and find us a good way out of our ordeal,' 11We sealed their ears [with sleep] in the cave for years. 12Then We woke them so that We could make clear which of the two parties[c] was

better able to work out how long they had been there.
13 [Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more
a Walad in classical Arabic applies to masculine and feminine, singular and plural. As this sura is Meccan, it most probably refers to Meccan claims that the angels are daughters of God.
b Al-Raqim is variously interpreted as being the name of the mountain in which the cave was situated, the name of their dog, or an inscription bearing their names.
c See verse 19.
and more guidance. 14We gave strength to their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and earth. We shall never call upon any god other than Him, for that would be an outrageous thing to do. 15 These people of ours have taken gods other than Him. Why do they not produce clear evidence about them? Who could be more unjust than someone who makes up lies about God? 16Now that you have left such people, and what they worshipped instead of God, take refuge in the cave. God will shower His mercy on you and make you an easy way out of your ordeal.' 17You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those people God guides are rightly guided, but you will find no protector to lead to the right path those He leaves to stray.) 18You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would have turned and run away, filled with fear of them.
19 In time We woke them, and they began to question one another. One of them asked, 'How long have you been here?' and [some] answered, 'A day or part of a day,' but then [others] said, 'Your Lord knows best how long you have been here. One of you go to the city with your silver coins, find out where the best food is there, and bring some back. But be careful not to let anyone know about you: 20 if they found you out, they would stone you or force you to return to their religion, where you would never come to any good.' 21 In this way We brought them to people's attention so that they might know that God's promise [of resurrection] is true and that there is no doubt about the Last Hour, [though] people argue among themselves.
[Some] said, 'Construct a building over them: their Lord knows best about them.' Those who prevailed said, 'We shall build a place of worship over them.' 22 [Some] say, 'The sleepers were three, and their dog made four,' others say, 'They were five, and the dog made six'– guessing in the dark– and some say, 'They were seven, and their dog made eight.' Say [Prophet], 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them; 23 do not say of anything, 'I will do that

tomorrow,'a 24 without adding, 'God willing,' and, whenever you forget, remember your Lord and say, 'May my Lord guide me closer to what is right.' 25 [Some say], 'The sleepers stayed in their cave for three hundred years,' some added nine more. 26 Say [Prophet], 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth– How well He sees! How well He hears!– and they have no one to protect them other than Him; He does not allow anyone to share His rule.
27 [Prophet], follow what has been revealed to you of your Lord's Scripture: there is no changing His words, nor can you find any refuge except with Him. 28Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of

this worldly life:b do not yield to those whose hearts We have made heedless of Our Qur_an, those who follow their own low desires, those whose ways are unbridled. 29 Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.' We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! 30As for those who believe and do good deeds– We do not let the reward of anyone who does a good deed go to waste– 31 they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place!
32Tell them the parable of two men: for one of them We made two gardens of grape vines, surrounded them with date palms, and put corn fields in between; 33 both gardens yielded fruit and did not fail in any way; We made a stream flow through them, 34 and so he had abundant fruit. One day, while talking to his friend, he said, 'I have more wealth and a larger following than you.' 35He went into his garden and wronged himself by saying, 'I do not think this will ever

a When the Prophet was challenged by the Meccans, prompted by the Jews, to explain the story of the Sleepers, he promised to do it 'tomorrow', but did not receive revelation about it for some days afterwards.

b The notables of Mecca tried to persuade the Prophet to attend to them and drive away his humble followers. See 17: 73–4, 80: 1–10.

perish, 36 or that the Last Hour will ever come– even if I were to be taken back to my Lord, I would certainly find something even better there.' 37 His companion retorted, 'Have you no faith in Him who created you from dust, from a small drop of fluid, then shaped you into a man? 38 But, for me, He is God, my Lord, and I will never set up any partner with Him. 39 If only, when you entered your garden, you had said, "This is God's will. There is no power not [given] by God." Although you see I have less wealth and offspring than you, 40my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust; 41 or its water may sink so deep into the ground that you will never be able to reach it again.' 42 And so it was: his fruit was completely destroyed, and there he was, wringing his hands over what he had invested in it, as it drooped on its trellises, and saying, 'I wish I had not set up any partner to my Lord.' 43 He had no forces to help him other than God– he could not even help himself. 44 In that situation, the only protection is that of God, the True God: He gives the best rewards and the best outcome.
45Tell them, too, what the life of this world is like: We send water down from the skies and the earth's vegetation absorbs it, but soon the plants turn to dry stubble scattered about by the wind: God has power over everything. 46Wealth and children are the attractions of this worldly life, but lasting good works have a better reward with your Lord and give better grounds for hope. 47 One day We shall make the mountains move, and you will see the earth as an open plain. We shall gather all people together, leaving no one. 48 They will be lined up before your Lord: 'Now you have come to Us as We first created you, although you claimed We had not made any such appointment for you.' 49 The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying, 'Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!' They will find everything they ever did laid in front of them: your Lord will not be unjust to anyone.
50We said to the angels, 'Bow down before Adam,' and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed

his Lord's command. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers! 51 I did not make them witnesses to the creation of the heavens and earth, nor to their

own creation; I do not take as My supporters those who lead others astray. 52 On the Day God will say, 'Call on those you claimed were My partners,' they will call them but they will not answer; We shall set a deadly gulf between them. 53 The evildoers will see the Fire and they will realize that they are about to fall into it: they will find no escape from it.
54 In this Qur_an We have presented every kind of description for people but man is more contentious than any other creature. 55Now that guidance has come to them, what stops these people believing and asking forgiveness from their Lord before the fate of earlier peoples annihilates them or their torment confronts them? 56We only send messengers to bring good news and to deliver warning, yet the disbelievers seek to refute the truth with false arguments and make fun of My messages and warnings. 57 Who could be more wrong than the person who is reminded of his Lord's messages and turns his back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put covers over their hearts, so they cannot understand the Qur_an, and We put heaviness in their ears: although you call them to guidance [Prophet] they will never accept it. 58Your Lord is the Most Forgiving, and full of mercy: if He took them to task for the wrongs they have done, He would hasten their punishment on. They have an appointed time from which they will have no escape, 59 [just like] the former communities We destroyed for doing wrong: We set an appointed time for their destruction.
60 Moses said to his servant, 'I will not rest until I reach the place where the two seas meet, even if it takes me years!' 61but when they reached the place where the two seas meet, they had forgotten all about their fish, which made its way into the sea and swam away.
62 They journeyed on, and then Moses said to his servant, 'Give us our lunch! This journey of ours is very tiring,' 63 and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish– Satan made me forget to pay attention to it– and it [must have] made its way into the sea.' 'How strange!' 64 Moses said, 'Then that was the place we were looking for.' So the two turned back, retraced their footsteps, 65 and found one of Our servants– a man to whom We had granted Our mercy and whom We had given knowledge of Our own. 66 Moses said to him, 'May I follow you so that you can teach me some of the right guidance you have been taught?' 67 The man said, 'You will not be able to bear with me

patiently. 68How could you be patient in matters beyond your knowledge?'
69 Moses said, 'God willing, you will find me patient. I will not disobey you in any way.' 70 The man said, 'If you follow me then, do not query anything I do before I mention it to you myself.'
71 They travelled on. Later, when they got into a boat, and the man made a hole in it, Moses said, 'How could you make a hole in it? Do you want to drown its passengers? What a strange thing to do!' 72He replied, 'Did I not tell you that you would never be able to bear with me patiently?' 73 Moses said, 'Forgive me for forgetting. Do not make it too hard for me to follow you.' 74 And so they travelled on. Then, when they met a young boy and the man killed him, Moses said, 'How could you kill an innocent person? He has not killed anyone! What a terrible thing to do!' 75 He replied, 'Did I not tell you that you would never be able to bear with me patiently?' 76 Moses said, 'From now on, if I query anything you do, banish me from your company– you have put up with enough from me.' 77 And so they travelled on. Then, when they came to a town and asked the inhabitants for food

but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Moses said, 'But if you had wished you could have taken payment for doing that.' 78He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently: 79 the boat belonged to some needy people who made their living from the sea and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] boat by force. 80 The young boy had parents who were people of faith, and so, fearing he would trouble them through wickedness and disbelief, 81we wished that their Lord should give them another child– purer and more compassionate– in his place. 82 The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord. I did not do [these things] of my own accord: these are the explanations for those things you could not bear with patience.'

83 [Prophet], they ask you about Dhu 'l-Qarnayn.a Say, 'I will tell you something about him.' 84We established his power in the land,

a Literally 'the two-horned one', said by some to be Alexander the Great.

and gave him the means to achieve everything. 85 He travelled on a certain road; 86 then, when he came to the setting of the sun, he found it [seemed to be] setting into a muddy spring. Nearby he found some people and We said, 'Dhu 'l-Qarnayn, you may choose [which of them] to punish or show kindness to.' 87 He answered, 'We shall punish those who have done evil, and when they are returned to their Lord He will punish them [even more] severely, 88 while those who believed and did good deeds will have the best of rewards: we shall command them to do what is easy for them.' 89 He travelled on; 90 then, when he came to the rising of the sun, he found it rising on a people for whom We had provided no shelter from it. 91 And so it was: We knew all about him.

92 He travelled on; 93 then, when he reached a place between two mountain barriers, he found beside them a people who could barely understand him. 94 They said, 'Dhu 'l-Qarnayn, Gog and Magog are ruining this land. Will you build a barrier between them and us if we pay you a tribute?' 95 He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: 96 bring me lumps of iron!' and then, when he had filled the gap between the two mountainsides [he said], 'Work your bellows!' and then, when he had made it glow like fire, he said, 'Bring me molten metal to pour over it!'

97 Their enemies could not scale the barrier, nor could they pierce it, 98 and he said, 'This is a mercy from my Lord. But when my Lord's promise is fulfilled, He will raze this barrier to the ground: my Lord's promise always comes true.' 99 On that Day, We shall let them surge against each other like waves and then the Trumpet will be blown and We shall gather them all together. 100We shall show Hell to the disbelievers, 101 those whose eyes were blind to My signs, those who were unable to hear. 102 Did they think that they could take My servants as masters instead of Me? We have prepared Hell as the disbelievers' resting place.

103 Say [Prophet], 'Shall wea tell you who has the most to lose by their actions, 104 whose efforts in this world are misguided, even when they think they are doing good work? 105 It is those who disbelieve in their Lord's messages and deny that they will meet Him.'

Their deeds come to nothing: on the Day of Resurrection We shall

a This 'we' presumably refers to the Prophet and his community of believers.

give them no weight. 106 Their recompense for having disbelieved and

made fun of My messages and My messengers will be Hell. 107 But those who believe and do good deeds will be given the Gardens of Paradise. 108 There they will remain, never wishing to leave.
109 Say [Prophet], 'If the whole oceana were ink for writing the words of my Lord, it would run dry before those words were exhausted'– even if We were to add another ocean to it. 110 Say, 'I am only a human being, like you, to whom it has been revealed that your God is One. Anyone who fearsb to meet his Lord should do good deeds and give no one a share in the worship due to his Lord.
a The term bahr refers to all wide expanses of water.
b See note to 10: 7.

19. MARY

A Meccan sura which takes its name from the story of Mary (verses 16–35). It recounts the grace given by God to a number of prophets and tells aspects of their stories. The claim that Jesus is the son of God is firmly denied, as is the assertion of the pagans of Mecca that the angels are God's daughters. From verses 66 to 98 the sura discusses the arrogant assertions of the disbelievers of Mecca. The Prophet is told that God's punishment is coming to them and exhorted not to be impatient for it to arrive or to receive the revelation (verses 64–5).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Kaf Ha Ya _Ayn Sad
2 This is an account of your Lord's grace towards His servant, Zachariah, 3 when he called to his Lord secretly, saying, 4 'Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You in vain: 5 I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor—a gift from You—6 to be my heir and the heir of the family of Jacob. Lord, make him well pleasing [to You].' 7 'Zachariah, We bring you good news of a son whose name will be John—We have chosen this name for no one before him.' 8 He said, 'Lord, how can I have a son when my wife is barren, and I am old and frail?' 9 He said, 'This is what your Lord has said: "It is easy for Me: I created you, though you were nothing before." '
10 He said, 'Give me a sign, Lord.' He said, 'Your sign is that you will not [be able to] speak to anyone for three full [days and] nights.'
11He went out of the sanctuary to his people and signalled to them to praise God morning and evening.
12[We said], 'John, hold on to the Scripture firmly.' While he was still a boy, We granted him wisdom, 13 tenderness from Us, and purity. He was devout, 14 kind to his parents, not domineering or rebellious. 15Peace was on him the day he was born, the day he died, and it will be on him the day he is raised to life again.
16 Mention in the Qur_an the story of Mary. She withdrew from her family to a place to the east 17 and secluded herself away; We sent Our Spirit to appear before her in the form of a perfected man. 18She said, 'I seek the Lord of Mercy's protection against you: if you have any fear of Him [do not approach]!' 19but he said, 'I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.' 20 She said, 'How can I have a son when no man has touched me? I have not been unchaste,' 21 and he said, 'This is what your Lord said: "It is easy for Me– We shall make him a sign to all people, a blessing from Us."' 22 And so it was ordained: she conceived him. She withdrew to a distant place 23 and, when the pains of childbirth drove her to [cling to] the trunk of a palm tree, she exclaimed, 'I wish I had been dead and forgotten long before all this!' 24but a voice cried to her from below, 'Do not worry: your Lord has provided a stream at your feet 25 and, if you shake the trunk of the palm tree towards you, it will deliver fresh ripe dates for you, 26 so eat, drink, be glad, and say to anyone you may see: "I have vowed to the Lord of Mercy to abstaina from conversation, and I will not talk to anyone today."'

27She went back to her people carrying the child, and they said,
'Mary! You have done something terrible! 28 Sister[b] of Aaron! Your
father was not an evil man; your mother was not unchaste!' 29She
pointed at him. They said, 'How can we converse with an infant?'[c]
30 [But] he said: 'I am a servant of God. He has granted me the
Scripture; made me a prophet; 31 made me blessed wherever I may
be. He commanded me to pray, to give alms as long as I live, 32 to
cherish my mother. He did not make me domineering or graceless.
33Peace was on me the day I was born, and will be on me the day I
die and the day I am raised to life again.' 34Such was Jesus, son
of Mary.
[This is] a statement of the Truth about which they are in doubt:
35 it would not befit God to have a child. He is far above that: when
He decrees something, He says only, 'Be,' and it is. 36 'God is my
Lord and your Lord, so serve Him: that is a straight path.'[d] 37 But
[a] Sawm can mean 'abstinence' from food or from speech.
[b] Either she had a brother called Aaron, or was simply of Aaron's tribe: in Arabic 'sister/brother of' can mean 'relation of', e.g. 'brother of Hamdan' meaning 'of the tribe of Hamdan'.
[c] See note to 3: 46. Here again the term mahd refers to any level place rather than the concrete 'cradle'.
[d] Some suggest that Muhammad is ordered to make this statement; others that it is Jesus speaking.

factions have differed among themselves. What suffering will come
to those who obscure the truth when a dreadful Day arrives! 38How
sharp of hearing, how sharp of sight they will be when they come
to Us, although now they are clearly off course! Warn them
[Muhammad] of the Day of Remorse when the matter will be
decided, 39 for they are heedless and do not believe. 40 It is We
who will inherit the earth and all who are on it: they will all be
returned to Us.
41 Mention too, in the Qur_an, the story of Abraham. He was a
man of truth, a prophet. 42 He said to his father, 'Father, why do you
worship something that can neither hear nor see nor benefit you in
any way? 43Father, knowledge that has not reached you has come to
me, so follow me: I will guide you to an even path. 44Father, do not
worship Satan– Satan has rebelled against the Lord of Mercy.
45Father, I fear that a punishment from the Lord of Mercy may afflict
you and that you may become Satan's companion [in Hell].'[a] 46 His
father answered, 'Abraham, do you reject my gods? I will stone you
if you do not stop this. Keep out of my way!' 47Abraham said, 'Peace
be with you: I will beg my Lord to forgive you– He is always gracious
to me– 48but for now I will leave you, and the idols you all pray
to, and I will pray to my Lord and trust that my prayer will not be in
vain.' 49 When he left his people and those they served beside God,
We granted him Isaac and Jacob and made them both prophets:
50We granted Our grace to all of them, and gave them a noble
reputation.
51 Mention too, in the Qur_an, the story of Moses. He was
specially chosen, a messenger and a prophet: 52We called to him from
the right-hand side of the mountain and brought him close to Us in
secret communion; 53 out of Our grace We granted him his brother
Aaron as a prophet. 54 Mention too, in the Qur_an, the story of
Ishmael. He was true to his promise, a messenger and a prophet.
55 He commanded his household to pray and give alms, and his Lord
was well pleased with him. 56 Mention too, in the Qur_an, the story of
Idris. He was a man of truth, a prophet. 57We raised him to a high
position.
58 These were the prophets God blessed– from the seed of Adam,
of those We carried in the Ark with Noah, from the seed of Abraham
[a] Or 'that you will be a supporter of Satan'.

and Israel– and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept, 59but there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil, 60but those who repent, who believe, who do righteous deeds, will enter Paradise. They will not be wronged in the least: 61 they will enter the Gardens of Lasting Bliss, promised by the Lord of Mercy to His servants– it is not yet seen but truly His promise will be fulfilled. 62 There they will hear only peaceful talk, nothing bad; there they will be given provision morning and evening. 63That is the Garden We shall give as their own to those of Our servants who were devout.

64 [Gabriel said],a 'We only descend [with revelation] at your Lord's command—everything before us, everything behind us, everything in between, all belongs to Him—your Lord is never forgetful. 65 He is Lord of the heavens and earth and everything in between so worship Him: be steadfast in worshipping Him. Do you know of anyone equal to Him?'

66Man says, 'What? Once I am dead, will I be brought back to life?' 67but does man not remember that We created him when he was nothing before? 68 By your Lord [Prophet] We shall gather them and the devils together and set them on their knees around Hell; 69We shall seize out of each group those who were most disobedient towards the Lord of Mercy– 70We know best who most deserves to burn in Hell– 71but every single one of youb will approach it, a decree from your Lord which must be fulfilled. 72We shall save the devout and leave the evildoers there on their knees.

73 When Our revelations are recited to them in all their clarity, [all that] the disbelievers say to the believers [is], 'Which side is better situated? Which side has the better following?' 74We have destroyed many a generation before them who surpassed them in riches and outward glitter! 75 Say [Prophet], 'The Lord of Mercy lengthens [the lives] of the misguided, until, when they are confronted with what they have been warned about– either the punishment [in this life] or the Hour [of Judgement]– they realize who is worse situated and

a This is a response from Gabriel to the Prophet's request for more frequent visits (see Bukhari, Sahih, Book of Tafsir, Sura 19).

b This is taken to refer either to the disbelievers mentioned here, or to all humanity.

who has the weakest forces.' 76 But God gives more guidance to those who are guided, and good deeds of lasting merit are best and most rewarding in your Lord's sight. 77Have you considered the man who rejects Our revelation, who says, 'I will certainly be given wealth and children'? 78 Has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy? 79No! We shall certainly record what he says and prolong his punishment: 80We shall inherit from him all that he speaks of and he will come to Us all alone.

81 They have taken other gods beside God to give them strength, 82but these gods will reject their worship and will even turn against them. 83Have you [Prophet] not seen how We send devils to incite the disbelievers to sin? 84 There is no need for you to be impatient concerning them: We are counting down their [allotted] time. 85On the Day We gather the righteous as an honoured company before the Lord of Mercy 86 and drive the sinful like a thirsty herd into Hell, 87 no one will have power to intercede except for those who have permissiona from the Lord of Mercy.

88 The disbelievers say, 'The Lord of Mercy has offspring.'b 89How terrible is this thing you assert: 90 it almost causes the heavens to be torn apart, the earth to split asunder, the mountains to crumble to pieces, 91 that they attribute offspring to the Lord of Mercy. 92 It does not befit the Lord of Mercy [to have offspring]: 93 there is no

one in the heavens or earth who will not come to the Lord of Mercy as a servant– 94 He has counted them all: He has numbered them exactly– 95 and they will each return to Him on the Day of Resurrection all alone.
96 But the Lord of Mercy will give love to those who believe and do righteous deeds: 97We have made it[c] easy, in your own language [Prophet], so that you may bring glad news to the righteous and warnings to a stubborn people. 98How many generations We have destroyed before them! Do you perceive a single one of them now, or hear as much as a whisper?
[a] For the meaning of _ahd as idhn 'permission' see Baydawi. Cf. 10: 3; 78: 38.
[b] Many translators say 'a son' here, not realizing that walad in classical Arabic means 'child' or 'children'. The discussion here is about the pagans of Mecca, who said that the angels were daughters of God.
[c] Either what is said in this sura or the whole Qur_an.

20. TA HA

A Meccan sura that both begins and ends with mention of the Qur_an: it was not sent to the Prophet to cause him grief but is a clear proof from his Lord. The example of Moses is given as a lengthy account in order to encourage the Prophet and show the end of the disbelievers. The destruction of earlier generations is cited as a lesson from which the disbelievers should learn. The Prophet is ordered to be patient and to persevere with his worship.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Haa
2 It was not to distress you [Prophet] that We sent down the Qur_an to you, 3but as a reminder for those who hold God in awe, 4 a revelation from the One who created the earth and the high heaven, 5 the Lord of Mercy, established on the throne. 6Everything in the heavens and on earth, everything between them, everything beneath the soil, belongs to Him. 7Whatever you may say aloud, He knows what you keep secret and what is even more hidden. 8God—there is no god but Him—the most excellent names belong to Him.
9 Has the story of Moses come to you [Prophet]?[b] 10 He saw a fire and said to his people, 'Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find some guidance there.' 11When he came to the fire, he was summoned, 'Moses! 12 I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa. 13 I have chosen you, so listen to what is being revealed. 14 I am God; there is no god but Me. So worship Me and keep up the prayer so that you remember Me. 15 The Hour is coming—though I choose[c] to keep it hidden—for each soul to be rewarded for its labour. 16 Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.'
[a] There is an opinion that ta ha are not isolated letters but 'O man!' in the Yemeni dialect of _Akk (Razi). For the significance of the isolated letters as a whole, see note to 2: 1.
[b] This construction is an idiom in Arabic implying 'think well about it' or 'take a lesson from this'.
[c] Abu Muslim interprets akadu as uridu, 'I wish' or 'I choose' (Razi).
17 'Moses, what is that in your right hand?' 18 'It is my staff,' he said, 'I lean on it; restrain my sheep with it;[a] I also have other uses for it.' 19 God said, 'Throw it down, Moses.' 20 He threw it down and– lo and behold!– it became a fast-moving snake. 21 He said, 'Pick it up without fear: We shall turn it back into its former state. 22Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. 23We do this to show you some of Our greatest signs. 24 Go to Pharaoh, for he has truly become a tyrant.' 25 Moses said, 'Lord, lift up my heart 26 and ease my task for me. 27 Untie my tongue, 28 so that they may understand my words, 29 and give me a helper from my family, 30my brother Aaron– 31augment my strength through him. 32 Let him share my task 33 so

that we can glorify You much 34 and remember You often: 35You are always watching over us.'
36 God said, 'Moses, your request is granted. 37 Indeed We showed you favour before. 38We inspired your mother, saying, 39 "Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of Mine and his." I showered you with My love and planned that you should be reared under My watchful eye. 40Your sister went out, saying, "I will tell you someone who will nurse him," then We returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but We saved you from distress and tried you with other tests. You stayed among the people of Midian for years, then you came here as I ordained. 41 I have chosen you for Myself. 42Go, you and your brother, with My signs, and make sure that you remember Me. 43Go, both of you, to Pharaoh, for he has exceeded all bounds.
44 Speak to him gently so that he may take heed, or show respect.'
45 They said, 'Lord, we fear he will do us great harm or exceed all bounds.' 46 He said, 'Do not be afraid, I am with you both, hearing and seeing everything. 47 Go and tell him, "We are your Lord's messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows the right guidance; 48 it has been revealed to us that punishment falls on whoever rejects the truth and turns his back on it."'
49 [Pharaoh] said, 'Moses, who is this Lord of yours?' 50Moses
a Or 'beat down leaves for my sheep with it'.

said, 'Our Lord is He who gave everything its form, then gave it guidance.' 51 He said, 'What about former generations?' 52Moses said, 'My Lord alone has knowledge of them, all in a record; my Lord does not err or forget.' 53 It was He who spread out the earth for you and traced routes in it. He sent down water from the sky. With that water We bring forth every kind of plant, 54 so eat, and graze your cattle. There are truly signs in all this for people of understanding. 55From the earth We created you, into it We shall return you, and from it We shall raise you a second time.
56We showed Pharaoh all Our signs, but he denied them and refused [to change]. 57 He said, 'Have you come to drive us from our land with your sorcery, Moses? 58We will confront you with sorcery to match your own: make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.' 59He said, 'Your meeting will be on the day of the feast, so let the people be assembled when the sun has risen high.'
60 Pharaoh withdrew and gathered his resources,a then he returned. 61 Moses said to them, 'Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail.' 62 So they discussed their plan among themselves, talking secretly, 63 saying, 'These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life. 64 So gather your resources and line up for the contest. Whoever wins today is sure to prosper.' 65They said, 'Moses, will you throw first or shall we?' 66 'You throw,' said Moses, and—lo and behold!—through their sorcery, their ropes and staffs seemed to him to be moving. 67 Moses was inwardly alarmed, 68but We said, 'Do not be afraid, you have the upper hand. 69Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, and a sorcerer will not prosper, wherever he goes.'
70 [So it was, and] the sorcerers threw themselves down in submission. 'We believe,' they said, 'in the Lord of Aaron and Moses.'
71 Pharaoh said, 'How dare you believe in him before I have given you permission? This must be your master, the man who taught you

witchcraft. I shall certainly cut off your alternate hands and feet,[b]
[a] Literally 'his mischief', kaydahu. This could refer to his sorcerers or to the plots he made.
[b] See note to 5: 33.

then crucify you on the trunks of palm trees. You will know for certain which of us has the fiercer and more lasting punishment.'
72 They said, 'We shall never prefer you to the clear sign that has come to us, nor to Him who created us. So decide whatever you will: you can only decide matters of this present life– 73we believe in our Lord, [hoping] He may forgive us our sins and the sorcery that you forced us to practise– God is better and more lasting.'
74 Hell will be the reward of those who return to their Lord as evildoers: there they will stay, neither living nor dying. 75 But those who return to their Lord as believers with righteous deeds will be rewarded with the highest of ranks, 76Gardens of lasting bliss graced with flowing streams, and there they will stay. Such is the reward of those who purify themselves.
77We revealed to Moses, 'Go out at night with My servants and strike a dry path for them across the sea.[a] Have no fear of being overtaken and do not be dismayed.' 78 Pharaoh pursued them with his armies and was overwhelmed by the sea. 79 Pharaoh truly led his people astray; he did not guide them.
80 Children of Israel, We rescued you from your enemies. We made a pledge with you on the right-hand side of the mountain. We sent down manna and quails for you, 81 'Eat from the good things We have provided for you, but do not overstep the bounds, or My wrath will descend on you. Anyone on whom My wrath descends has truly fallen. 82Yet I am most forgiving towards those who repent, believe, do righteous deeds, and stay on the right path.'
83 [God said], 'Moses, what has made you come ahead of your people in such haste?'[b] 84 and he said, 'They are following in my footsteps. I rushed to You, Lord, to please You,' 85but God said, 'We have tested your people in your absence: the Samiri[c] has led them astray.' 86 Moses returned to his people, angry and aggrieved. He said, 'My people, did your Lord not make you a gracious promise? Was my absence too long for you? Did you want anger to fall on you from your Lord and so broke your word to me?' 87 They said, 'We did not break our word to you deliberately. We were burdened with the weight of people's jewellery, so we threw it [into the fire],
[a] Bahr, 'sea', means any expanse of water, fresh or salty. Cf. 35: 12.
[b] Moses had left his people in the charge of Aaron to contemplate on Mount Sinai. See 7: 142 ff.
[c] Razi suggests various unsubstantiated identities for the Samiri.

and the Samiri did the same,' 88but he [used the molten jewellery to] produce an image of a calf which made a lowing sound, and they said, 'This is your god and Moses' god, but he has forgotten.' 89Did they not see that [the calf] gave them no answer, that it had no power to harm or benefit them? 90 Aaron did say to them, 'My people, this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,' 91but they replied, 'We shall not give up our devotion to it until Moses returns to us.'
92 Moses said, 'When you realized they had gone astray, what prevented you, Aaron, 93 from coming after me? How could you disobey my orders?' 94 He said, 'Son of my mother– let go of my beard and my hair!– I was afraid you would say, "You have caused division among the children of Israel and have not heeded what I said."'
95 Moses said, 'And what was the matter with you, Samiri?' 96He replied, 'I saw something they did not; I took in some of the teachings of the Messenger but tossed them aside:[a] my soul prompted me to do what I did.' 97 Moses said, 'Get away from here! Your lot in this

life is to say, "Do not touch me,"[b] but you have an appointment from
which there is no escape. Look at your god which you have kept on
worshipping– we shall grind it down[c] and scatter it into the sea.
98 [People], your true god is the One God– there is no god but
Him– whose knowledge embraces everything.'
99 In this way We relate to you [Prophet] stories of what happened
before. We have given you a Qur_an from Us. 100Whoever turns away
from it will bear on the Day of Resurrection a heavy burden101 and
will remain under it. What a terrible burden to carry on that Day!
102 When the trumpet is sounded and We gather the sinful, sightless,[d]
103 they will murmur to one another, 'You stayed only ten days [on
earth]'– 104We know best what they say– but the more perceptive of
them will say, 'Your stay [on earth] was only a single day.'
105 They ask you [Prophet] about the mountains: say, '[On that
Day] my Lord will blast them into dust 106 and leave a flat plain,
107 with no peak or trough to be seen. 108 On that Day, people will
follow the summoner from whom there is no escape; every voice will
be hushed for the Lord of Mercy; only whispers will be heard. 109On

[a] Literally 'I took a handful from the trail of the messenger and flung it . . .'.
[b] Another interpretation is that the Samiri will become a social outcast.
[c] Harraqa in classical usage has the meaning 'grind', as used here, rather than 'burn'.
[d] Zurq from azraq, which means, among other things, 'blind'. Cf. verses 124–6.

that Day, intercession will be useless except from those to whom
the Lord of Mercy has granted permission and whose words He
approves– 110He knows what is before and behind them, though
they do not comprehend Him– 111 and [all] faces[a] will be humbled
before the Living, Ever Watchful One. Those burdened with evil
deeds will despair, 112but whoever has done righteous deeds and
believed need have no fear of injustice or deprivation.' 113We have
sent the Qur_an down in the Arabic tongue and given all kinds of
warnings in it, so that they may beware or take heed– 114 exalted be
God, the one who is truly in control.
[Prophet], do not rush to recite before the revelation is fully
complete[b] but say, 'Lord, increase me in knowledge!' 115We also
commanded Adam before you, but he forgot and We found him
lacking in constancy. 116When We said to the angels, 'Bow down
before Adam,' they did. But Iblis refused, 117so We said, 'Adam, this
is your enemy, yours and your wife's: do not let him drive you out of
the garden and make you miserable. 118 In the garden you will never
go hungry, feel naked, 119 be thirsty, or suffer the heat of the sun.'
120 But Satan whispered to Adam, saying, 'Adam, shall I show you
the tree of immortality and power that never decays?' 121 and they
both ate from it. They became conscious of their nakedness and
began to cover themselves with leaves from the garden. Adam disobeyed
his Lord and was led astray– 122 later his Lord brought him
close, accepted his repentance, and guided him– 123 God said, 'Get
out of the garden as each other's enemy.'[c]
Whoever follows My guidance, when it comes to you [people],
will not go astray nor fall into misery, 124but whoever turns away
from it will have a life of great hardship. We shall bring him blind to
the Assembly on the Day of Resurrection 125 and he will say, 'Lord,
why did You bring me here blind? I was sighted before!' 126 God will
say, 'This is how it is: You ignored Our revelations when they came
to you, so today you will be ignored.' 127 This is how We reward those
who go too far, and who do not believe in their Lord's revelations.
The greatest and most enduring punishment is in the Hereafter.

[a] This can also mean 'their faces'.
[b] Muhammad, when repeating to Gabriel each revelation, after the angel delivered it, sometimes in his eagerness started repeating even before Gabriel had finished revealing. See also 75: 16–19.
[c] Both parties, cf. 2: 36 and note.

128 Do they not draw a lesson from the many generations We destroyed before them, through whose dwelling places they now walk? There truly are signs in this for anyone with understanding!
129 If it were not for a preordained Word from your Lord [Prophet], they would already have been destroyed. Their time has been set,
130 so [Prophet] be patient with what they say– celebrate the praise of your Lord, before the rising and setting of the sun, celebrate His praise during the night, and at the beginning and end of the day, so that you may find contentment– 131 and do not gaze longingly at what We have given some of them to enjoy, the finery of this present life: We test them through this, but the provision of your Lord is better and more lasting. 132Order your people[a] to pray, and pray steadfastly yourself. We are not asking you to give Us provision;[b] We provide for you, and the rewards of the Hereafter belong to the devout.
133 The disbelievers say, 'Why does he not bring us a sign from his Lord?' Have they not been given clear proof confirming what was in the earlier scriptures? 134If We had destroyed them through punishment before this Messenger came, they would have said, 'Lord, if only You had sent us a messenger, we could have followed Your revelations before we suffered humiliation and disgrace!'
135 [Prophet], say, 'We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided.'
a Or 'your family'. b Cf. 51: 57.

21. THE PROPHETS
A Meccan sura which takes its name from the list of prophets mentioned from verse 48 to verse 91. It stresses that fact that Muhammad is a man like earlier prophets, and has been given the same message to declare the unity of God. It warns the disbelievers of the approaching Judgement from which there is no escape.
In the name of God, the Lord of Mercy, the Giver of Mercy
1Ever closer to people draws their reckoning, while they turn away, heedless. 2Whenever any fresh revelation comes to them from their Lord, they listen to it playfully 3 with frivolous hearts. The evildoers conferred in secret: 'Is this man anything but a mortal like yourselves? Are you going to fall under his spell with your eyes wide open?' 4 He said,[a] 'My Lord knows everything that is said in the heavens and the earth: He is the All Hearing, the All Knowing.'
5 Some say, 'Muddled dreams'; others, 'He made it up'; yet others, 'He is just a poet, let him show us a sign as previous messengers did.' 6 But of the communities We destroyed before them not a single one believed. Will these now believe? 7 And even before your time [Prophet], all the messengers We sent were only men We inspired— if you [disbelievers] do not know, ask people who know the Scripture— 8We did not give them bodies that ate no food, nor were they immortal. 9We fulfilled Our promise to them in the end: We saved them and those We wished to save, and We destroyed those who exceeded all bounds.
10And now We have sent down to you [people] a Scripture to remind you. Will you not use your reason? 11How many communities of evildoers We have destroyed! How many others We have raised up in their places! 12 When they felt Our might coming upon them, see how they tried to escape it! 13 'Do not try to escape. Go back to your homes and the pleasure you revelled in: you may be questioned.' 14 They said, 'Woe to us! We were wrong!'
15 and that cry of theirs did not cease until We made them burnt-off stubble.
a Here and in verse 112 an alternative reading is the imperative, qul ('say').
16We did not create the heavens and the earth and everything between them playfully. 17 If We had wished for a pastime, We could

have found it within Us– if We had wished for any such thing. 18No! We hurl the truth against falsehood, and truth obliterates it– see how falsehood vanishes away! Woe to you [people] for the way you describe God! 19Everyone in the heavens and earth belongs to Him, and those that are with Him are never too proud to worship Him, nor do they grow weary; 20 they glorify Him tirelessly night and day. 21Have they chosen any gods from the earth who can give life to the dead? 22 If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins: God, Lord of the Throne, is far above the things they say: 23 He cannot be called to account for anything He does, whereas they will be called to account. 24Have they chosen to worship other gods instead of Him? Say, 'Bring your proof. This is the Scripture for those who are with me and the Scripture for those who went before me.' But most of them do not recognize the truth, so they pay no heed. 25We never sent any messenger before you [Muhammad] without revealing to him: 'There is no god but Me, so serve Me.' 26 And they say, 'The Lord of Mercy has taken offspring for Himself.'a May He be exalted! No! They are only His honoured servants: 27 they do not speak before He speaks and they act by His command. 28He knows what is before them and what is behind them, and they cannot intercede without His permissionb —indeed they themselves stand in awe of Him. 29 If any of them were to claim, 'I am a god beside Him,' We would reward them with Hell: this is how We reward evildoers.

30 Are the disbelievers not aware that the heavens and the earth used to be joined together and that We ripped them apart, that We made every living thing from water? Will they not believe? 31And We put firm mountains on the earth, lest it should sway under them, and set broad paths on it, so that they might follow the right direction, 32and We made the sky a well-secured canopy– yet from its wonders they turn away. 33 It is He who created night and day, the sun and the moon, each floating in its orbit. 34We have not granted everlasting life to any other human being before you either [Muhammad]– if you die, will [the disbelievers] live for ever?

a The Meccan polytheists claimed the angels were God's daughters.

b See 20: 109.

35Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return. 36 When the disbelievers see you, they laugh at you: 'Is this the one who talks about your gods?' They reject any talk of the Lord of Mercy.

37 Man was created hasty: I will show you My signs soon, so do not ask Me to hasten them. 38 They say, 'When will this promise be fulfilled, if what you say is true?' 39 If the disbelievers only knew, the time will arrive when they will not be able to ward off the Fire from their faces or their backs, and they will get no help. 40 It will come upon them suddenly and stupefy them; they will be powerless to push it away; they will not be reprieved.

41 Messengers before you [Muhammad] were also ridiculed, but those who mocked them were overwhelmed in the end by the very thing they had mocked. 42 Say, 'Who could protect you night and day from the Lord of Mercy?' Yet they turn away when their Lord is mentioned. 43 Do they have gods who can defend them against Us? Their gods have no power to help themselves, nor can they be protected from Us. 44We have allowed these sinners and their forefathers to enjoy life for a long time. But do they not see how We are shrinking their borders? Is it they who will prevail? 45 Say, 'I warn you only through the Revelation.' The deaf will not hear the warning call, 46 yet if a mere breath of your Lord's punishment touches them, they will be sure to cry, 'Woe to us! We were wrong!' 47We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the

weight of a mustard seed, We shall bring it out– We take excellent account.
48We gave Moses and Aaron [the Scripture] that distinguishes right from wrong, a light and a reminder for those who are mindful of God, 49 those who stand in awe of their Lord, though He is unseen, and who fear the Hour. 50 This [Qur_an] too is a blessed message We have sent down– are you [people] going to deny it? 51Long ago We bestowed right judgement on Abraham and We knew him well. 52 He said to his father and his people, 'What are these images to which you are so devoted?' 53 They replied, 'We found our fathers worshipping them.' 54 He said, 'You and your fathers have clearly gone astray.' 55 They asked, 'Have you brought us the truth or are you just playing about?' 56 He said, 'Listen! Your true Lord is the Lord of the heavens and the earth, He who created them, and I am a

witness to this. 57 By God I shall certainly plot against your idols as soon as you have turned your backs!' 58 He broke them all into pieces, but left the biggest one for them to return to. 59 They said, 'Who has done this to our gods? How wicked he must be!' 60 Some said, 'We heard a youth called Abraham talking about them.' 61 They said, 'Bring him before the eyes of the people, so that they may witness [his trial].' 62 They asked, 'Was it you, Abraham, who did this to our gods?' 63 He said, 'No, it was done by the biggest of them– this one. Ask them, if they can talk.' 64 They turned to one another, saying, 'It is you who are in the wrong,' 65but then they lapsed again and said, 'You know very well these gods cannot speak.' 66Abraham said, 'How can you worship what can neither benefit nor harm you, instead of God? 67 Shame on you and on the things you worship instead of God. Have you no sense?' 68 They said, 'Burn him and avenge your gods, if you are going to do the right thing.' 69But We said, 'Fire, be cool and safe for Abraham.' 70 They planned to harm him, but We made them suffer the greatest loss. 71We saved him and Lot [and sent them] to the land We blessed for all people, 72and We gave him Isaac and Jacob as an additional gift, and made each of them righteous. 73We made all of them leaders, guiding others by Our command, and We inspired them to do good works, to keep up the prayer, and to give alms: they were Our true worshippers. 74We gave Lot sound judgement and knowledge and saved him from the community who practised obscenities– they were shameless people who broke God's law! 75We admitted him to Our mercy; he was a righteous man.
76Long before that, We answered Noah when he cried out to Us: We saved him and his family from the great calamity 77and We helped him against the people who rejected Our signs– they were evil people, so We drowned them all.
78 And remember David and Solomon, when they gave judgement regarding the field into which sheep strayed by night and grazed. We witnessed their judgement 79 and made Solomon understand the case [better], though We gave sound judgement and knowledge to both of them. We made the mountains and the birds celebrate Our praises with David– We did all these things– 80We taught him how to make coats of mail for the benefit of you [people], to protect you in your wars, but are you grateful for this? 81We harnessed the stormy wind for Solomon, so that it sped by his command to the land We had blessed– We have knowledge of all things– 82and We made some of

the jinna subservient to him, to dive for him and do other works besides. We were watching over them.
83Remember Job, when he cried to his Lord, 'Suffering has truly afflicted me, but you are the Most Merciful of the merciful.' 84We answered him, removed his suffering, and restored his family to him, along with more like them, as an act of grace from Us and a reminder for all who serve Us. 85 And remember Ishmael, Idris, and Dhu'l-

Kifl:[b] they were all steadfast. 86We admitted them to Our mercy;
they were truly righteous. 87 And remember the man with the whale,[c]
when he went off angrily, thinking We could not restrict him,
but then he cried out in the deep darkness, 'There is no God but
You, glory be to You, I was wrong.' 88We answered him and saved
him from distress: this is how We save the faithful. 89Remember
Zachariah, when he cried to his Lord, 'My Lord, do not leave me
childless, though You are the best of heirs.' 90We answered him– We
gave him John, and cured his wife of barrenness– they were always
keen to do good deeds. They called upon Us out of longing and awe,
and humbled themselves before Us. 91Remember the one who
guarded her chastity.[d] We breathed into her from Our Spirit and
made her and her son a sign for all people.
92 [Messengers],[e] this community of yours is one single community
and I am your Lord, so serve Me. 93 They have torn their unity apart,
but they will all return to Us. 94 If anyone does good deeds and is
a believer, his efforts will not be ignored: We record them for
him. 95No community destroyed by Us can escape its return,[f] 96 and
when the peoples of Gog and Magog are let loose and swarm swiftly
from every highland, 97when the True Promise draws near, the
disbelievers' eyes will stare in terror, and they will say, 'Woe to us!
We were not aware of this at all. We were wrong.' 98You [disbelievers]
and what you worship instead of God will be fuel for
Hell: that is where you will go– 99 if these [idols] had been real gods
they would not have gone there– you will all stay there. 100 There

a Cf. 34: 12–13.

b Some commentators suggest this refers to the prophet Ezekiel. See Encyclopaedia of Islam under Dhu'l-Kifl.

c Jonah. Cf. 37: 139–48.

d Mary. Cf. 66: 12.

e Cf. 23: 51–3.

f Other interpretations are: 'they will not return to the world'; 'they will not turn away from their misdeeds'.

the disbelievers will be groaning piteously, but the [idols] will hear
nothing.
101 But those for whom We have decreed Paradise will be kept far
from Hell– 102 they will not hear a murmur from it– and endlessly
they will enjoy everything their souls desire. 103 They will have no
fear of the great Terror:[a] the angels will receive them with the
words, 'This is the Day you were promised!' 104 On that Day, We shall
roll up the skies as a writer rolls up [his] scrolls. We shall reproduce
creation just as We produced it the first time: this is Our binding
promise. We shall certainly do all these things.
105We wrote in the Psalms, as We did in [earlier] Scripture: 'My
righteous servants will inherit the earth.' 106 There truly is a message
in this for the servants of God! 107 It was only as a mercy that We sent
you [Prophet] to all people.[b] 108 Say, 'What is revealed to me is that
your God is one God– will you submit to Him?' 109 But if they turn
away, say, 'I have proclaimed the message fairly to you all. I do not
know whether the judgement you are promised is near or far, 110but
He knows what you reveal and conceal. 111 I do not know: this [time]
may well be a test for you, and enjoyment for a while.' 112 He said,[c]
'My Lord, pass the true judgement.' And, 'Our Lord is the Lord of
Mercy. We seek His assistance against what you [disbelievers] say.'

a The Day of Judgement.

b Or 'We sent you [Prophet] only as a mercy to all people'.

c See note to verse 4.

22. THE PILGRIMAGE

A Medinan sura that gets its title from the reference to the sacred rite of the pilgrimage first enacted by Abraham (verse 27). This theme is introduced by the

condemnation of those who bar the believers from access to the Sacred Mosque and is followed by permission to fight when attacked. The sura begins with the Day of Judgement and castigates those who worship useless idols, describing them later as powerless to create even a fly. The sura ends by urging the Muslims to persevere in following the faith of Abraham.

In the name of God, the Lord of Mercy, the Giver of Mercy

1People, be mindful of your Lord, for the earthquake of the Last Hour will be a mighty thing: 2 on the Day you see it, every nursing mother will think no more of her baby, every pregnant female will miscarry, you will think people are drunk when they are not, so severe will be God's torment. 3Yet still there are some who, with no knowledge, argue about God, who follow every devilish rebel 4 fated to lead astray those who take his side, and guide them to the suffering of the blazing flame.

5People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth: 6 this is because God is the Truth; He brings the dead back to life; He has power over everything.

7 There is no doubt that the Last Hour is bound to come, nor that God will raise the dead from their graves, 8 yet still there are some who, with no knowledge or guidance or any book of enlightenment, argue about God, 9 turning scornfully aside to lead others away from God's path. Disgrace in this world awaits such a person and, on the Day of Resurrection, We shall make him taste the suffering of the Fire. 10 [It will be said], 'This is for what you have stored up with your own hands: God is never unjust to His creatures.'

11 There are also some who serve God with unsteady faith: if something good comes their way, they are satisfied, but if they are tested, they revert to their old ways, losing both this world and the next– that is the clearest loss.12 Instead of God, they call upon what can neither harm nor help them– that is straying far away– 13 or invoke one whose harm is closer than his help: an evil master and an evil companion. 14 But God will admit those who believe and do good deeds to Gardens graced with flowing streams. God does whatever He wishes. 15Anyone who thinks that God will not support him in this world and the next should stretch a rope up to the sky, climb all the way up it,a and see whether this strategy removes the cause of his anger. 16 In this way, We send the Qur_an down as clear messages, and God guides whoever He will.

17 As for the believers, those who follow the Jewish faith, the Sabians,b the Christians, the Magians,c and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. 18 Do you not realize [Prophet] that everything in the heavens and earth submitsd to God: the sun, the moon, the stars, the mountains, the trees, and the animals? So do many human beings, though for many others punishment is well deserved. Anyone disgraced by God will have no one to honour him: God does whatever He will.

19 These two kinds of people disagree about their Lord. Garments of fire will be tailored for those who disbelieve; scalding water will be poured over their heads, 20 melting their insides as well as their skins; 21 there will be iron crooks to restrain them; 22whenever, in their anguish, they try to escape, they will be pushed back in and told, 'Taste the suffering of the Fire.' 23 But God will admit those who believe and do good deeds to Gardens graced with flowing streams;

there they will be adorned with golden bracelets and pearls; there they will have silken garments. 24They were guided to good speech and to the path of the One Worthy of all Praise.

a See also 6: 35. Another interpretation of this verse is 'stretch a rope up to the ceiling and hang himself '.

b See note to 2: 62.

c Followers of an ancient Persian and Median religion, based on monotheism, identified with Zoroastrians.

d Literally, prostrates.

25 As for the disbelievers, who bar others from God's path and from the Sacred Mosque– which We made for all people, residents and visitors alike– and who try to violate it with wrongdoing, We shall make them taste a painful punishment. 26We showed Abraham the site of the House, saying, 'Do not assign partners to Me. Purify My House for those who circle around it, those who stand to pray, and those who bow and prostrate themselves. 27 Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass 28 to attain benefits and celebrate God's name, on specified days, over the livestock He has provided for them– feed yourselves and the poor and unfortunate– 29 so let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House.' 30 All this [is ordained by God]: anyone who honours the sacred ordinances of God will have good rewards from his Lord.

Livestock have been made lawful to you, except for what has been explicitly forbidden. Shun the filth of idolatrous beliefs and practices and shun false utterances.a 31Devote yourselves to God and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind. 32 All this [is ordained by God]: those who honour God's rites show the piety of their hearts. 33 Livestock are useful to you until the set time. Then their place of sacrifice is near the Ancient House: 34We appointed acts of devotion for every community, for them to celebrate God's name over the livestock He provided for them: your God is One, so devote yourselves to Him. [Prophet], give good news to the humble 35 whose hearts fill with awe whenever God is mentioned, who endure whatever happens to them with patience, who keep up the prayer, who give to others out of Our provision to them.

36We have made camelsb part of God's sacred rites for you. There is much good in them for you, so invoke God's name over them as they are lined up for sacrifice, then, when they have fallen down dead, feed yourselves and those who do not ask, as well as those who do. We have subjected them to you in this way so that you may be thankful. 37 It is neither their meat nor their blood that reaches God

a Dedicating animals to idols.

b The term budn can refer to either camels or cows.

but your piety. He has subjected them to you in this way so that you may glorify God for having guided you.

Give good news to those who do good: 38 God will defend the believers; God does not love the unfaithful or the ungrateful.

39Those who have been attacked are permitted to take up arms because they have been wronged– God has the power to help them– 40 those who have been driven unjustly from their homes only for saying, 'Our Lord is God.' If God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God's name is much invoked, would have been destroyed. God is sure to help those who help His cause– God is strong and mighty– 41 those who, when We establish them in the land, keep up the prayer, pay the prescribed alms, command what

is right, and forbid what is wrong: God controls the outcome of all events.
42 If they reject you [Prophet], so did the people of Noah before them, and those of _Ad, Thamud, 43Abraham, Lot, 44 Midian. Moses too was called a liar. I gave the disbelievers time, but in the end I punished them. How I condemned them! 45How many towns steeped in wrongdoing We have destroyed and left in total ruin; how many deserted wells; how many lofty palaces! 46Have these people [of Mecca] not travelled through the land with hearts to understand and ears to hear? It is not people's eyes that are blind, but their hearts within their breasts.
47 They will challenge you [Prophet] to hasten the punishment. God will not fail in His promise– a Day with your Lord is like a thousand years by your reckoning. 48To many a town steeped in wrongdoing I gave more time and then struck them down: they all return to Me in the end.
49 Say [Prophet], 'People, I am sent only to give you clear warning.'
50 Those who believe and do good deeds will be forgiven and have a generous reward, 51but those who strive to oppose Our messages and try in vain to defeat Us are destined for the Blaze. 52We have never sent any messenger or prophet before you [Muhammad] into whose wishes Satan did not insinuate something, but God removes[a] what Satan insinuates and then God affirms His message. God is all
[a] The basic meaning of nasakha is 'removed' rather than 'abrogated' (al-Mu_jam al-Wasit).

knowing and wise: 53 He makes Satan's insinuations a temptation only for the sick at heart and those whose hearts are hardened– the evildoers are profoundly opposed [to the Truth]– 54 and He causes those given knowledge to realize that this Revelation is your Lord's Truth, so that they may believe in it and humble their hearts to Him: God guides the faithful to the straight path. 55The disbelievers will remain in doubt about it until the Hour suddenly overpowers them or until torment descends on them on a Day devoid of all hope. 56 On that Day control will belong to God: He will judge between them. Those who believe and do good deeds will be admitted to Gardens of Delight, 57 while those who disbelieve and reject Our revelations will receive a humiliating torment.
58 He will give a generous provision to those who migrated in God's way and were killed or died. He is the Best Provider. 59 He will admit them to a place that will please them: God is all knowing and most forbearing. 60 So it will be. God will help those who retaliate against an aggressive act merely with its like and are then wronged again: God is pardoning and most forgiving. 61 So it will be, because God makes night pass into day, and day into night, and He is all hearing and all seeing. 62 So it will be, because it is God alone who is the Truth, and whatever else they invoke is sheer falsehood: it is God who is the Most High, the Most Great.
63Have you [Prophet] not considered how God sends water down from the sky and the next morning the earth becomes green? God is truly most subtle, all aware; 64 everything in the heavens and earth belongs to Him; God alone is self-sufficient, worthy of all praise.
65Have you not considered how God has made everything on the earth of service to you? That ships sail the sea at His command? That He keeps the heavens from falling down on the earth without His permission? God is most compassionate and most merciful to mankind– 66 it is He who gave you [people] life, will cause you to die, then will give you life again– but man is ungrateful.
67We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord– you are on the right path– 68 and if

they argue with you, say, ‘God is well aware of what you are doing.’
69 On the Day of Resurrection, God will judge between you regarding
your differences. 70 Are you [Prophet] not aware that God knows

all that is in the heavens and earth? All this is written in a Record;
this is easy for God.
71Yet beside God they serve that for which He has sent no authority
and of which they have no knowledge:a the evildoers will have no
one to help them. 72 [Prophet], you can see the hostility on the faces
of the disbelievers when Our messages are recited clearly to them: it
is almost as if they are going to attack those who recite Our messages
to them. Say, ‘Shall I tell you what is far worse than what you feel
now? The Fire that God has promised the disbelievers! What a
dismal end!’ 73People, here is an illustration, so listen carefully: those
you call on beside God could not, even if they combined all their
forces, create a fly, and if a fly took something away from them, they
would not be able to retrieve it. How feeble are the petitioners and
how feeble are those they petition! 74 They have no grasp of God’s
true measure: God is truly most strong and mighty.
75God chooses messengers from among the angels and from
among men. God is all hearing, all seeing: 76He knows what lies
before and behind them. All matters return to Him. 77 Believers, bow
down, prostrate yourselves, worship your Lord, and do good so that
you may succeed. 78 Strive hard for God as is His due: He has
chosen you and placed no hardship in your religion, the faith of your
forefather Abraham. God has called you Muslimsb —both in the past
and in this [message]—so that the Messenger can bear witness about
you and so that you can bear witness about other people. So keep up
the prayer, give the prescribed alms, and seek refuge in God: He is
your protector—an excellent protector and an excellent helper.
a i.e. ‘scriptural knowledge’. b i.e. ‘devoted to God’.

23. THE BELIEVERS

A Meccan sura which stresses that the believers are the ones who will succeed, whereas the disbelievers will be punished for their arrogance and derision. Several proofs are given of God’s Oneness and His power, and the inevitability of the Resurrection is emphasized.

In the name of God, the Lord of Mercy, the Giver of Mercy
1[How] prosperous are the believers! 2Those who pray humbly,
3 who shun idle talk, 4 who pay the prescribed alms, 5 who guard their
chastity 6 except with their spouses or their slavesa —with these they
are not to blame, 7but anyone who seeks more than this is exceeding
the limits—8 who are faithful to their trusts and pledges 9 and who
keep up their prayers, 10 will rightly be given 11Paradise as their
own,b there to remain.
12We created man from an essence of clay, 13 then We placed him as
a drop of fluid in a safe place, 14then We made that drop into a
clinging form, and We made that form into a lump of flesh, and We
made that lump into bones, and We clothed those bones with
flesh, and later We made him into other formsc —glory be to God,
the best of creators!—15 then you will die 16 and then, on the Day of
Resurrection, you will be raised up again.
17We created seven levelsd above you: We are never unmindful of
Our creation. 18We sent water down from the sky in due measure
and lodged it in the earth—We have the power to take it all away if
We so wish—19 with it We produced for you gardens of date palms
and vines, with many fruits there for you to eat, 20 and a tree, growing
out of Mount Sinai, that produces oil and seasoning for your food.
21 There is a lesson for you in livestock: We produce milk for you to
drink from their bellies. And they have many other benefits: you eat
them 22 and you ride on them, as you do in ships.
a Cf. 4: 25.

b Literally ‘will be the heirs to “inherit” Paradise’, but they do not inherit from anyone who dies.
c Razi quotes Ibn _Abbas to explain ‘other forms’ as referring to all the various stages of infancy, childhood, and maturity—cf. 22: 5; 40: 67.
d Tara_iq: ‘levels (of heaven)’ or ‘highways’ (Razi).
23We sent Noah to his people. He said, ‘My people, serve God, for He is your only god. Will you not heed Him?’ 24 But the leading disbelievers among his people said, ‘He is merely a mortal like you, trying to gain some superiority over you. God would have sent down angels if He had wished; besides, we never heard of anything like this from our forefathers. 25 He is just a madman, so let’s wait and see what happens to him.’ 26 Noah said, ‘My Lord, help me! They call me a liar,’ 27 and so We revealed to him: ‘Build the Ark under Our watchful eye and according to Our revelation. When Our command comes and water gushes up out of the earth,a take pairs of every species on board, and your family, except for those on whom the sentence has already been passed– do not plead with me for the evildoers: they will be drowned– 28and when you and your companions are settled on the Ark, say, “Praise be to God, who delivered us from the wicked people,” 29 and say, “My Lord, let me land with Your blessing: it is You who provide the best landings”.’ 30 There are signs in all this: We have always put [people] to the test.
31Then We raised another generation after them, 32 and sent one of their own as a messenger: ‘Serve God, for He is your only god. Will you not heed Him?’ 33 But the leading disbelievers among his people, who denied the Meeting in the Hereafter, to whom We had granted ease and plenty in this life, said, ‘He is just a mortal like you– he eats what you eat and drinks what you drink– 34 and you will really be losers if you obey a mortal like yourselves. 35How can he promise you that after you die and become dust and bones you will be brought out alive? 36What you are promised is very farfetched. 37 There is only the life of this world: we die, we live,b but we will never be resurrected. 38 He is just a man making lies up about God. We will never believe in him.’ 39 The prophet said, ‘My Lord, help me! They call me a liar,’ 40 and so God said, ‘Soon they will be filled with regret.’ 41 The blast justly struck them and We swept them away like scum. Away with the evildoers! 42We raised other generations after them– 43no community can advance or delay its time– 44and We sent Our messengers in succession: whenever a messenger came to a community they invariably called him a liar, so We
a Literally ‘the furnace boils over’.
b Razi interprets this order to mean successive generations.

destroyed them one after the other and made them into cautionary tales. Away with the disbelievers!
45Then We sent Moses and his brother Aaron, with Our signs and clear authority, 46 to Pharaoh and his prominent leaders, but they responded with arrogance: they were a haughty people. 47 They said, ‘Are we to believe in two mortals like us? And their people are our servants?’ 48 and so they called them both liars: they became another ruined people. 49We gave Moses the Scripture, so that theya might be rightly guided. 50We made the son of Mary and his mother a sign; We gave them shelter on a peaceful hillside with flowing water.b 51 Messengers, eat good things and do good deeds: I am well aware of what you do. 52This community of yours is one– and I am your Lord: be mindful of Me– 53but they have split their community into sects, each rejoicing in their own. 54 So [Muhammad] leave them for a while steeped [in their ignorance]. 55 Do they reckon that, by giving them wealth and sons, 56We race to give them good things? They really have no idea! 57 Those who stand in awe of their Lord, 58who believe in His messages, 59 who do not ascribe partners to Him, 60who

always give with hearts that tremble at the thought that they must return to Him, 61 are the ones who race toward good things, and they will be the first to get them. 62We do not burden any soul with more than it can bear– We have a Record that tells the truth– they will not be wronged. 63 But the disbelievers' hearts are steeped [in ignorance of] all this; and there are other things besides this that they do. 64When We bring Our punishment on those corrupted with wealth, they will cry for help: 65 'Do not cry out today: you will get no help from Us. 66 Time and time again My messages were recited to you, but you turned arrogantly on your heels, 67 and spent the evening making fun of [the Qur_an].'
68Have they not contemplated the Word of God? Has something come to them that did not come to their forefathers? 69 Do they not recognize their Messenger? So why do they reject him? 70Why do they say he is possessed? He has brought them the truth and most of them hate it, 71but if the truth were in accordance with their desires, the heavens, the earth, and everyone in them would disintegrate. We have brought them their Reminder and they turn away from it.
a 'His people'—Moses was given the Scripture later, so 'they' only refers to the children of Israel.
b Where Mary gave birth; see 19: 22–6.

72 Do you [Prophet] ask them for any payment? Your Lord's is the best payment: He is the Best of Providers. 73You call them to a straight path 74 and those who do not believe in the Hereafter turn away from that path. 75Even if We were to show them mercy and relieve them of distress, they would blindly persist in their transgression. 76We have already afflicted them, yet they did not submit to their Lord: they will not humble themselves 77 until We open a gate to severe torment for them– then they will be plunged into utter despair.
78 It is God who endowed you with hearing, sight, and hearts– how seldom you are grateful! 79 It is He who made you multiply on earth. It is to Him that you will be gathered: 80 it is He who gives life and death; the alternation of night and day depends on Him; will you not use your minds? 81 But, like others before them, 82 they say, 'What? When we die and turn to dust and bones, shall we really be resurrected? 83We have heard such promises before, and so did our forefathers. These are just ancient fables.' 84 Say [Prophet], 'Who owns the earth and all who live in it, if you know [so much]?' 85 and they will reply, 'God.' Say, 'Will you not take heed?' 86 Say, 'Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?' 87 and they will reply, 'God.' Say, 'Will you not be mindful?' 88 Say, 'Who holds control of everything in His hand? Who protects, while there is no protection against Him, if you know [so much]?' 89 and they will reply, 'God.' Say, 'Then how can you be so deluded?' 90 The fact is, We brought them the truth and they are lying. 91God has never had a child. Nor is there any god beside Him– if there were, each god would have taken his creation aside and tried to overcome the others. May God be exalted above what they describe! 92He knows what is not seen as well as what is seen; He is far above any partner they claim for Him. 93 Say, 'Lord, if You are going to show me the punishment You have promised them, 94 then Lord, do not include me among the evildoers!' 95We certainly are able to show you the punishment We have promised them. 96Repel evil with good– We are well aware of what they attribute to Us– 97 and say, 'Lord, I take refuge with You from the goadings of the evil ones; 98 I seek refuge with you, Lord, so that they may not come near me.'
99When death comes to one of them, he cries, 'My Lord, let me return 100 so as to make amends for the things I neglected.' Never! This will not go beyond his words: a barrier stands behind such people until the very Day they are resurrected. 101 On that Day when

the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other: 102 those whose good deeds weigh heavy will be successful, 103but those whose balance is light will have lost their souls for ever and will stay in Hell– 104 the Fire will scorch their faces and their lips will be twisted in pain. 105'Were My messages not recited over and over to you and still you rejected them?' 106 They will say, 'Lord, our waywardness overcame us and we went astray. 107Lord, take us away from this and if we go back to our old ways, then we shall really be evildoers.' 108 He will say, 'Away with you! In you go! Do not speak to Me! 109Among My servants there were those who said, "Lord, We believe. Forgive us and have mercy on us: You are the most merciful of all." 110 But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning. 111Today I have rewarded them for their patience: it is they who will succeed.' 112 He will say, 'How many years were you on earth?' 113 and they will reply, 'We stayed a day or a part of a day, but ask those who keep count.' 114 He will say, 'You stayed but a little, if you had only known. 115 Did you think We had created you in vain, and that you would not be brought back to Us?' 116 Exalted be God, the true King, there is no god but Him, the Lord of the Glorious Throne! 117Whoever prays to another god alongside Him– a god for whose existence he has no evidence– will face his reckoning with his Lord. Those who reject the truth will not prosper. 118 Say [Prophet], 'Lord, forgive and have mercy: You are the most merciful of all.'

24. LIGHT

This Medinan sura clarifies several regulations for the Muslim community, mainly to do with marriage, modesty, obedience to the Prophet, and appropriate behaviour in the household. The initial context is the false rumour against _A_isha, the Prophet's wife, who was left behind unwittingly by her travelling companions after wandering away in search of a dropped necklace. She was escorted back to Medina by a Muslim man coming later who found her there. The sura is named after the Verse of Light (verses 35–6) where God's light is contrasted to the darkness in which the disbelievers find themselves engulfed.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 This is a sura We have sent down and made obligatory: We have sent down clear revelations in it, so that you may take heed. 2 Strike the adulteress and the adulterer[a] one hundred times.[b] Do not let compassion for them keep you from carrying out God's law—if you believe in God and the Last Day—and ensure that a group of believers witnesses the punishment. 3 The adulterer is only [fit] to marry[c] an adulteress or an idolatress, and the adulteress is only [fit] to marry an adulterer or an idolater: such behaviour is forbidden to believers. 4 As for those who accuse chaste women of fornication, and then fail to provide four witnesses, strike them eighty times, and reject their testimony ever afterwards: they are the lawbreakers, 5 except for those who repent later and make amends—God is most forgiving and merciful.

6 As for those who accuse their own wives of adultery, but have no other witnesses, let each one four times call God to witness that he is telling the truth, 7 and, the fifth time, call God to reject him if he is lying; 8 punishment shall be averted from his wife if she in turn four times calls God to witness that her husband is lying 9 and, the fifth time, calls God to reject her if he is telling the truth.

a The crime of zina in Arabic covers all extramarital sexual intercourse between a man and a woman.

b Jalada in Arabic means 'hit the skin' with the hand or anything else. There are reports that people used shoes, clothes, etc. (Bukhari, Hudud 4).

c This is not an injunction but a statement of fact, emphasizing the guilt of both. There is another opinion that yankihu is used in its original sense of 'copulate'. Whichever translation is used, this is not part of the punishment but a condemnation of the

crime.
10 If it were not for God's bounty and mercy towards you, if it were not that God accepts repentance and is wise . . .![a] 11 It was a group from among you that concocted the lie[b] —do not consider it a bad thing for you [people]; it was a good thing—and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful punishment. 12When you heard the lie, why did believing men and women not think well of their own people and declare, 'This is obviously a lie'? 13And why did the accusers not bring four witnesses to it? If they cannot produce such witnesses, they are the liars in God's eyes. 14 If it were not for God's bounty and mercy towards you in this world and the next, you would already have been afflicted by terrible suffering for indulging in such talk. 15When you took it up with your tongues, and spoke with your mouths things you did not know [to be true], you thought it was trivial but to God it was very serious. 16When you heard the lie, why did you not say, 'We should not repeat this– God forbid!– It is a monstrous slander'? 17 God warns you never to do anything like this again, if you are true believers. 18 God makes His messages clear to you: God is all knowing, all wise. 19 A painful punishment waits in this world and the next for those who like indecency to spread among the believers: God knows and you do not. 20 If it were not for God's bounty and mercy and the fact that He is compassionate and merciful . . .! 21 Believers, do not follow in Satan's footsteps– if you do so, he will urge you to indecency and evil. If it were not for God's bounty and mercy towards you, not one of you would ever have attained purity. God purifies whoever He will: God is all hearing, all seeing.
22 Those who have been graced with bounty and plenty should not swear that they will [no longer] give to kinsmen, the poor, those who emigrated in God's way:[c] let them pardon and forgive. Do you not wish that God should forgive you? God is most forgiving and merciful.

a The statement 'If it were not for God's bounty and mercy' is repeated four times in this context, but the concluding clauses are suspended in verses 10 and 20. This rhetorical suspense works in English and in Arabic. (See verses 14, 20, 21).
b This alludes to the accusation made against _A_isha, the Prophet's wife.
c Abu Bakr, father of _A_isha, who used to support a relative called Mistah, swore, when Mistah participated in spreading the rumour, that he would never support Mistah again.

23 Those who accuse honourable but unwary believing women are rejected by God, in this life and the next. A painful punishment awaits them 24 on the Day when their own tongues, hands, and feet will testify against them about what they have done– 25 on that Day, God will pay them their just due in full– and they will realize that God is the Truth that makes everything clear. 26Corrupt women are for corrupt men, and corrupt men are for corrupt women; good women are for good men and good men are for good women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision.
27 Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside– that is best for you: perhaps you will bear this in mind. 28 If you find no one in, do not enter unless you have been given permission to do so. If you are told, 'Go away', then do so– that is more proper for you. God knows well what you do. 29You will not be blamed for entering houses where no one lives, and which could provide you with some useful service. God knows everything you do openly and everything you conceal.
30 [Prophet], tell believing men to lower their glances and guard their private parts: that is purer for them. God is well aware of everything they do. 31 And tell believing women that they should lower their

glances, guard their private parts, and not display their charms
beyond what [it is acceptable] to reveal;[a] they should let their headscarves
fall to cover their necklines and not reveal their charms
except to their husbands, their fathers, their husbands' fathers, their
sons, their husbands' sons, their brothers, their brothers' sons, their
sisters' sons, their womenfolk, their slaves, such men as attend them
who have no sexual desire, or children who are not yet aware of
women's nakedness; they should not stamp their feet so as to draw
attention to any hidden charms. Believers, all of you, turn to God so
that you may prosper.
32Marry off[b] the single among you and those of your male and
female slaves who are fit [for marriage].[c] If they are poor, God will
[a] Literally 'beyond what [ordinarily] shows'. This phrase is ambiguous in Arabic. Recourse is commonly made to the hadith (prophetic tradition), which uses the same verb dhahara in the sense of its being permissible for a woman to show only her face and her hands in front of strangers.
[b] There is another reading that translates as 'marry'.
[c] Or 'righteous'.

provide for them from His bounty: God's bounty is infinite and He
is all knowing. 33 Those who are unable to marry should keep chaste
until God gives them enough out of His bounty. If any of your slaves
wish to pay for their freedom, make a contract with them accordingly,
if you know they have good in them, and give them some of
the wealth God has given you. Do not force your slave-girls into
prostitution, when they themselves wish to remain honourable, in
your quest for the short-term gains of this world, although, if they
are forced, God will be forgiving and merciful to them.
34We have sent verses down to you [people] clarifying the right
path, examples of those who passed away before you, and advice for
those who are mindful of God.
35 God is the Light of the heavens and earth. His Light is like this:
there is a niche, and in it a lamp, the lamp inside a glass, a glass like a
glittering star, fuelled from a blessed olive tree from neither east nor
west, whose oil almost gives light even when no fire touches it–
light upon light– God guides whoever He will to his Light; God
draws such comparisons for people; God has full knowledge of
everything– 36 shining out in houses of worship. God has ordained
that they be raised high and that His name be remembered in them,
with men in them celebrating His glory morning and evening:
37 men who are not distracted,[a] either by commerce or profit, from
remembering God, keeping up the prayer, and paying the prescribed
alms, fearing a day when hearts and eyes will turn over.
38 God will reward such people according to the best of their actions,
and He will give them more of His bounty: God provides limitlessly
for anyone He will.
39 But the deeds of those who disbelieve are like a mirage in a
desert: the thirsty person thinks there will be water but, when he
gets there, he finds only God, who pays him his account in full–
God is swift in reckoning. 40 Or like shadows in a deep sea covered by
wave upon wave, with clouds above– layer upon layer of darkness–
if he holds out his hand, he is scarcely able to see it. The one to
whom God gives no light has no light at all.
41 [Prophet], do you not see that all those who are in the heavens
and earth praise God, as do the birds with wings outstretched?
Each knows its [own way] of prayer and glorification: God has full
[a] Cf. 62: 11, which makes reference to worshippers who are distracted by trade.

knowledge of what they do. 42Control of the heavens and earth
belongs to God: and to God is the final return. 43Do you not see
that God drives the clouds, then gathers them together and piles
them up until you see rain pour from their midst? He sends hail

down from [such] mountains in the sky, pouring it on whoever He wishes and diverting it from whoever He wishes– the flash of its lightning almost snatches sight away. 44 God alternates night and day– there truly is a lesson in [all] this for those who have eyes to see– 45 and God created each animal out of [its own] fluid:a some of them crawl on their bellies, some walk on two legs, and some on four. God creates whatever He will; God has power over everything.
46We have sent verses that clarify the right path: God guides whoever He will to a straight path. 47 They say, 'We believe in God and the Messenger; we obey,' but then some of them turn away: these people are not true believers 48 and when they are summoned to God and His Messenger in order for him to judge between them, some of them turn away. 49 If they were claiming their right, they would come willingly [to the Prophet]. 50 Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones. 51 When the true believers are summoned to God and His Messenger in order for him to judge between them, they say, 'We hear and we obey.' These are the ones who will prosper: 52whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant. 53 [The others] solemnly swear by God that if you [Prophet] commanded them, they would march out. Tell them, 'Do not swear: it is reasonable obedience that is required, and God is aware of everything you do.' 54 Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly.'
55 God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will empower the religion He has chosen for them; He will grant them security to replace their fear.
a This ma_ is not 'water', which would have the generic al- (cf. 21: 30), but is for each animal a special, essential fluid, and so each creature is different, as is clear from what follows.

'They will worship Me and not join anything with Me.' Those who are defiant after that will be the rebels.– 56 [People], keep up the prayer, pay the prescribed alms, and obey the Messenger, so that you may be given mercy. 57 Do not think [Prophet] that the disbelievers can escape God on earth; the Fire will be their final home, an evil end.
58 Believers, your slaves and any who have not yet reached puberty should ask your permission to come in at three times of day: before the dawn prayer; when you lay your garments aside in the midday heat; and after the evening prayer. These are your three times for privacy; at other times, there is no blame on you or them if you move around each other freely. In this way God makes messages clear: God is all knowing, all wise. 59When your children reach puberty, they should [always] ask your permission to enter, like their elders do. This is how God makes His messages clear to you: God is all knowing, all wise. 60 No blame will be attached to elderly women who are not hoping for sex, if they take off their outer garments without flaunting their charms, but it is preferable for them not to do this: God is all hearing, all seeing.
61No blame will be attached to the blind, the lame, the sick.a Whether you eat in your own houses, or those of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, houses you have the keys for, or any of your friends' houses, you will not be blamed: you will not be blamed whether you eat in company or separately.b When you enter any house, greet one another with a

greeting of blessing and goodness as enjoined by God. This is how
God makes His messages clear to you so that you may understand.
62 The true believers are those who believe in God and His Messenger,
who, when they are gathered with him on a communal matter,
do not depart until they have asked his permission– those who
ask your permission [Prophet] are the ones who truly believe in God
and His Messenger. When they ask your permission to attend to
their private affairs, allow whoever you see fit and ask God to forgive
a Commentators state that the blind etc. refrained from eating with the healthy, or that the healthy refused to eat with them, and many link this statement to the following one.
b Some commentators take this to be a qualification of 4: 29, which was interpreted by some Muslims as a prohibition on eating at each other's houses without invitation.

them. God is most forgiving and merciful. 63 [People], do not regard
the Messenger's summons to you like one of you summoning
another– God is well aware of those of you who steal away surreptitiously–
and those who go against his order should beware lest a trial
afflict them or they receive a painful punishment.
64Everything in the heavens and earth belongs to God: He knows
what state you are in– on the Day when all are returned to Him, He
will tell them everything they have done– God has full knowledge of
everything.

25. THE DIFFERENTIATOR

A Meccan sura that starts with a denunciation of polytheism, then deals with the disbelievers' arguments against the Prophet, the Qur_an, and the Day of Judgement. It warns them of their fate, citing examples of earlier peoples. The sura describes the power and grace of God, and ends with the qualities of true believers (verses 63–76).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Exalteda is He who has sent the Differentiatorb down to His
servant so that it may be a warning to all people. 2 It is He who has
control over the heavens and earth and has no offspring—no one
shares control with Him—and who created all things and made them
to an exact measure. 3Yet the disbelievers take as their gods things
beneath Him that create nothing, and are themselves created, that
can neither harm nor help themselves, and have no control over
death, life, or resurrection.
4 The disbelievers say, 'This can only be a lie he has forged with
the help of others'—they themselves have done great wrong and told
lies—5 and they say, 'It is just ancient fables, which he has had
written down: they are dictated to him morning and evening.' 6 Say,
'It was sent down by Him who knows the secrets of the heavens and
earth. He is all forgiving, all merciful.' 7 They also say, 'What sort of
messenger is this? He eats food and walks about in the marketplaces!
Why has no angel been sent down to help him with his warnings?
8Why has he not been given treasure or a garden to supply his food?'
and the evildoers say, 'The man you follow is simply under a spell.'
9 See what they think you are like! They have gone astray and cannot
find the right way. 10 Exalted is He who can, if He wishes, give you
better things than these: Gardens graced with flowing streams, and
palaces too. 11 It is actually the coming of the Hour that they reject:
a This meaning of tabarak is supported by Razi and is more appropriate here than 'blessed'.
b Al-furqan, another name for the Qur_an. The word means 'that which differentiates right from wrong'.
We have prepared a blazing fire for those who reject the Hour.
12 When it sees them from a distance, they will hear it raging and
roaring, 13 and when they are hurled into a narrow part of it, chained
together, they will cry out for death. 14 'Do not cry out this day for
one death, but for many.' 15 Say, 'Which is better, this or the lasting

Garden that those who are mindful of God have been promised as
their reward and journey's end?' 16 There they will find everything
they wish for, and there they will stay. [Prophet], this is a binding
promise from your Lord. 17 On the Day He gathers them all together
with those they worship beside Him, He will say, 'Was it you [false
gods] who led these creatures of Mine astray, or did they stray from
the path by themselves?' 18 They will say, 'May You be exalted! We
ourselves would never take masters other than You! But You granted
them and their forefathers pleasures in this life, until they forgot
Your Reminder and were ruined.' 19 [God will say], 'Now your gods
have denounced what you say as lies: you cannot avoid the punishment;
you will not get any help.' If any of you commits such evil, We
shall make him taste agonizing torment.
20 No messenger have We sent before you [Muhammad] who did
not eat food and walk about in the marketplace. But We have made
some of you a means of testing others– will you stand fast? Your
Lord is always watching. 21 Those who do not fear to meet Us say,
'Why are the angels not sent down to us?' or 'Why can we not see our
Lord?' They are too proud of themselves and too insolent. 22 There
will be no good news for the guilty on the Day they see the angels.
The angels will say, 'You cannot cross the forbidden barrier,'[a] 23 and
We shall turn to the deeds they have done and scatter them like dust.
24 But the companions in the Garden will have a better home on that
Day, and a fairer place to rest. 25 On the Day when the sky and its
clouds are split apart and the angels sent down in streams, 26 on that
Day, true authority belongs to the Lord of Mercy. It will be a grievous
Day for the disbelievers. 27 On that Day the evildoer will bite his
own hand and say, 'If only I had taken the same path as the Messenger.
28Woe is me! If only I had not taken so and so as a friend– 29 he
led me away from the Revelation after it reached me. Satan has
always betrayed mankind.'
30 The Messenger has said, 'Lord, my people treat this Qur_an
[a] Cf. 23: 100.

as something to be shunned,' 31but We have always appointed adversaries
from the wicked, for every prophet: Your Lord is sufficient
guide and helper. 32 The disbelievers also say, 'Why was the Qur_an
not sent down to him all at once?' We sent it in this way to strengthen
your heart [Prophet]; We gave it to you in gradual revelation. 33They
cannot put any argument to you without Our bringing you the truth
and the best explanation. 34 It is those driven [falling], on their faces,[a]
to Hell who will be in the worst place– they are the furthest from
the right path.
35We gave Moses the Book and appointed his brother Aaron to
help him. 36We said, 'Go, both of you, to the people who have
rejected Our signs.' Later We destroyed those people utterly. 37The
people of Noah, too: when they rejected their messengers, We
drowned them and made them an example to all people. We have
prepared a painful torment for the evildoers, 38as We did for the
people of _Ad, Thamud, and al-Rass, and many generations in
between. 39To each of them We gave warnings, and each of them We
destroyed completely. 40 These disbelievers must have passed by the
town that was destroyed by the terrible rain[b] ––did they not see it?
Yet they do not expect to be raised from the dead. 41Whenever they
see you [Prophet] they ridicule you: 'Is this the one God has sent as a
messenger? 42 He might almost have led us astray from our gods if we
had not stood so firmly by them.' When they see the punishment,
they will know who is furthest from the path. 43 Think [Prophet] of
the man who has taken his own passion as a god: are you to be his
guardian? 44Do you think that most of them hear or understand?
They are just like cattle– no, they are further from the path.
45Do you not see how your Lord lengthens the shade? If He had

willed, He could have made it stand still– We made the sun its indicator–
46but We gradually draw it towards Us, little by little. 47 It is
He who made the night a garment for you, and sleep a rest, and
made the day like a resurrection. 48 It is He who sends the winds as
heralds of good news before His Mercy.c We send down pure water
from the sky, 49 so that We can revive a dead land with it, and We give
it as a drink to many animals and people We have created. 50Many
times We have repeated this to people so that they might take heed,
but most persist in their ingratitude. 51 If it had been Our will, We
a Cf. 67: 22. b See 15: 74, 76. c The rain.

would have sent a warner to every town, 52 so do not give in to the
disbelievers: strive hard against them with this Qur_an.
53 It is He who released the two bodies of flowing water, one sweet
and fresh and the other salty and bitter, and put an insurmountable
barrier between them. 54 It is He who creates human beings from
fluid, then makes them kin by blood and marriage: your Lord is all
powerful! 55Yet instead of God they worship things that can neither
benefit nor harm them: the disbeliever has always turned his back on
his Lord. 56We sent you only to give good news and warning. 57 Say,
'I am not asking for any reward for it, but anyone who wishes should
take a path to his Lord.' 58 Put your trust in the Living [God] who
never dies, and celebrate His praise. He knows the sins of His servants
well enough: 59 it is He who created the heavens and earth and
what is between them in six Days,a and then established Himself on
the throne– He is the Lord of Mercy; He is the Best Informed.b
60Yet when they are told, 'Bow down before the Lord of Mercy,' they
say, 'What is the Lord of Mercy? Should we bow down before anything
you command?' and they turn even further away. 61 Exalted
is He who put constellations in the heavens, a radiant light, and
an illuminating moon– 62 it is He who made the night and day
follow each other– so anyone who wishes may be mindful or show
gratitude.
63 The servants of the Lord of Mercy are those who walk humbly
on the earth, and who, when the foolish address them, reply, 'Peace';
64 those who spend the night bowed down or standing, worshipping
their Lord, 65 who plead, 'Our Lord, turn away from us the suffering
of Hell, for it is a dreadful torment to suffer! 66 It is an evil home, a
foul resting place!' 67 They are those who are neither wasteful nor
niggardly when they spend, but keep to a just balance; 68 those who
never invoke any other deity beside God, nor take a life, which God
has made sacred, except in the pursuit of justice, nor commit adultery.
(Whoever does these things will face the penalties: 69 their torment
will be doubled on the Day of Resurrection, and they will
remain in torment, disgraced, 70 except those who repent, believe,
a Cf. 41: 9–12.
b Other readings of this phrase include 'ask someone who knows' or 'ask anyone
how well informed He is', but the expression fas_al, 'ask someone', at the beginning of
the phrase is a rhetorical device suggesting the truth of the statement and need not
be translated literally.

and do good deeds: God will change the evil deeds of such people
into good ones. He is most forgiving, most merciful. 71People who
repent and do good deeds truly return to God.)
72[The servants of the Lord of Mercy are] those who do not give
false testimony, and who, when they see some frivolity, pass by with
dignity; 73who, when reminded of their Lord's signs, do not turn a
deaf ear and a blind eye to them; 74 those who pray, 'Our Lord, give
us joy in our spouses and offspring. Make us good examples to those
who are aware of You'. 75 These servants will be rewarded with the
highest place in Paradise for their steadfastness. There they will be
met with greetings and peace. 76 There they will stay– a happy home

and resting place! 77 [Prophet, tell the disbelievers], ‘What are you to my Lord without your supplication? But since you have written off the truth as lies, the inevitable will happen.’a

a The punishment (cf. 4: 147).

26. THE POETS

A Meccan sura which takes its name from the reference to poets in verse 224. It talks about the disbelievers who belittle the Qur_an, and gives examples of God’s power and grace in nature. It recounts several stories of earlier prophets, the reactions of their people, and punishments that afflicted them, ending by confirming the divine origin of the Qur_an. It is not something brought down by the jinn, nor is it poetry.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ta Sin Mim

2 These are the verses of the Scripture that makes things clear:
3 [Prophet], are you going to worry yourself to death because they will not believe? 4 If We had wished, We could have sent them down a sign from heaven, at which their necks would stay bowed in utter humility. 5Whenever they are brought a new revelation from the Lord of Mercy, they turn away: 6 they deny it, but the truth of what they scorned will soon hit them. 7 Do they not see the earth, and what noble kinds of thing We grow in it? 8 There truly is a sign in this, though most of them do not believe: 9 your Lord alone is the Almighty, the Merciful.

10Your Lord called to Moses: ‘Go to those wrongdoers, 11 the people of Pharaoh. Will they not take heed?’ 12 Moses said, ‘My Lord, I fear they will call me a liar, 13 and I will feel stressed and tongue-tied, so send Aaron too; 14 besides, they have a chargea against me, and I fear they may kill me.’ 15 God said, ‘No [they will not]. Go, both of you, with Our signs—We shall be with you, listening. 16Go, both of you, to Pharaoh and say, “We bring a message from the Lord of the Worlds: 17 let the Children of Israel leave with us.” ’

18 Pharaoh said, ‘Did we not bring you up as a child among us? Did you not stay with us for many years? 19 And then you committed that crime of yours: you were so ungrateful.’ 20 Moses replied, ‘I was

a Cf. 28: 15–20.

misguided when I did it 21 and I fled from you in fear; later my Lord gave me wisdom and made me one of His messengers. 22 And is this– that you have enslaved the Children of Israel– the favour with which you reproach me?’

23 Pharaoh asked, ‘What is this “Lord of the Worlds”?’ 24Moses replied, ‘He is the Lord of the heavens and earth and everything between them. If you would only have faith!’ 25 Pharaoh said to those present, ‘Do you hear what he says?’ 26 Moses said, ‘He is your Lord and the Lord of your forefathers.’ 27 Pharaoh said, ‘This messenger who has been sent to you is truly possessed.’ 28 Moses continued, ‘Lord of the East and West and everything between them. If you would only use your reason!’ 29 But Pharaoh said [to him], ‘If you take any god other than me, I will throw you into prison,’ 30 and Moses asked, ‘Even if I show you something convincing?’ 31 ‘Show it then,’ said Pharaoh, ‘if you are telling the truth.’ 32 So Moses threw down his staff and– lo and behold!– it became a snake for everyone to see. 33 Then he drew out his hand and– lo and behold!– it was white for the onlookers to see. 34 Pharaoh said to the counsellors around him, ‘This man is a learned sorcerer! 35 He means to use his sorcery to drive you out of your land! What do you suggest?’ 36They answered, ‘Delay him and his brother for a while, and send messengers to all the cities 37 to bring every accomplished sorcerer to you.’

38 The sorcerers were [to be] assembled at the appointed time on a certain day 39 and the people were asked, 40 ‘Are you all coming? We may follow the sorcerers if they win!’

41 When the sorcerers came, they said to Pharaoh, 'Shall we be rewarded if we win?' 42 and he said, 'Yes, and you will join my inner court.' 43 Moses said to them, 'Throw down whatever you will.'
44 They threw their ropes and staffs, saying, 'By Pharaoh's might, we shall be victorious.' 45 But Moses threw his staff and– lo and behold!– it swallowed up their trickery 46 and the sorcerers fell down on their knees, 47 exclaiming, 'We believe in the Lord of the Worlds, 48 the Lord of Moses and Aaron.' 49 Pharaoh said, 'How dare you believe in him before I have given you permission? He must be the master who taught you sorcery! Soon you will see: I will cut off your alternate hands and feet[a] and then crucify the lot of you!' 50 'That will do us no harm,' they said, 'for we are sure to return to our

[a] See note to 5: 33.

Lord. 51We hope that our Lord will forgive us our sins, as we were the first to believe.'
52Then We revealed Our will to Moses, 'Leave with My servants by night, for you will be pursued!' 53 Pharaoh sent messengers into the cities, proclaiming, 54 'These people are a puny band—55 they have enraged us– 56 and we are a large army, on the alert.' 57 So it was that We made them leave their gardens and their springs, 58 their treasures and their noble dwellings– 59We gave [such] things [later][a] to the Children of Israel. 60 Pharaoh and his people pursued them at sunrise, 61 and as soon as the two sides came within sight of one another, Moses' followers said, 'We shall definitely be caught.'
62 Moses said, 'No, my Lord is with me: He will guide me,' 63and We revealed to Moses: 'Strike the sea with your staff.' It parted– each side like a mighty mountain– 64and We brought the others to that place: 65We saved Moses and all his companions, 66 and drowned the rest. 67 There truly is a sign in this, though most of them do not believe: 68 your Lord alone is the Almighty, the Merciful.
69Tell them the story of Abraham, 70 when he asked his father and his people, 'What do you worship?' 71 They said, 'We worship idols, and are constantly in attendance on them.' 72 He asked, 'Do they hear you when you call? 73 Do they help or harm you?' 74They replied, 'No, but this is what we saw our fathers doing.' 75Abraham said, 'Those idols you have worshipped, 76 you and your forefathers, 77 are my enemies; not so the Lord of the Worlds, 78 who created me. It is He who guides me; 79 He who gives me food and drink; 80He who cures me when I am ill; 81 He who will make me die and then give me life again; 82 and He who will, I hope, forgive my faults on the Day of Judgement. 83My Lord, grant me wisdom; join me with the righteous; 84 give me a good name among later generations; 85make me one of those given the Garden of Bliss– 86 forgive my father, for he is one of those who have gone astray– 87 and do not disgrace me on the Day when all people are resurrected: 88 the Day when neither wealth nor children can help, 89 when the only one who will be saved is the one who comes before God with a heart devoted to Him.'
90 When the Garden is brought near to the righteous 91 and the Fire is placed in full view of the misguided, 92 it will be said to them,

[a] Cf. 7: 137.

'Where are those you worshipped 93 beside God? Can they help you now, or even help themselves?' 94 and then they will all be hurled into Hell, together with those that misled them, 95 and all Iblis's supporters.[a] 96 There they will say to their gods, as they bicker among themselves, 97'We were clearly misguided 98when we made you equal with the Lord of the Worlds. 99 It was the evildoers who led us astray, 100 and now we have no intercessor 101 and no true friend. 102 If only we could live our lives again, we would be true believers!' 103 There truly is a sign in this, though most of them do not believe: 104 your Lord

alone is the Almighty, the Merciful.
105 The people of Noah, too, called the messengers liars. 106 Their brother Noah said to them, 'Will you not be mindful of God? 107 I am a faithful messenger sent to you: 108 be mindful of God and obey me. 109 I ask no reward of you, for my only reward is with the Lord of the Worlds: 110 be mindful of God and obey me.' 111 They answered, 'Why should we believe you when the worst sort of people follow you?' 112 He said, 'What knowledge do I have of what they used to do? 113 It is for my Lord alone to bring them to account– if only you could see– 114 I will not drive believers away. 115 I am here only to give people a clear warning.' 116 So they said, 'Noah, if you do not stop this, you will be stoned.' 117 He said, 'My Lord, my people have rejected me, 118 so make a firm judgement between me and them, and save me and my believing followers.' 119So We saved him and his followers in the fully laden ship, 120 and drowned the rest. 121 There truly is a sign in this, though most of them do not believe: 122 your Lord alone is the Almighty, the Merciful.
123 The people of _Ad, too, called the messengers liars. 124 Their brother Hud said to them, 'Will you not be mindful of God? 125 I am a faithful messenger sent to you: 126 be mindful of God and obey me. 127 I ask no reward of you, for my only reward is with the Lord of the Worlds. 128How can you be so vain that you set up monuments on every high place? 129 Do you build fortresses because you hope to be immortal? 130Why do you act like tyrants whenever you attack someone? 131 Be mindful of God and obey me; 132 be mindful of Him who has provided you with everything you know– 133 He has given you livestock, sons, 134 gardens, springs– 135 for I truly fear that the torment of a grievous day will overtake you.' 136 They replied, 'It makes
a See note to 37: 173.
26: 136
no difference to us whether you warn us or not, 137 for we only do what our forefathers used to do: 138we shall not be punished.'
139 They denounced him as a liar, and so We destroyed them. There truly is a sign in this, though most of them do not believe: 140 your Lord alone is the Almighty, the Merciful.
141The people of Thamud, too, called the messengers liars.
142 Their brother Salih said to them, 'Will you not be mindful of God? 143 I am a faithful messenger to you: 144 be mindful of God and obey me. 145 I ask no reward from you, for my only reward is with the Lord of the Worlds. 146 [Do you think] you will be left secure for ever in what you have here– 147 gardens, springs, 148fields, palm trees laden with fruit– 149 carving your fine houses from the mountains? 150 Be mindful of God and obey me: 151 do not obey those who are given to excess 152 and who spread corruption in the land instead of doing what is right.' 153 They said, 'You are bewitched! 154You are nothing but a man like us. Show us a sign, if you are telling the truth.' 155 He said, 'Here is a camel. She should have her turn to drink and so should you, each on a specified day, 156 so do not harm her, or the punishment of a terrible day will befall you.' 157 But they hamstrung her. In the morning they had cause to regret it: 158 the punishment fell upon them. There truly is a sign in this, though most of them will not believe: 159 your Lord alone is the Almighty, the Merciful.
160 The people of Lot, too, called the messengers liars. 161 Their brother Lot said to them, 'Will you not be mindful of God? 162 I am a faithful messenger to you: 163 be mindful of God and obey me. 164 I ask no reward from you, for my only reward is with the Lord of the Worlds. 165 Must you, unlike [other] people, lust after males 166 and abandon the wives that God has created for you? You are exceeding all bounds,' 167but they replied, 'Lot! If you do not stop this, you will be driven away.' 168 So he said, 'I loathe what you do: 169Lord, save me and my family from what they are doing.' 170We saved him and all his

family, 171 except for an old woman who stayed behind, 172then We destroyed the others, 173 and poured a rain of destruction down upon them. How dreadful that rain was for those who had been forewarned! 174 There truly is a sign in this, though most of them will not believe: 175 your Lord alone is the Almighty, the Merciful.
176 The forest-dwellers, too, called the messengers liars. 177Shu_ayb said to them, 'Will you not be mindful of God? 178 I am a faithful

messenger to you: 179 be mindful of God and obey me. 180 I ask no reward of you, for my only reward is with the Lord of the Worlds. 181Give full measure: do not sell others short. 182Weigh with correct scales: 183 do not deprive people of what is theirs. Do not spread corruption on earth. 184 Be mindful of God who created you and former generations,' 185but they replied, 'You are bewitched! 186 You are nothing but a man like us. In fact we think you are a liar. 187Make bits of the heavens fall down on us, if you are telling the truth.' 188He said, 'My Lord knows best what you do.' 189 They called him a liar, and so the torment of the Day of Shadow came upon them– it was the torment of a terrible day. 190 There truly is a sign in this, though most of them will not believe: 191 your Lord alone is the Almighty, the Merciful.
192Truly, this Qur_an has been sent down by the Lord of the Worlds: 193 the Trustworthy Spirit[a] brought it down 194 to your heart [Prophet], so that you could bring warning 195 in a clear Arabic tongue. 196 This was foretold in the scriptures of earlier religions. 197 Is it not proof enough for them that the learned men of the Children of Israel have recognized it? 198 If We had sent it down to someone who was not an Arab,[b] 199 and he had recited it to them, they still would not have believed in it. 200So We make it pass straight through the hearts of the guilty: 201 they will not believe in it until they see the grievous torment, 202 which will suddenly hit them when they are not expecting it, 203 and then they will say, 'Can we have more time?' 204How can they ask that Our punishment be brought to them sooner? 205 Think, if we let them enjoy this life for some years 206 and then the promised torment came upon them, 207what good would their past enjoyment be to them? 208Never have We destroyed a town without sending down messengers to warn it, 209 as a reminder from Us: We are never unjust.
210 It was not the jinn[c] who brought down this Qur_an: 211 it is neither in their interests nor in their power, 212 indeed they are prevented from overhearing it. 213 So [Prophet] do not invoke any gods beside God, or you will incur punishment. 214Warn your nearest kinsfolk 215 and lower your wing tenderly over the believers who

[a] Generally understood to mean the Angel Gabriel.
[b] This alludes to the refusal of many Meccan Arabs to believe that revelation could come to a man from among themselves.
[c] Cf. 72: 8–9; 37: 7–10.

follow you. 216 If they disobey you, say, 'I bear no responsibility for your actions.' 217 Put your trust in the Almighty, the Merciful, 218who sees you when you stand up [for prayer] 219 and sees your movements among the worshippers: 220 He is the All Hearing, the All Knowing.
221 Shall I tell you who the jinn come down to? 222 They come down to every lying sinner 223 who readily lends an ear to them, and most of them are liars: 224 only those who are lost in error follow the poets.[a] 225Do you not see how they rove aimlessly in every valley; 226 how they say what they do not do?[b] 227 Not so those [poets] who believe, do good deeds, remember God often, and defend themselves after they have been wronged. The evildoers will find out what they will return to.

[a] The Meccans dismissed the Qur_an as poetry. After the Prophet moved to Medina, the Meccans commissioned poets to satirize the Muslims, and some Muslim poets

counter-attacked.
b Poets used to boast and exaggerate in their praise-poems and satires.

27. THE ANTS
A Meccan sura which takes its title from the ants mentioned in the Solomon story (verses 18–19). It both opens and closes by describing the Qur_an as joyful news for the believers and a warning for others. It gives stories of past prophets and the destruction of the communities that disbelieved in them. Illustrations are given of the nature of God's power, contrasted with the total lack of power of the 'partners' they worship beside Him, and descriptions are given of the Day of Judgement for those who deny it.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ta Sin

These are the verses of the Qur_an—a scripture that makes things clear; 2 a guide and joyful news for the believers 3 who keep up the prayer, pay the prescribed alms, and believe firmly in the life to come. 4 As for those who do not believe in the life to come, We have made their deeds seem alluring to them, so they wander blindly: 5 it is they who will have the worst suffering, and will be the ones to lose most in the life to come. 6You [Prophet] receive the Qur_an from One who is all wise, all knowing.

7 Moses said to his family, 'I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 8When he reached the fire, a voice called: 'Blessed is the person near this fire[a] and those around it;[b] may God be exalted, the Lord of the Worlds. 9Moses, I am God, the Mighty, the Wise. 10Throw down your staff,' but when he saw it moving like a snake, he turned and fled. 'Moses, do not be afraid! The messengers need have no fear in My presence, 11 I am truly most forgiving and merciful to those who do wrong,[c] and then replace their evil with good. 12 Put your hand inside your cloak and it will come out white, but unharmed. These are among

a Moses or God. Literally 'in this fire' (fi al-nari). Zamakhshari interprets fi as 'near', while Qatada and Zajjaj understand nar 'fire' to mean nur 'light' (Razi).
b The angels.
c Cf. 28: 15. This is an allusion to a man Moses killed in Egypt.

the nine signs that you will show Pharaoh and his people; they have really gone too far.'

13 But when Our enlightening signs came to them, they said, 'This is clearly [just] sorcery!' 14 They denied them, in their wickedness and their pride, even though their souls acknowledged them as true. See how those who spread corruption met their end!

15We gave knowledge to David and Solomon, and they both said, 'Praise be to God, who has favoured us over many of His believing servants.' 16Solomon succeeded David. He said, 'People, we have been taught the speech of birds, and we have been given a share of everything: this is a clearly a great favour.' 17Solomon's hosts of jinn, men, and birds were marshalled in ordered ranks before him, 18 and when they came to the Valley of the Ants, one ant said, 'Ants! Go into your homes, in case Solomon and his hosts unwittingly crush you.' 19Solomon smiled broadly at her words and said, 'Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants.'

20Solomon inspected the birds and said, 'Why do I not see the hoopoe? Is he absent? 21 I will punish him severely, or kill him, unless he brings me a convincing excuse for his absence.' 22 But the hoopoe did not stay away long: he came and said, 'I have learned something you did not know: I come to you from Sheba with firm news. 23 I found a woman ruling over the people, who has been given a share of everything– she has a magnificent throne– 24 [but] I found that she and her people worshipped the sun instead of God. Satan has made their deeds seem alluring to them, and diverted them from the right

path: they cannot find the right path. 25 Should they not worship God, who brings forth what is hidden in the heavens and earth and knows both what you people conceal and what you declare? 26 He is God, there is no god but Him, the Lord of the mighty throne.'
27Solomon said, 'We shall see whether you are telling the truth or lying. 28Take this letter of mine and deliver it to them, then withdraw and see what answer they send back.'
29 The Queen of Sheba said, 'Counsellors, a gracious letter has been delivered to me. 30 It is from Solomon, and it says, "In the name of God, the Lord of Mercy, the Giver of Mercy, 31 do not put yourselves above me, and come to me in submission to God."' 32She said, 'Counsellors, give me your counsel in the matter I now face: I

only ever decide on matters in your presence.' 33 They replied, 'We possess great force and power in war, but you are in command, so consider what orders to give us.' 34 She said, 'Whenever kings go into a city, they ruin it and humiliate its leaders– that is what they do– 35but I am going to send them a gift, then see what answer my envoys bring back.'
36 When her envoy came to Solomon, Solomon said, 'What! Are you offering me wealth? What God has given me is better than what He has given you, though you rejoice in this gift of yours. 37 Go back to your people: we shall certainly come upon them with irresistible forces, and drive them, disgraced and humbled, from their land.'
38 Then he said, 'Counsellors, which of you can bring me her throne before they come to me in submission?' 39 A powerful and crafty jinn replied, 'I will bring it to you before you can even rise from your place. I am strong and trustworthy enough,' 40but one of them who had some knowledge of the Scripture said, 'I will bring it to you in the twinkling of an eye.'
When Solomon saw it set before him, he said, 'This is a favour from my Lord, to test whether I am grateful or not: if anyone is grateful, it is for his own good, if anyone is ungrateful, then my Lord is self-sufficient and most generous.' 41 Then he said, 'Disguise her throne, and we shall see whether or not she recognizes it.' 42When she arrived, she was asked, 'Is this your throne?' She replied, 'It looks like it.' [Solomon said], 'We were given knowledge before her, and we devoted ourselves to God; 43 she was prevented by what she worshipped instead of God, for she came from a disbelieving people.' 44 Then it was said to her, 'Enter the hall,' but when she saw it, she thought it was a deep pool of water, and bared her legs. Solomon explained, 'It is just a hall paved with glass,' and she said, 'My Lord, I have wronged myself: I devote myself, with Solomon, to God, the Lord of the Worlds.'
45To the people of Thamud We sent their brother, Salih, saying, 'Worship God alone,' but they split into two rival factions. 46 Salih said, 'My people, why do you rush to bring [forward] what is bad rather than good? Why do you not ask forgiveness of God, so that you may be given mercy?' 47 They said, 'We see you and your followers as an evil omen.' He replied, 'God will decide on any omen you may see: you people are being put to the test.' 48 There were nine men in the city who spread corruption in the land without making

amends. 49 They said, 'Swear by God: we shall attack this man and his household in the night, then say to his next of kin, "We did not witness the destruction of his household. We are telling the truth."' 50 So they devised their evil plan, but We too made a plan of which they were unaware. 51 See how their scheming ended: We destroyed them utterly, along with all their people. 52 As a result of their evil deeds, their homes are desolate ruins– there truly is a sign in this for those who know– 53but We saved those who believed and were mindful of God.

54We also sent Lot to his people. He said to them, ‘How can you commit this outrage with your eyes wide open? 55How can you lust after men instead of women? What fools you are!’ 56 The only answer his people gave was to say, ‘Expel Lot’s followers from your town! These men mean to stay chaste!’ 57We saved him and his family– except for his wife: We made her stay behind– 58and We brought rain down on them. How dreadful that rain was for those who had been warned!
59 Say [Prophet], ‘Praise be to God and peace on the servants He has chosen.[a] Who is better: God, or those they set up as partners with Him? 60 Who created the heavens and earth? Who sends down water from the sky for you– with which We cause gardens of delight to grow: you have no power to make the trees grow in them– is it another god beside God? No! But they are people who take others to be equal with God. 61 Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. 62Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! 63 Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy?[b] Is it another god beside God? God is far above the partners they put beside him!
64 Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?’ Say, ‘Show me your evidence then, if what you say is true.’
[a] As messengers, see e.g. 3: 33.
[b] i.e. rain.

65 Say, ‘No one in the heavens or on earth knows the unseen except God.’ They do not know when they will be raised from the dead:
66 their knowledge cannot comprehend the Hereafter; they are in doubt about it; they are blind to it. 67 So the disbelievers say, ‘What! When we and our forefathers have become dust, shall we be brought back to life again? 68We have heard such promises before, and so did our forefathers. These are just ancient fables.’ 69 [Prophet], say, ‘Travel through the earth and see how the evildoers ended up.’
70 [Prophet], do not grieve over them; do not be distressed by their schemes. 71 They also say, ‘When will this promise be fulfilled if what you say is true?’ 72 Say, ‘Maybe some of what you seek to hasten is near at hand.’ 73Your Lord is bountiful to people, though most of them are ungrateful. 74 He knows everything their hearts conceal and everything they reveal: 75 there is nothing hidden in the heavens or on earth that is not in a clear Record.
76Truly, this Qur_an explains to the Children of Israel most of what they differ about, 77 and it is guidance and grace for those who believe. 78Truly, your Lord will judge between them in His wisdom– He is the Almighty, the All Knowing– 79 so [Prophet], put your trust in God, you are on the path of clear truth. 80You cannot make the dead hear, you cannot make the deaf listen to your call when they turn their backs and leave, 81 you cannot guide the blind out of their error: you cannot make anyone hear you except those who believe in Our signs and submit [to Us]. 82 When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations. 83The Day will come when We gather from every community a crowd of those who disbelieved in Our signs and they will be led in separate groups
84 until, when they come before Him, He will say, ‘Did you deny My messages without even taking them in? Or what were you doing?’ 85The verdict will be given against them because of their wrongdoing: they will not speak.

86 Did they not see that We gave them the night for rest, and the day for light? There truly are signs in this for those who believe.
87 On the Day the Trumpet sounds, everyone in heaven and on earth will be terrified– except such as God wills– and all will come to Him in utter humility. 88You will see the mountains and think they are firmly fixed, but they will float away like clouds: this is the handiwork of God who has perfected all things. He is fully aware of

what you do: 89whoever comes with a good deed will be rewarded with something better, and be secure from the terrors of that Day, 90but whoever comes with evil deeds will be cast face downwards into the Fire. 'Are you rewarded for anything except what you have done?' 91 [Say Prophet], 'What I am commanded to do is to serve the Sustainer of this town,[a] which He has made inviolable. Everything belongs to Him; I am commanded to be one of those devoted to Him; 92 I am commanded to recite the Qur_an.' Whoever chooses to follow the right path does so for his own good. Say to whoever deviates from it, 'I am only here to warn.' 93 Say, 'Praise belongs to God: He will show you His signs so that you will recognize them.' Your Lord is never unmindful of what you all do.
a Mecca.

28. THE STORY

A Meccan sura which centres on the story of Moses and takes its title from the reference to the story told by Moses in verse 25. Its main theme is the bad end that comes to those who are arrogant and spread corruption, like Pharaoh and Qarun—polytheism is denounced at various points throughout the sura—and a link is made between these and the disbelievers of Mecca. The Prophet is reminded that he cannot make everyone believe (verse 56) and should remain steadfast (verse 87).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ta Sin Mim
2 These are the verses of the Scripture that makes things clear: 3We recount to you [Prophet] part of the story of Moses and Pharaoh, setting out the truth for people who believe. 4 Pharaoh made himself high and mighty in the land and divided the people into different groups: one group he oppressed, slaughtering their sons and sparing their women—he was one of those who spread corruption—5but We wished to favour those who were oppressed in that land, to make them leaders, the ones to survive, 6 to establish them in the land, and through them show Pharaoh, Haman, and their armies the very thing they feared.
7We inspired Moses' mother, saying, 'Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for We shall return him to you and make him a messenger.' 8 Pharaoh's household picked him up—later to[a] become an enemy and a source of grief for them: Pharaoh, Haman, and their armies were wrongdoers—9 and Pharaoh's wife said, 'Here is a joy to behold for me and for you! Do not kill him: he may be of use to us, or we may adopt him as a son.' They did not realize what they were doing. 10 The next day, Moses' mother felt a void in her heart—if We had not strengthened it to make her one of those who believe, she would have revealed everything about him—11 and she said to his sister, 'Follow him.' So she watched him from a distance, without
a Li here indicates consequence rather than purpose.
them knowing. 12We had ordained that he would refuse to feed from wet nurses. His sister approached them and said, 'Shall I tell you about a household which could bring him up for you and take good care of him?' 13We restored him to his mother in this way, so that she might be comforted, not grieve, and know that God's promise is true, though most of them do not know.
14 When Moses reached full maturity and manhood, We gave him

wisdom and knowledge: this is how We reward those who do good.
15 He entered the city, unnoticed by its people, and found two men fighting: one from his own people, the other an enemy. The one from his own people cried out to him for help against the enemy. Moses struck him with his fist and killed him. He said, 'This must be Satan's work: clearly he is a misleading enemy.' 16 He said, 'Lord, I have wronged myself. Forgive me,' so He forgave him; He is truly the Most Forgiving, the Most Merciful. 17 He said, 'My Lord, because of the blessings You have bestowed upon me, I shall never support those who do evil.'
18 Next morning, he was walking in the city, fearful and vigilant, when suddenly the man he had helped the day before cried out to him for help. Moses said, 'You are clearly a troublemaker.' 19 As he was about to attack the man who was an enemy to both of them, the man said, 'Moses, are you going to kill me as you killed that person yesterday? You clearly want to be a tyrant in the land; you do not intend to put things right.' 20 Then a man came running from the furthest part of the city and said, 'Moses, the authorities are talking about killing you, so leave– this is my sincere advice.' 21 So Moses left the city, fearful and wary, and prayed, 'My Lord, save me from people who do wrong.'
22 As he made his way towards Midian, he was saying, 'May my Lord guide me to the right way.' 23 When he arrived at Midian's waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, 'What is the matter with you two?' They said, 'We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.' 24He watered their flocks for them, withdrew into the shade, and prayed, 'My Lord, I am in dire need of whatever good thing You may send me,' 25 and then one of the two women approached him, walking shyly, and said, 'My father is asking for you: he wants to reward you for watering our flocks for us.'

When Moses came to him and told him his story, the old man said, 'Do not be afraid, you are safe now from people who do wrong.'
26 One of the women said, 'Father, hire him: a strong, trustworthy man is the best to hire.' 27 The father said, 'I would like to marry you to one of these daughters of mine, on condition that you serve me for eight years: if you complete ten, it will be of your own free will. I do not intend to make things difficult for you: God willing, you will find I am a fair man.' 28 Moses said, 'Let that be the agreement between us– whichever of the two terms I fulfil, let there be no injustice to me– God is witness to what we say.'
29 Once Moses had fulfilled the term and was travelling with his family, he caught sight of a fire on the side of the mountain and said to his family, 'Wait! I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 30 But when he reached it, a voice called out to him from the right-hand side of the valley, from a tree on the blessed ground: 'Moses, I am God, the Lord of the Worlds. 31Throw down your staff.' When he saw his staff moving like a snake, he fled in fear and would not return. Again [he was called]: 'Moses! Draw near! Do not be afraid, for you are one of those who are safe. 32 Put your hand inside your shirt and it will come out white but unharmed– hold your arm close to your side, free from all fear. These shall be two signs from your Lord to Pharaoh and his chiefs; they are truly wicked people.' 33 Moses said, 'My Lord, I killed one of their men, and I fear that they may kill me. 34 My brother Aaron is more eloquent than I: send him with me to help me and confirm my words– I fear they may call me a liar.' 35 God said, 'We shall strengthen you through your brother; We shall give you both power so that they cannot touch you. With Our signs you, and those who

follow you, will triumph.'
36 But when Moses came to them with Our clear signs, they said, 'These are mere conjuring tricks; we never heard this from our forefathers.' 37 Moses said, 'My Lord knows best who comes with guidance from Him and who will have the final Home: wrongdoers will never succeed.' 38 Pharaoh said, 'Counsellors, you have no other god that I know of except me. Haman, light me a fire to bake clay bricks, then build me a tall building so that I may climb up to Moses' God: I am convinced that he is lying.'
39 Pharaoh and his armies behaved arrogantly in the land with no

right– they thought they would not be brought back to Us– 40 so We seized him and his armies and threw them into the sea. See what became of the wrongdoers! 41We made them leaders calling [others] only to the Fire: on the Day of Resurrection they will not be helped. 42We made Our rejection pursue them in this world, and on the Day of Resurrection they will be among the despised. 43 After We had destroyed the earlier generations, We gave Moses the Scripture to provide insight, guidance, and mercy for people, so that they might take heed.
44You [Muhammad] were not present on the western side of the mountain when We gave Our command to Moses: you were not there– 45We have brought into being many generations who lived long lives– you did not live among the people of Midian or recite Our Revelation to them– We have always sent messengers to people– 46 nor were you present on the side of Mount Sinai when We called out to Moses. But you too have been sent as an act of grace from your Lord, to give warning to a people to whom no warner has come before, so that they may take heed, 47and may not say, if a disaster should befall them as a result of what they have done with their own hands, 'Lord, if only You had sent us a messenger, we might have followed Your message and become believers.' 48Even now that Our truth has come to them, they say, 'Why has he not been given signs like those given to Moses?' Did they not also deny the truth that was given to Moses before? They say, 'Two kinds of sorcery, helping each other,' and, 'We refuse to accept either of them.'
49 Say [Muhammad], 'Then produce a book from God that gives better guidance than these two and I will follow it, if you are telling the truth.' 50 If they do not respond to you, you will know that they follow only their own desires. Who is further astray than the one who follows his own desires with no guidance from God? Truly God does not guide those who do wrong.
51We have caused Our Word to come to them so that they may be mindful. 52Those to whom We gave the Scripture before believe in it,a 53 and, when it is recited to them, say, 'We believe in it, it is the truth from our Lord. Before it came we had already devoted ourselves to Him.' 54 They will be given their rewards twice over because they are steadfast, repel evil with good, give to others out of what
a The Qur_an.

We have provided for them, 55 and turn away whenever they hear frivolous talk, saying, 'We have our deeds and you have yours. Peace be with you! We do not seek the company of ignorant people.'
56You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance. 57 They say, 'If we were to follow guidance with you [Prophet], we would be swept from our land.' Have We not established for them a secure sanctuarya where every kind of produce is brought, as a provision from Us? But most of them do not comprehend.
58We have destroyed many a community that once revelled in its wanton wealth and easy living: since then their dwelling places have barely been inhabited– We are the only heir. 59Your Lord

would never destroy towns without first raising a messenger in their midst to recite Our messages to them, nor would We destroy towns unless their inhabitants were evildoers. 60Whatever things you have been given for the life of this world are merely [temporary] gratification and vanity: that which is with God is better and more lasting– will you not use your reason?
61 Can the person who will see the fulfilment of the good promise We gave him be compared to someone We have given some enjoyments for this worldly life but who, on the Day of Resurrection, will be summoned?b 62The Day will come when God will call them, saying, 'Where now are those you allege are My partners?' 63 and those [ringleaders] against whom the verdict will be passed will say, 'Our Lord, these are the ones we caused to deviate. We caused them to deviate as we ourselves deviated, but now we disown them before You: they did not really serve us.' 64 It will then be said to them, 'Now call those you worshipped as partners,' and they will call them but receive no answer. They will see the suffering and wish they had followed guidance. 65 On that Day He will call them, saying, 'How did you respond to My messengers?' 66 All arguments will seem obscure to them on that Day; they will not be able to consult one another. 67Yet anyone who has repented, believed, and done good deeds can hope to find himself among the successful. 68Your Lord creates what He pleases and chooses those He will– they have no choice– so glory be to God, and may He be exalted above the partners they ascribe to Him! 69Your Lord knows what their hearts
a Mecca. b For punishment.
28: 69 The Story 249
conceal and what they reveal. 70 He is God; there is no god but Him; all praise belongs to Him in this world and the next; His is the Judgement; and to Him you shall be returned.
71 Say [Prophet], 'Just think, if God were to cast perpetual night over you until the Day of Resurrection, what god other than He could bring you light? Do you not listen?' 72 Say, 'Just think, if God were to cast perpetual day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do you not see? 73 In His mercy He has given you night and day, so that you may rest and seek His bounty and be grateful.' 74The Day will come when He will call out to them, saying, 'Where are the partners you claimed for Me?' 75We shall call a witness from every community, and say, 'Produce your evidence,' and then they will know that truth belongs to God alone; the gods they invented will forsake them.
76Qarun was one of Moses' people, but he oppressed them. We had given him such treasures that even their keys would have weighed down a whole company of strong men. His people said to him, 'Do not gloat, for God does not like people who gloat. 77 Seek the life to come by means of what God has granted you, but do not neglect your rightful share in this world. Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this,' 78but he answered, 'This wealth was given to me on account of the knowledge I possess.' Did he not know that God had destroyed many generations before him, who had greater power than him and built up greater wealth? The guilty will not be questioned about their sins.a 79He went out among his people in all his pomp, and those whose aim was the life of this world said, 'If only we had been given something like what Qarun has been given: he really is a very fortunate man,' 80but those who were given knowledge said, 'Alas for you! God's reward is better for those who believe and do good deeds: only those who are steadfast will attain this.' 81We caused the earth to swallow him and his home: he had no one to help him against God, nor could he defend himself. 82 The next day, those who had, the day before, wished to be

a There are a number of interpretations of this verse, the most likely, according to Razi, being that the guilty will not be granted the privilege of being questioned about their sins, nor will they be given the opportunity to provide excuses.

in his place exclaimed, 'Alas [for you, Qarun]! It is God alone who gives what He will, abundantly or sparingly, to whichever He will of His creatures: if God had not been gracious to us, He would have caused the earth to swallow us too.' Alas indeed! Those who deny the truth will never prosper.
83We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. 84Whoever comes before God with a good deed will receive a better reward; whoever comes with an evil deed will be punished only for what he has done. 85He who has made the Qur_an binding on you [Prophet] will bring you back home.a So say, 'My Lord knows best who has brought true guidance and who is blatantly astray.' 86You yourself could not have expected the Scripture to be sent to you; it came only as a mercy from your Lord. So give no help to the disbelievers. 87 Do not let them turn you away from God's revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to God. 88 Do not call out to any other god beside God, for there is no god but Him. Everything will perish except His Face. His is the Judgement and to Him you shall all be brought back.

a To Him. Cf. verse 83. Various commentators take this to refer to Mecca or to the life to come.

29. THE SPIDER

A Meccan sura that takes its title from the illustration of the spider in verse 41. The sura stresses that believers will be tested and that they should remain steadfast. The misconceptions of disbelievers regarding the nature of revelation and the Prophet are addressed. References are made to earlier prophets and details given of the punishments brought on those who denied them.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim
2 Do people think they will be left alone after saying 'We believe' without being put to the test? 3We tested those who went before them: God will certainly mark out which ones are truthful and which are lying. 4 Do the evildoers think they can escape us? How ill they judge! 5 But as for those who strive for their meeting with God, God's appointed time is bound to come; He is the All Seeing, the All Knowing. 6 Those who exert themselves do so for their own benefit—God does not need His creatures—7We shall certainly blot out the misdeeds of those who believe and do good deeds, and We shall reward them according to the best of their actions. 8We have commanded people to be good to their parents, but do not obey them if they strive to make you serve, beside Me, anything of which you have no knowledge: you will all return to Me, and I shall inform you of what you have done. 9We shall be sure to admit those who believe and do good deeds to the ranks of the righteous.
10 There are some people who say, 'We believe in God,' but, when they suffer for His cause, they think that human persecution is as severe as God's punishment—yet, if any help comes to you [Prophet] from your Lord, they will say, 'We have always been with you'. Does God not know best what is in everyone's hearts? 11God will be sure to mark out which ones are the believers, and which the hypocrites. 12 Those who disbelieve say to the believers, 'Follow our path and we shall bear [the consequences for] your sins,' yet they will not do so—they are liars. 13 They will bear their own burdens and others besides: they will be questioned about their false assertions on

the Day of Resurrection.
14We sent Noah out to his people. He lived among them for fifty years short of a thousand but when the Flood overwhelmed them they were still doing evil. 15We saved him and those with him on the Ark. We made this a sign for all people.
16We also sent Abraham. He said to his people, 'Serve God and be mindful of Him: that is better for you, if only you knew. 17What you worship instead of God are mere idols; what you invent is nothing but falsehood. Those you serve instead of God have no power to give you provisions, so seek provisions from God, serve Him, and give Him thanks: you will all be returned to Him. 18 If you say this is a lie, [be warned that] other communities before you said the same. The messenger's only duty is to give clear warning.'
19 Do they not see that God brings life into being and reproduces it? Truly this is easy for God. 20 Say, 'Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. God has power over all things. 21 He punishes whoever He will and shows mercy to whoever He will. You will all be returned to Him. 22You cannot escape Him on earth or in the heavens; you will have no one to protect or help you besides God.'
23 Those who deny God's Revelation and their meeting with Him have no hope of receiving My grace: they will have a grievous torment.
24 The only answer Abraham's people gave was, 'Kill him or burn him!' but God saved him from the Fire: there truly are signs in this for people who believe. 25Abraham said to them, 'You have chosen idols instead of God but your love for them will only last for the present life: on the Day of Resurrection, you will disown and reject one another. Hell will be your home and no one will help you.' 26 Lot believed him, and said, 'I will flee to my Lord: He is the Almighty, the All Wise.' 27We gave Isaac and Jacob to Abraham, and placed prophethood and Scripture among his offspring. We gave him his rewards in this world, and in the life to come he will be among the righteous.
28 And Lot: when He said to his people, 'You practise outrageous acts that no people before you have ever committed. 29How can you lust after men, waylay travellers, and commit evil in your gatherings?' the only answer his people gave was, 'Bring God's punishment

down on us, if what you say is true.' 30 So he prayed, 'My Lord, help me against these people who spread corruption.' 31When Our messengers brought the good news [of the birth of a son] to Abraham,a they told him, 'We are about to destroy the people of that town. They are wrongdoers.' 32Abraham said, 'But Lot lives there.' They answered, 'We know who lives there better than you do. We shall save him and his household, except for his wife: she will be one of those who stay behind.' 33When Our messengers came to Lot, he was troubled and distressed on their account. They said, 'Have no fear or grief: we shall certainly save you and your household, except for your wife– she will be one of those who stay behind– 34 and we shall send a punishment from heaven down on the people of this town because they violate [God's order].' 35We left some [of the town] there as a clear sign for those who use their reason.
36To the people of Midian We sent their brother Shu_ayb. He said, 'My people, serve God and think ahead to the Last Day. Do not commit evil and spread corruption in the land.' 37 They rejected him and so the earthquake overtook them. When morning came, they were lying dead in their homes. 38 [Remember] the tribes of _Ad and Thamud: their history is made clear to you by [what is left of] their dwelling places. Satan made their foul deeds seem alluring to them and barred them from the right way, though they were capable of seeing. 39 [Remember] Qarun and Pharaoh and Haman: Moses

brought them clear signs, but they behaved arrogantly on earth.
They could not escape Us 40and We punished each one of them for
their sins: some We struck with a violent storm; some were overcome
by a sudden blast; some We made the earth swallow; and some We
drowned. It was not God who wronged them; they wronged themselves.
41 Those who take protectors other than God can be compared
to spiders building themselves houses– the spider's is the
frailest of all houses– if only they could understand. 42God knows
what things they call upon beside Him: He is the Mighty, the Wise.
43Such are the comparisons We draw for people, though only the
wise can grasp them. 44 God has created the heavens and earth for a
true purpose. There truly is a sign in this for those who believe.
45 [Prophet], recite what has been revealed to you of the Scripture;
keep up the prayer: prayer restrains outrageous and unacceptable
a Cf. e.g. 51: 28.

behaviour. Remembering God is greater: God knows everything you
are doing. 46 [Believers], argue only in the best way with the People of
the Book, except with those of them who act unjustly. Say, 'We
believe in what was revealed to us and in what was revealed to you;
our God and your God are one [and the same]; we are devoted to
Him.' 47 This is the way We sent the Scripture to you [Muhammad].
Those to whom We had already given Scripturea believe in [the
Qur_an] and so do some of these people. No one refuses to
acknowledge Our revelations but the defiant.
48You never recited any Scripture before We revealed this one to
you; you never wrote one down with your hand. If you had done so,
those who follow falsehood might have had cause to doubt. 49 But no,
[this Qur_an] is a revelation that is clear to the hearts of those
endowed with knowledge. No one refuses to acknowledge Our revelations
but the evildoers. 50 They say, 'Why have no miracles been
sent to him by his Lord?' Say, 'Miracles lie in God's hands; I am
simply here to warn you plainly.' 51 Do they not think it is enough
that We have sent down to you the Scripture that is recited to them?
There is a mercy in this and a lesson for believing people. 52 Say,
'God is sufficient witness between me and you: He knows what is in
the heavens and earth. Those who believe in false deities and deny
God will be the losers.'
53They challenge you to hasten the punishment: they would
already have received a punishment if God had not set a time for it,
and indeed it will come to them suddenly and catch them unawares.
54 They challenge you to hasten the punishment: Hell will encompass
all those who deny the truth, 55 on the Day when punishment overwhelms
them from above and from below their very feet, and they
will be told, 'Now taste the punishment for what you used to do.'
56 My believing servants! My earth is vast, so worship Me and Me
alone. 57Every soul will taste death, then it is to Us that you will be
returned. 58We shall lodge those who believed and did good deeds
in lofty dwellings, in the Garden graced with flowing streams, there
to remain. How excellent is the reward of those who labour,
59 those who are steadfast, those who put their trust in their Lord!
60How many are the creatures who do not store their sustenance!
a According to some commentators this refers to those Jews and Christians at the time of the Prophet who believed in him.

God sustains them and you: He alone is the All Hearing, the All
Knowing. 61 If you ask the disbelievers who created the heavens and
earth and who harnessed the sun and moon, they are sure to say,
'God.' Then why do they turn away from Him? 62 It is God who
gives abundantly to whichever of His servants He will, and sparingly
to whichever He will: He has full knowledge of everything. 63 If you
ask them, 'Who sends water down from the sky and gives life with it

to the earth after it has died?' they are sure to say, 'God.' Say, 'Praise belongs to God!' Truly, most of them do not use their reason.
64 The life of this world is merely an amusement and a diversion; the true life is in the Hereafter, if only they knew. 65Whenever they go on board a ship they call on God, and dedicate their faith to Him alone, but once He has delivered them safely back to land, see how they ascribe partners to Him! 66 Let them show their ingratitude for what We have given them; let them take their enjoyment– soon they will know. 67 Can they not see that We have made [them] a secure sanctuary[a] though all around them people are snatched away? Then how can they believe in what is false and deny God's blessing? 68Who could be more wicked than the person who invents lies about God, or denies the truth when it comes to him? Is Hell not the home for the disbelievers? 69But We shall be sure to guide to Our ways those who strive hard for Our cause: God is with those who do good.

a Mecca.

30. THE BYZANTINES

A Meccan sura which opens with a reference to the defeat of the Byzantines at the hands of the Persians (613–14 ce) in Syria, and the subsequent victory of the Byzantines in 624 ce. The sura urges people to reflect on the creation of themselves, the heavens and earth, and all God's wonders. God's power to give life to a barren land is repeated as an indication both of His ability to raise the dead and of His mercy to mankind. The disbelievers are warned to believe before it is too late; the Prophet is urged to persevere and to ignore the taunts of the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim
2 The Byzantines have been defeated 3 in a nearby land. They will reverse their defeat with a victory 4 in a few years' time[a] —God is in command, first and last. On that day, the believers will rejoice 5 at God's help. He helps whoever He pleases: He is the Mighty, the Merciful. 6 This is God's promise: God never breaks His promise, but most people do not know; 7 they only know the outer surface of this present life and are heedless of the life to come. 8Have they not thought about their own selves?[b] God did not create the heavens and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord.
9Have they not travelled through the land and seen how their predecessors met their end? They were mightier than them: they cultivated the earth more and built more upon it. Their own messengers also came to them with clear signs: God did not wrong them; they wronged themselves. 10Later the evildoers met a terrible end for rejecting and [repeatedly] mocking God's revelations. 11God brings creation into being; in the end He will reproduce it and it is to Him you will be recalled.
12 On the Day the Hour arrives, the guilty will despair 13 and they will have no intercessors among those partners they ascribed to

a When fortunes were reversed and the Byzantines won a victory, this was to please the believers. This was also the year of the Muslim victory at Badr. The earlier defeat of the Byzantines had been viewed by the Meccan pagans as a victory for paganism.

b Or 'within' themselves. See also 41: 53.

God– they will deny these partners. 14 When the Hour arrives, on that Day people will be separated: 15 those who believed and did good deeds will delight in a Garden, 16 while those who disbelieved and denied Our messages and the meeting of the Hereafter will be brought for punishment.
17 So celebrate God's glory in the evening, in the morning–
18 praise is due to Him in the heavens and the earth– in the late afternoon, and at midday. 19 He brings the living out of the dead and the dead out of the living. He gives life to the earth after death, and you will be brought out in the same way. 20 One of His signs is that

He created you from dust and– lo and behold!– you became human and scattered far and wide. 21 Another of His signs is that He created spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect. 22 Another of His signs is the creation of the heavens and earth, and the diversity of your languages and colours. There truly are signs in this for those who know. 23Among His signs are your sleep, by night and by day, and your seeking His bounty. There truly are signs in this for those who can hear. 24Among His signs, too, are that He shows you the lightning that terrifies and inspires hope; that He sends water down from the sky to restore the earth to life after death. There truly are signs in this for those who use their reason. 25Among His signs, too, is the fact that the heavens and the earth stand firm by His command. In the end, you will all emerge when He calls you from the earth. 26Everyone in the heavens and earth belongs to Him, and all are obedient to Him. 27 He is the One who originates creation and will do it again– this is even easier for Him. He is above all comparison in the heavens and earth; He is the Almighty, the All Wise.

28 He gives you this example, drawn from your own lives: do you make your slaves full partners with an equal share in what We have given you? Do you fear them as you fear each other? This is how We make Our messages clear to those who use their reason. 29And still the idolaters follow their own desires without any knowledge. Who can guide those God leaves to stray, who have no one to help them? 30 So [Prophet] as a man of pure faith, stand firm and true in your devotion to[a] the religion. This is the natural disposition God

[a] Literally 'set your face to'.

instilled in mankind– there is no altering God's creation– and this is the right religion, though most people do not realize it. 31Turn to Him alone, all of you. Be mindful of Him; keep up the prayer; do not join those who ascribe partners to God, 32 those who divide their religion into sects, with each party rejoicing in their own.

33 When something bad happens to people, they cry to their Lord and turn to Him for help, but no sooner does He let them taste His blessing than– lo and behold!– some of them ascribe partners to their Lord, 34 showing no gratitude for what We have given them. 'Take your pleasure! You will come to know.' 35Did We send them down any authority that sanctions the partners they ascribe to God?

36When We give people a taste of Our blessing, they rejoice, but when something bad happens to them– because of their own actions– they fall into utter despair. 37 Do they not see that God gives abundantly to whoever He will and sparingly [to whoever He will]? There truly are signs in this for those who believe. 38 So give their due to the near relative, the needy, and the wayfarer– that is best for those whose goal is God's approval:[a] these are the ones who will prosper. 39Whatever you lend out in usury to gain value through other people's wealth will not increase in God's eyes, but whatever you give in charity, in your desire for God's approval, will earn multiple rewards. 40 It is God who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to God, and exalted be He above the partners they attribute to Him. 41Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back. 42 Say, 'Travel through the land, and see how those before you met their end– most of them were idolaters.' 43 [Prophet], stand firm in your devotion to the upright religion, before an irresistible Day comes from God. On that Day, mankind will be divided: 44 those who rejected the truth will bear the

burden of that rejection, and those who did good deeds will have made good provision for themselves. 45From His bounty God will reward those who believe and do good deeds; He does not like those who reject the truth.

a Literally 'face'.

46 Another of His signs is that He sends out the winds bearing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to [journey in] search of His bounty so that you may be grateful. 47 Before you [Muhammad], We sent messengers, each to their own people: they brought them clear proofs and then We punished the evildoers. We make it Our duty to help the believers. 48 It is God who sends out the winds; they stir up the clouds; He spreads them over the skies as He pleases; He makes them break up and you see the rain falling from them. See how they rejoice when He makes it fall upon whichever of His servants He wishes, 49 though before it is sent they may have lost all hope. 50 Look, then, at the imprints of God's mercy, how He restores the earth to life after death: this same God is the one who will return people to life after death– He has power over all things. 51Yet they will continue in their disbelief, even if We send a [scorching] wind and they see their crops turn yellow. 52You [Prophet] cannot make the dead hear and you cannot make the deaf hear your call when they turn their backs and leave; 53 you cannot lead the blind out of their error: the only ones you can make hear you are those who believe in Our revelations and devote themselves [to Us]. 54 It is God who creates you weak, then gives you strength, then weakness after strength, together with your grey hair: He creates what He will; He is the All Knowing, the All Powerful.

55 On the Day the Hour comes, the guilty will swear they lingered no more than an hour– they have always been deluded– 56but those endowed with knowledge and faith will say, 'In accordance with God's decree, you actually lingered till the Day of Resurrection: this is the Day of Resurrection, yet you did not know.' 57 On that Day the evildoers' excuses will be of no use to them: they will not be allowed to make amends.

58 In this Qur_an We have set every kind of illustration before people, yet if you [Prophet] brought them a miracle, the disbelievers would still say, 'You [prophets] deal only in falsehood.' 59 In this way God seals the hearts of those who do not know, 60 so be patient, for God's promise is true: do not let those with no firm beliefs discourage you.

31. LUQMAN

A Meccan sura that takes its title from Luqman the Wise, whose counsel to his son is related in verses 13–19. The sura opens with a description of the believers, and it condemns those who attempt to lead others away from guidance. It extols God's power and warns the disbelievers of the consequences of their actions. The Prophet is told not to be saddened by their disbelief.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 These are the verses of the wise Scripture, 3 [with] guidance and mercy for those who do good, 4 who keep up the prayer, pay the prescribed alms, and are certain of the Hereafter: 5 these are rightly guided by their Lord, and it is they who will prosper. 6 But there is the sort of person who pays for distracting tales, intending, without any knowledge, to lead others from God's way, and to hold it up to ridicule.a There will be humiliating torment for him! 7When Our verses are recited to him, he turns away disdainfully as if he had not heard them, as if there were heaviness in his ears. Tell him that there will be a painful torment! 8 But for those who believe and do righteous deeds, there will be Gardens of bliss 9 where they will stay: that

is God's true promise, and He is the Almighty, the All Wise. 10He created the heavens without any visible support, and He placed firm mountains on the earth—in case it should shake under you—and He spread all kinds of animals around it. We sent down water from the sky, with which We made every kind of good plant grow on earth: 11 all this is God's creation. Now, show Me what your other gods have created. No, the disbelievers are clearly astray.
12We endowed Luqman with wisdom: 'Be thankful to God: whoever gives thanks benefits his own soul, and as for those who are thankless—God is self-sufficient, worthy of all praise.'
13 Luqman counselled his son, 'My son, do not attribute any partners to God: attributing partners to Him is a terrible wrong.'
a Understood to refer to al-Nadr ibn al-Harith, who bought some ancient Persian stories to distract the people of Quraysh from listening to the Qur_an.
14We have commanded people to be good to their parents: their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to Me and to your parents– all will return to Me. 15 If they strive to make you associate with Me anything about which you have no knowledge,a then do not obey them. Yet keep their company in this life according to what is right, and follow the path of those who turn to Me. You will all return to Me in the end, and I will tell you everything that you have done.
16[And Luqman continued], 'My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware.
17Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to. 18 Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people. 19 Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses.'
20 [People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or guidance or an illuminating scripture.
21 When they are told, 'Follow what God has sent down,' they say: 'We shall follow what we saw our forefathers following.' What! Even if Satan is calling them to the suffering of the Blazing Flame?
22Whoever directs himselfb wholly to God and does good work has grasped the surest handhold, for the outcome of everything is with God. 23 As for those who refuse to do this, do not let their refusal sadden you [Prophet]– they will return to Us and We shall tell them what they have done: God knows all that hearts contain– 24We let them enjoy themselves for a little while, but We shall drive them to a harsh torment. 25 If you ask them who created the heavens and earth, they are sure to say, 'God.' Say, 'Praise belongs to God,' but most of them do not understand. 26Everything in the heavens and earth belongs to God. God is self-sufficient and worthy of all praise.
27 If all the trees on earth were pens and all the seas, with seven more seas besides, [were ink,] still God's words would not run out: God is almighty and all wise. 28 Creating and resurrecting all of you is only
a i.e. scriptural proof. b Literally 'his face'.

like creating or resurrecting a single soul: God is all hearing and all seeing.
29 [Prophet], do you not see that God causes the night to merge into day and the day to merge into night; that He has subjected the sun and the moon, each to run its course for a stated term; that He is aware of everything you [people] do? 30 This is because God is the Truth, and what they invoke beside Him is false. He is the Most High, Most Great. 31 [Prophet], do you not see that ships sail through the sea, by the grace of God, to show you [people] some of

His wonders? Truly there are signs in this for every steadfast, thankful person. 32 When the waves loom over those on board like giant shadows they call out to God, devoting their religion entirely to Him. But, when He has delivered them safely to land, some of them waver– only a treacherous, thankless person refuses to acknowledge Our signs. 33People, be mindful of your Lord and fear a day when no parent will take the place of their child, nor a child take the place of their parent, in any way. God's promise is true, so do not let the present life delude you, nor let the Deceiver delude you about God. 34Knowledge of the Hour [of Resurrection] belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in what land it will die; it is God who is all knowing and all aware.

31: 34 Luqman 263

32. BOWING DOWN IN WORSHIP

A Meccan sura which takes its title from the bowing down of true believers in worship in verse 15. The truth of the Qur_an is emphasized at the beginning of the sura, and the Prophet is urged at the end of the sura to pay no attention to the disbelievers who cannot see the significance of God's signs.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 This scripture, free from all doubt, has been sent down from the Lord of the Worlds. 3Yet they say, 'Muhammad has made it up.' No indeed! It is the Truth from your Lord for you [Prophet], to warn a people who have had no one to warn them before, so that they may be guided. 4 It is God who created the heavens and the earth and everything between them in six Days. Then He established Himself on the Throne. You [people] have no one but Him to protect you and no one to intercede for you, so why do you not take heed? 5 He runs everything, from the heavens to the earth, and everything will ascend to Him in the end, on a Day that will measure a thousand years in your reckoning. 6Such is He who knows all that is unseen as well as what is seen, the Almighty, the Merciful, 7 who gave everything its perfect form. He first created man from clay, 8 then made his descendants from an extract of underrated fluid.a 9Then He moulded him; He breathed from His Spirit into him; He gave you hearing, sight, and minds. How seldom you are grateful! 10 They say, 'What? When we have disappeared into the earth, shall we really be created anew?' In fact, they deny the meeting with their Lord. 11 Say, 'The Angel of Death put in charge of you will reclaim you, and then you will be brought back to your Lord.'

12 [Prophet], if only you could see the wrongdoers hang their heads before their Lord: 'Our Lord, now that we have seen and heard, send us back and we shall do good. [Now] we are convinced.' 13 'If it had been Our will, We could certainly have given every soul its true guidance, but My words have come true. "I shall be sure to

a Semen.

fill Hell with jinn and men together." 14 So since you ignored the meeting on this Day of yours, now We shall ignore you: taste the lasting suffering for all you have done.'

15 The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord's praises, and do not think themselves above this.

16 Their sides shun their beds in order to pray to their Lord in fear and hope; they give to others some of what We have given them. 17 No soul knows what joy is kept hidden in store for them as a reward for what they have done. 18So, is someone who believes equal to someone who defies God? No, they are not equal. 19Those who believe and do good deeds will have Gardens awaiting them as their home and as a reward for what they have done. 20 As for those who defy God, their home will be the Fire. Whenever they try to escape

it, they will be driven back into it, and they will be told, 'Taste the torment of the Fire, which you persistently denied.' 21We shall certainly make them taste a nearer torment [in this life] prior to the greater torment, so that perhaps they may return [to the right path]. 22 Who does more wrong than someone who, when messages from his Lord are recited to him, turns away from them? We shall inflict retribution on the guilty.
23We gave Moses the Scripture– so [Muhammad] do not doubt that you are receiving it– and We made it a guide for the Children of Israel. 24 When they became steadfast and believed firmly in Our messages, We raised leaders among them, guiding them according to Our command. 25 [Prophet], it is your Lord who will judge between them on the Day of Resurrection concerning their differences.
26 Is it not a lesson for them [to see] how many generations We destroyed before them, in whose homes they now walk? There truly are signs in this– do they not hear? 27 Do they not consider how We drive rain to the barren land, and with it produce vegetation from which their cattle and they themselves eat? Do they not see? 28And they say, 'When will this Decision be, if you are telling the truth?'
29 Say, 'On the Day of Decision it will be no use for the disbelievers to believe; they will be granted no respite.' 30 So [Prophet], turn away from them and wait: they too are waiting.

32: 30 Bowing down in Worship 265

33. THE JOINT FORCES

A Medinan sura which gets its title from the incident of the Battle of the Trench in ah 5/627 ce (verses 9–27), when the joint forces of various tribes of disbelievers besieged Medina. The believers dug a ditch, which the disbelievers were unable to cross, and eventually the enemy retreated in disarray. This is mentioned in order to remind the believers of God's goodness to them, so that they may obey the numerous instructions given in the sura, starting with the regulation of adoption and including proper conduct towards the Prophet and his wives. The hypocrites are warned to stop their bad behaviour.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, be mindful of God and do not give in to the disbelievers and the hypocrites: God is all knowing, all wise. 2Follow what your Lord reveals to you: God is well aware of all your actions. 3 Put your trust in God: God is enough to trust. 4 God does not put two hearts within a man's breast. He does not turn the wives you reject and liken to your mothers' backs[a] into your real mothers; nor does He make your adopted sons into real sons. These are only words from your mouths, while God speaks the truth and guides people to the right path.
5Name your adopted sons after their real fathers: this is more equitable in God's eyes—if you do not know who their fathers are [they are your] 'brothers-in-religion' and protégés.[b] You will not be blamed if you make a mistake, only for what your hearts deliberately intend; God is most forgiving and merciful. 6 The Prophet is more protective towards the believers than they are themselves, while his wives are their mothers.[c] In God's Scripture, blood-relatives have a stronger claim than other believers and emigrants, though you may still bestow gifts on your protégés. All this is written in the Scripture.

a In pre-Islamic Arabia the husband sometimes said to his wife, 'From now on, you are to me like my mother's back,' by which he meant that he refused to have further conjugal relations with her, yet did not divorce her and so give her the freedom to remarry (see 58: 1–4).

b Mawla in Arabic has many meanings, including 'protégé', 'client', 'companion'.

c The Prophet's wives were given the title 'Mothers of the Believers'. Cf. verse 53.

7We took a solemn pledge from the prophets– from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary– We took a solemn pledge from all of them: 8 God will question [even] the truthful about their sincerity, and for those who reject the truth He has prepared a painful torment.

9You who believe, remember God's goodness to you when mighty armies massed against you: We sent a violent wind and invisible forces against them. God sees all that you do. 10 They massed against you from above and below; your eyes rolled [with fear], your hearts rose into your throats, and you thought [ill] thoughts of God.
11 There the believers were sorely tested and deeply shaken: 12 the hypocrites and the sick at heart said, 'God and His Messenger promised us nothing but delusions!' 13 Some of them said, 'People of Yathrib,a you will not be able to withstand [the attack], so go back!' Some of them asked the Prophet's permission to leave, saying, 'Our houses are exposed,' even though they were not– they just wanted to run away: 14 had the city been invaded from all sides, and the enemy invited them to rebel, they would have done so almost without hesitation. 15Yet they had already promised God that they would not turn tail and flee, and a promise to God will be answered for.
16 [Prophet], say, 'Running away will not benefit you. If you manage to escape death or slaughter, you will only be permitted to enjoy [life] for a short while.' 17 Say, 'If God wishes to harm you, who can protect you? If God wishes to show you mercy, who can prevent Him?' They will find no one but God to protect or help them.
18God knows exactly who among you hinder others, who [secretly] say to their brothers, 'Come and join us,' who hardly ever come out to fight, 19 who begrudge you [believers] any help. When fear comes,b you [Prophet] see them looking at you with eyes rolling like someone in their death throes; when fear has passed, they attack you with sharp tongues and begrudge you any good. Such men do not believe, and God brings their deeds to nothing– that is all too easy for God. 20 They think the joint forces have not gone, and if the joint forces did come again they would wish they were in the desert, wandering among the Bedouin and seeking news about you [from a safe distance]. Even if they were with you [believers], they would

a The pre-Islamic name for Medina.

b This specifically refers to fear felt in battle in this context (al-Mu_jam al-Wasit).

hardly fight at all. 21 The Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often.
22 When the believers saw the joint forces, they said, 'This is what God and His Messenger promised us: the promise of God and His Messenger is true,' and this only served to increase their faith and submission to God. 23 There are men among the believers who honoured their pledge to God: some of them have fulfilled it by death, and some are still waiting. They have not changed in the least.
24 [Such trials are ordained] so that God may reward the truthful for their honesty and punish the hypocrites, if He so wills, or He may relent towards them, for God is forgiving and merciful. 25 God sent back the disbelieversa along with their rage– they gained no benefit– and spared the believers from fighting. He is strong and mighty.
26 He brought those People of the Book who supported them down from their strongholds and put panic into their hearts. Some of them you [believers] killed and some you took captive. 27 He passed on to you their land, their houses, their possessions, and a land where you had not set foot: God has power over everything.
28 Prophet, say to your wives,b 'If your desire is for the present life and its finery, then come, I will make provision for you and release you with kindness, 29but if you desire God, His Messenger, and the Final Home, then remember that God has prepared great rewards for those of you who do good.' 30Wives of the Prophet, if any of you does something clearly outrageous, she will be doubly punished– that is easy for God– 31but if any of you is obedient to God and His Messenger and does good deeds, know that We shall give her a double reward and have prepared a generous provision for her.

32Wives of the Prophet, you are not like any other woman. If you are truly mindful of God, do not speak too softly in case the sick at heart should lust after you, but speak in an appropriate manner; 33 stay at home, and do not flaunt your finery as they used to in the pagan past; keep up the prayer, give the prescribed alms, and obey God and His Messenger. God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly. 34Remember

a This refers to the sandstorm that caused the disbelievers to go back without success.
b Some of the Prophet's wives decided to ask him for more provision, seeing that he had become leader of a new state.

what is recited in your houses of God's revelations and wisdom, for God is all subtle, all aware.
35For men and women who are devoted to God– believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember God often– God has prepared forgiveness and a rich reward.
36 When God and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys God and His Messenger is far astray. 37When you [Prophet] said to the man who had been favoured by God and by you, 'Keep your wife and be mindful of God,' you hid in your heart what God would later reveal: you were afraid of people, but it is more fitting that you fear God. When Zayd no longer wanted her,a We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God's command must be carried out: 38 the Prophet is not at fault for what God has ordained for him. This was God's practice with those who went before– God's command must be fulfilled– 39 [and with all] those who deliver God's messages and fear only Him and no other: God's reckoning is enough. 40 Muhammad is not the father of any one of you men; he is God's Messenger and the seal of the prophets: God knows everything. 41 Believers, remember God often 42 and glorify Him morning and evening: 43 it is He who blesses you, as do His angels, in order to lead you out of the depths of darkness into the light. He is ever merciful towards the believers– 44 when they meet Him they will be greeted with 'Peace'– and He has prepared a generous reward for them.
45 Prophet, We have sent you as a witness, as a bearer of good news and warning, 46 as one who calls people to God by His leave, as a light-giving lamp. 47Give the believers the good news that great bounty awaits them from God. 48 Do not give in to the disbelievers and the hypocrites: ignore the harm they cause you and put your trust in God. God is enough to trust.

a The Prophet married Zayd, his adopted son, to Zaynab, his own cousin. Zayd later divorced her and the Prophet took her as his own wife. This sura shows the marriage to be lawful since adoption does not create blood relations that preclude marriage.

49 Believers, you have no right to expect a waiting period when you marry believing women and then divorce them before you have touched them: make provision for them and release them in an honourable way. 50 Prophet, We have made lawful for you the wives whose bride gift you have paid, and any slaves God has assigned to you through war, and the daughters of your uncles and aunts on your father's and mother's sides, who migrated with you. Also any believing woman who has offered herself to the Prophet and whom the Prophet wishes to wed– this is only for you [Prophet] and not the rest of the believers: We know exactly what We have made obligatory for them concerning their wives and

slave-girls– so you should not be blamed: God is most forgiving, most merciful. 51You may make any of [your women] wait and receive any of them as you wish, but you will not be at fault if you invite one whose turn you have previously set aside: this way it is more likely that they will be satisfied and will not be distressed and will all be content with what you have given them. God knows what is in your hearts: God is all knowing, forbearing. 52You [Prophet] are not permitted to take any further wives, nor to exchange the wives you have for others, even if these attract you with their beauty. But this does not apply to your slave-girls: God is watchful over all.

53 Believers, do not enter the Prophet's apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that would offend the Prophet, though he would shrink from asking you to leave. God does not shrink from the truth. When you ask his wives for something, do so from behind a screen: this is purer both for your hearts and for theirs. It is not right for you to offend God's Messenger, just as you should never marry his wives after him: that would be grievous in God's eyes. 54 God has full knowledge of all things, whether you reveal them or not. 55The Prophet's wives are not to blame [if they are seen by] their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women, or their slaves. [Wives of the Prophet], be mindful of God. God observes everything. 56 God and His angels bless the Prophet– so, you who believe, bless him too and give him greetings of peace. 57 Those who insult God and His Messen-

ger will be rejected by God in this world and the next– He has prepared a humiliating torment for them– 58and those who undeservedly insult believing men and women will bear the guilt of slander and flagrant sin.

59 Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them[a] so as to be recognized and not insulted: God is most forgiving, most merciful. 60 If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while. 61They will be rejected. Wherever they are found, they will be arrested and put to death. 62 This has been God's practice with those who went before. You will find no change in God's practices.

63People ask you about the Hour. Say, 'God alone has knowledge of it.' How could you [Prophet] know? The Hour may well be near. 64 God has rejected the disbelievers and prepared a blazing fire for them. 65 There they will stay permanently, with no one to befriend or support them. 66 On the Day when their faces are being turned about in the Fire, they will say, 'If only we had obeyed God and the Messenger,' 67 and 'Lord! We obeyed our masters and our chiefs, and they led us astray. 68Lord! Give them a double punishment and reject them completely.'

69 Believers, do not be like those who insulted Moses– God cleared him of their allegations and he was highly honoured in God's eyes. 70 Believers, be mindful of God, speak in a direct fashion and to good purpose, 71 and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph. 72We offered the Trust[b] to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind undertook it– they have always been inept[c] and foolish. 73 God will punish the hypocrites and the idolaters, both men and women, and turn with mercy to the believers, both men and women: God is most forgiving, most merciful.

a The Arabic idiom adna al-jilbab means ‘make it hang low’, not ‘wrap around’ as other translators have assumed (al-Mu_jam al-Wasit).
b [Of reason and moral responsibility]
c The meaning of dhalama is ‘put something out of its place’.
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34. SHEBA
A Meccan sura that takes its name from the people of Sheba who were blessed, and then punished for their ingratitude (verses 15–21). The Prophet is first encouraged through references to David and Solomon and how God favoured them. The disbelievers of Mecca are warned through a description of the punishment that awaits them on the Day of Resurrection. Two references are made to their accusing the Prophet of madness (verses 8 and 46) and this charge is thoroughly refuted.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Praise be to God, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is the All Wise, the All Aware. 2He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. 3 Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record 4 so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision.’ 5 But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.
6 [Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. 7 But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation? 8 Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. 9 Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance.
10We graced David with Our favour. We said, ‘You mountains, echo God’s praises together with him, and you birds, too.’ We softened iron for him, 11 saying, ‘Make coats of chain mail and measure the links well.’ ‘Do good, all of you, for I see everything you do.’ 12And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from Our command, We let him taste the suffering of the blazing flame. 13They made him whatever he wanted– palaces,a statues, basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of my servants are truly thankful.’ 14Then, when We decreed Solomon’s death, nothing showed the jinn he was dead, but a creature of the earth eating at his stick: when he fell down they realized– if they had known what was hidden they would not have continued their demeaning labour.
15 There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ 16 But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few

lote trees.b 17 In this way We punished them for their ingratitude–
would We punish anyone but the ungrateful? 18 Also, We had placed,
between them and the towns We had blessed, other towns within
sight of one another to which they could travel easily–' Travel safely
in this land by night and by day'– 19but [still] they complained, 'Our
Lord has made the distance between our staging posts so long!'c
They wronged themselves and, in the end, We made their fate a
byword, and scattered them in countless fragments. There truly are
signs in this for every patient, thankful person. 20 Satan was proved
right in his opinion of them, for they all followed him– except for a
group of believers– 21 even though he had no authority over them.
a Mihrab refers to a number of fine edifices, including palaces (al-Mu_jam al-Wasit).
b Lote tree: a thorny tree, also known as Christ-thorn, with edible fruit.
c For this reading see A. H. Omar and A. S. Makram, Mu_jam al-Qira_at al-Qur_aniyya (Tehran, 1999), under this verse reference. This seems to make better sense than the other reading 'Lord, make our journeys further apart'.

But [We aim] to distinguish those who believe in the life to
come from those who doubt it: [Prophet], your Lord observes
everything.
22 Say, 'Pray to your so-called gods besides God: they do not control
even the weight of a speck of dust in heaven or earth, nor do they
have any share in them, nor are any of them any help to God. 23 Intercession
will not work with Him, except by those to whom He gives
permission.' They will be asked, after the terror is lifted from their
hearts [on the Day of Judgement], 'What did your Lord speak?' and
they will answer, 'The Truth. He is the Most High, the Most Great.'
24 Say [Prophet], 'Who gives you sustenance from the heavens and
earth?' Say, 'God does,' and '[One party of us] must be rightly
guided and the other clearly astray.' 25 Say, 'You will not be questioned
about our sins, nor will we be questioned about what you do.'
26 Say, 'Our Lord will gather us together, then He will judge justly
between us; He alone is the All Knowing Judge.' 27 Say, 'Show me
those you joined to Him as partners. No indeed! He alone is God,
the Almighty, the All Wise.' 28We have sent you [Prophet] only to
bring good news and warning to all people, but most of them do
not understand. 29 And they say, 'If what you say is true, when will
this promise be fulfilled?' 30 Say, 'You have an appointment for a
Day which you cannot put off nor bring forward, even by a single
moment.'a
31 The disbelievers say, 'We will believe neither this Qur _an nor the
Scriptures that came before it.' If only you could see [Prophet] how
the wrongdoers will be made to stand before their Lord, hurling
reproaches at one another. Those who were oppressed will say to the
oppressors, 'If it were not for you, we would have been believers.'
32 The oppressors will say to them, 'Was it we who prevented you
from following right guidance after it had reached you? No! You
yourselves were sinners.' 33 The oppressed will say to them, 'No, it
was your scheming, night and day, ordering us to disbelieve in God
and set up rivals to Him.' When they see the punishment, they will
fall silent with regret, and We shall put iron collars on the disbelievers'
necks. Why should they be rewarded for anything other
than what they have done? 34Never have We sent a warner to a
community without those among them who were corrupted by
a Not 'an hour' (al-Mu_jam al-Wasit).

wealth saying, 'We do not believe in the message you have been sent
with.' 35They would say, 'We have greater wealth and more children
than you, and we shall not be punished.' 36 Say [Prophet], 'My Lord
gives in abundance to whoever He will and sparingly to whoever He
will, though most people do not understand. 37 Neither wealth nor
children will bring you nearer to Us, but those who believe and do

good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, 38 whereas those who work against Our messages, seeking to undermine them, will be summoned to punishment.' 39 Say, 'My Lord gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.'
40 On the Day He gathers them all together, He will say to the angels, 'Was it you these people worshipped?' 41 They will reply, 'May You be exalted! You are our supporter against them! Really, they worshipped the jinn– most of them believed in them.' 42 'So today neither of you has any power to benefit or harm the other,' We shall tell the evildoers, 'Taste the torment of the fire which you called a lie.' 43When Our messages are recited to them, clear as they are, they say, 'This is only a man who wants to turn you away from what your forefathers worshipped,' and, 'This [Qur_an] is nothing but lies he has made up.' When the Truth comes to the disbelievers, they say, 'This is just plain sorcery,' 44though We have not given them any books to study nor sent any warner before you.
45 Those who lived before them also denied the truth– these people have not attained even a tenth of what We gave their predecessors– they, too, rejected My messengers, and how terrible My condemnation was!
46 Say [Prophet], 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]– he is only warning you before severe suffering arrives.' 47 Say, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.' 48 Say, 'My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.' 49 Say, 'The Truth has come; falsehood is powerless.'a 50 Say, 'If I go astray, that is my loss, and if I

a The Arabic expression la yubdi_ wa-la yu_ id is an idiom meaning 'powerless'. See Zamakhshari, Asas al-Balagha.

am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.'
51 [Prophet], if you could only see their terror!a There will be no escape when they are seized from a nearby place; 52 they will say, 'Now we believe in it,'b but how can they reach it from such a distant place– 53 they denied it all in the past, and threw conjecturec from a far-off place– when a barrier has been placed between them and what they desire,d just as was done with their kind before? They were deep in doubt and suspicion.

a On the Day of Resurrection.
b The Truth.
c About God and the Hereafter.
d To be allowed to go back to the world and believe and do good deeds, cf. 35: 37.

35. THE CREATOR

A Meccan sura that affirms God's power and Creation and contrasts this with the powerlessness and uselessness of the 'partners' set up by the idolaters. The sura warns the idolaters of their punishment and comforts the Prophet through mention of previous messengers who were also rejected as liars. The great rewards that await believers are described.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Praise be to God, Creator of the heavens and earth, who made angels messengers with two, three, four [pairs of] wings. He adds to creation as He will: God has power over everything. 2No one can withhold the blessing God opens up for people, nor can anyone but Him release whatever He withholds: He is the Almighty, the All Wise. 3People, remember God's grace towards you. Is there any creator other than God to give you sustenance from the heavens and

earth? There is no god but Him. How can you be so deluded?
4 If they call you a liar [Prophet], many messengers before you were also called liars: it is to God that all things will be returned.
5People! God's promise is true, so do not let the present life deceive you. Do not let the Deceiver deceive you about God: 6 Satan is your enemy—so treat him as an enemy—and invites his followers only to enter the blazing fire. 7 Those who disbelieve will be punished severely; those who believe and do good deeds will be forgiven, and richly rewarded. 8What about those whose evil deeds are made alluring to them so that they think they are good? God leaves whoever He will to stray and guides whoever He will. [Prophet], do not waste your soul away with regret for them: God knows exactly what they do.
9 It is God who sends forth the winds; they raise up the clouds; We drive them to a dead land and with them revive the earth after its death: such will be the Resurrection. 10 If anyone desires power, all power belongs to God; good words rise up to Him and He lifts up the righteous deed, but a severe torment awaits those who plot evil and their plotting will come to nothing. 11 It is God who created you from dust and later from a drop of fluid; then He made you into two sexes; no female conceives or gives birth without His knowledge; no person grows old or has his life cut short, except in accordance with a Record: all this is easy for God.
12 The two bodies of water are not alike– one is palatable, sweet, and pleasant to drink, the other salty and bitter– yet from each you eat fresh fish and extract ornaments to wear, and in each you see the ships ploughing their course so that you may seek God's bounty and be grateful. 13 He makes the night merge into the day and the day into the night; He has subjected the sun and the moon– each runs for an appointed term. Such is God your Lord: all control belongs to Him. Those you invoke beside Him do not even control the skin of a date stone; 14 if you call them they cannot hear you; if they could hear, they could not answer you; on the Day of Resurrection they will disown your idolatry. None can inform you [Prophet] like the One who is all aware.
15People, it is you who stand in need of God– God needs nothing and is worthy of all praise– 16 if He wills, He can do away with you and bring in a new creation, 17 that is not difficult for God. 18No burdened soul will bear the burden of another: even if a heavily laden soul should cry for help, none of its load will be carried, not even by a close relative. But you [Prophet] can only warn those who fear their Lord, though they cannot see Him, and keep up the prayer– whoever purifies himself does so for his own benefit– everything returns to God. 19 The blind and the seeing are not alike, 20 nor are darkness and light; 21 shade and heat are not alike, 22 nor are the living and the dead. God makes anyone He wills hear [His message]: you cannot make those in their graves hear. 23You are only here to warn them– 24We have sent you with the Truth as a bearer of good news and warning– every community has been sent a warner. 25 If they call you a liar, their predecessors did the same: messengers came to them with clear signs, scriptures, and enlightening revelation 26 and afterwards I seized the disbelievers– how terrible My punishment was!
27Have you [Prophet] not considered how God sends water down from the sky and that We produce with it fruits of varied colours; that there are in the mountains layers of white and red of various hues, and jet black; 28 that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God. God is almighty,

most forgiving. 29 Those who recite God's scripture, keep up the prayer, give secretly and openly from what We have provided for

them, may hope for a trade that will never decline: 30 He will repay them in full, and give them extra from His bounty. He is most forgiving, most appreciative.
31 The Scripture We have revealed to you [Prophet] is the Truth and confirms the scriptures that preceded it. God is well informed about His servants, He sees everything. 32We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some stayed between [right and wrong], and some, by God's leave, were foremost in good deeds. That is the greatest favour:
33 they will enter lasting Gardens where they will be adorned with bracelets of gold and pearls, where they will wear silk garments.
34 They will say, 'Praise be to God, who has separated us from all sorrow! Our Lord is truly most forgiving, most appreciative: 35He has, in His bounty, settled us in the everlasting Home where no toil or fatigue will touch us.' 36 But those who reject the truth will stay in Hellfire, where they will neither be finished off by death, nor be relieved from Hell's torment: this is how We reward hardened disbelievers.
37 They will cry out loud in Hell, 'Lord, let us out, and we will do righteous deeds, not what we did before!'–' Did We not give you a life long enough to take warning if you were going to? The warner came to you, now taste the punishment.' The evildoers will have nobody to help them.
38God knows all that is hidden in the heavens and earth; He knows the thoughts contained in the heart; 39 it is He who made you [people] successors to the land. Those who deny the truth will bear the consequences: their denial will only make them more odious to their Lord, and add only to their loss. 40 Say, 'Consider those "partners" of yours that you call upon beside God. Show me! What part of the earth did they create? What share of the heavens do they possess?' Have We given them a book that contains clear evidence? No indeed! The idolaters promise each other only delusion.
41 God keeps the heavens and earth from vanishing; if they did vanish, no one else could stop them. God is most forbearing, most forgiving. 42 [The idolaters] swore their most solemn oath that, if someone came to warn them, they would be more rightly guided than any [other] community, but when someone did come they turned

yet further away, 43 became more arrogant in the land, and intensified their plotting of evil– the plotting of evil only rebounds on those who plot. Do they expect anything but what happened to earlier people? You will never find any change in God's practice; you will never find any deviation there. 44Have they not travelled in the land and seen how those before them met their end, although they were superior to them in strength? God is not to be frustrated by anything in the heavens or on the earth: He is all knowing, all powerful. 45 If God were to punish people [at once] for the wrong they have done, there would not be a single creature left on the surface of the earth. He gives them respite for a stated time and, whenever their time comes, God has been watching His servants.

36. YA SIN

A Meccan sura that emphasizes the divine source of the Qur_an and defends it from the charge of being poetry made by man (verses 5–6, 69–70). It warns of the fate of men who are stubborn and always mock God's revelations. They are reminded of the punishment that befell earlier generations, and of God's power as shown in His Creation. The end of the sura gives strong arguments for the reality of the Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ya Sin
2 By the wisea Qur_an, 3 you [Muhammad] are truly one of the messengers sent 4 on a straight path, 5 with a revelation from the

Almighty, the Lord of Mercy, 6 to warn a people whose forefathers were not warned, and so they are unaware. 7 The verdict has been passed against most of them, for they refuse to believe. 8 [It is as if] We had placed [iron] collars around their necks, right up to their chins so that their heads are forced up 9 and set barriers before and behind them, blocking their vision: they cannot see. 10 It is all the same to them whether you warn them or not: they will not believe. 11You can warn only those who will follow the Qur_an and hold the Merciful One in awe, though they cannot see Him: give such people the glad news of forgiveness and a noble reward. 12We shall certainly bring the dead back to life, and We record what they send ahead of them as well as what they leave behind: We keep an account of everything in a clear Record.

13Give them the example of the people to whose town messengers came. 14We sent two messengers but they rejected both. Then We reinforced them with a third. 15 They said, 'Truly, we are messengers to you,' 16but they answered, 'You are only men like ourselves. The Lord of Mercy has sent nothing; you are just lying.' They said, 'Our Lord knows that we have been sent to you. 17 Our duty is only to deliver the message to you,' 18but they answered, 'We think you are

a See note to 10: 1.

an evil omen. If you do not stop, we shall stone you, and inflict a painful torment on you.' 19 The messengers said, 'The evil omen is within yourselves. Why do you take it as an evil omen when you are reminded of the Truth? You are going too far!' 20 Then, from the furthest part of the city, a man came running. He said, 'My people, follow the messengers. 21Follow them: they are not asking you to reward them and they are rightly guided. 22Why should I not worship the One who created me? It is to Him that you will be returned. 23How could I take besides Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wished to harm me? 24 Then I would clearly be in the wrong. 25 I believe in your Lord, so listen to me.'

26 He was told, 'Enter the Garden,'[a] so he said, 'If only my people knew 27 how my Lord has forgiven me and set me among the highly honoured.' 28 After him We did not send any army from heaven against his people, nor were We about to: 29 there was just one blast, and they fell down lifeless.

30 Alas for human beings! Whenever a messenger comes to them they ridicule him. 31 Do they not see how many generations We have destroyed before them, none of whom will ever come back to them?[b] 32 [Yet] all of them will be brought before Us. 33 There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat; 34We have put gardens of date palms and grapes in the earth, and We have made springs of water gush out of it 35 so that they could eat its fruit. It was not their own hands that made all this. How can they not give thanks? 36 Glory be to Him who created all the pairs[c] of things that the earth produces, as well as themselves and other things they do not know about. 37 The night is also a sign for them: We strip the daylight from it, and– lo and behold!– they are in darkness. 38 The sun, too, runs its determined course laid down for it by the Almighty, the All Knowing. 39We have determined phases for the moon until finally it becomes like an old date-stalk. 40 The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit.

41 Another sign for them is that We carried their seed in the laden

a The implication may be that he was martyred, as his people die after him.

b Another interpretation of this phrase is 'none of them can trace [their genealogies] back to them', i.e. God wiped out the entire line.

c Or 'varieties'.

Ark, 42and We have made similar things for them to ride in. 43 If We

wished, We could drown them, and there would be no one to help them: they could not be saved. 44 Only by Our mercy could they be reprieved to enjoy life for a while. 45Yet when they are told, 'Beware of what lies before and behind you, so that you may be given mercy,' 46 they ignore every single sign that comes to them from their Lord, 47 and when they are told, 'Give to others out of what God has provided for you,' the disbelievers say to the believers, 'Why should we feed those that God could feed if He wanted? You must be deeply misguided.'
48 And they say, 'When will this promise be fulfilled, if what you say is true?' 49 But all they are waiting for is a single blast that will overtake them while they are still arguing with each other. 50They will have no time to make bequests, nor will they have the chance to return to their own people.
51The Trumpet will be sounded and– lo and behold!– they will rush out to their Lord from their graves. 52 They will say, 'Alas for us! Who has resurrected us from our resting places?' [They will be told], 'This is what the Lord of Mercy promised, and the messengers told the truth.' 53 It was just one single blast and then– lo and behold!– they were all brought before Us. 54 'Today, no soul will be wronged in the least: you will only be repaid for your deeds. 55 The people of Paradise today are happily occupied– 56 they and their spouses– seated on couches in the shade. 57 There they have fruit and whatever they ask for. 58"Peace," a word from the Lord of Mercy. 59 But step aside today, you guilty ones. 60 Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, 61but to serve Me? This is the straight path. 62 He has led great numbers of you astray. Did you not use your reason? 63 So this is the Fire that you were warned against. 64 Enter it today, because you went on ignoring [my commands].'
65 On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done. 66 If it had been Our will, We could have taken away their sight. They would have struggled to find the way, but how could they have seen it? 67 If it had been Our will, We could have paralysed them where they stood, so that they could not move forward or backward. 68 If We extend anyone's life, We reverse his development. Do they not use their reason?
36: 68 Ya Sin 283
69We have not taught the Prophet poetry,a nor could he everb have been a poet. 70 This is a revelation, an illuminating Qur_an to warn anyone who is truly alive, so that God's verdict may be passed against the disbelievers.
71 Can they not see how, among the things made by Our hands, We have created livestock they control, 72 and made them obedient, so that some can be used for riding, some for food, 73 some for other benefits, and some for drink? Will they not give thanks? 74Yet they have taken other gods besides God to help them, 75 though these could not do so even if they called a whole army of them together! 76 So [Prophet] do not be distressed at what they say: We know what they conceal and what they reveal.
77 Can man not see that We created him from a drop of fluid? Yet– lo and behold!– he disputes openly, 78 producing arguments against Us, forgetting his own creation. He says, 'Who can give life back to bones after they have decayed?' 79 Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation. 80 It is He who produces fire for you out of the green tree– lo and behold!– and from this you kindle fire. 81 Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator: 82when He wills something to be, His way is to say, "Be"– and it is! 83 So glory be to Him in whose Hand lies control over all things. It is to Him

that you will all be brought back.'
a Some of the Arabs dismissed the Qur_an as poetry.
b This is a classical meaning of yanbaghi.

37. RANGED IN ROWSa

The central point of this Meccan sura is the unity of God (verses 4 and 180–2) and the refutation of the pagan belief that the angels were daughters of God and worthy of worship. The angels themselves are quoted to refute this (verses 164–6). The prophethood of Muhammad, is affirmed, as is the Hereafter. There are two supporting sections: the scenes in the Hereafter (verses 19–68) and the stories of earlier prophets (verses 75–148).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By those [angels] ranged in rows, 2 who rebuke reproachfully 3 and recite God's word, 4 truly your God is One, 5Lord of the heavens and earth and everything between them, Lord of every sunrise. 6We have adorned the lowest heaven with stars, 7 and made them a safeguard against every rebellious devil: 8 they cannot eavesdrop on the Higher Assemblyb —pelted from every side, 9 driven away, they will have perpetual torment—10 if any [of them] stealthily snatches away a fragment,c he will be pursued by a piercing flame.
11 So [Prophet], ask the disbelievers: is it harder to create them than other beings We have created?d We created them from sticky clay. 12You marvel as they scoff, 13 take no heed when they are warned, 14 and resort to ridicule when they see a sign, 15 saying, 'This is no more than blatant sorcery.' 16'What! After we have died and become dust and bones, shall we really be raised up again, 17 along with our forefathers?' 18 Say, 'Yes indeed, and you will be humiliated.'
19 Just one blast and—lo and behold!—they will look 20 and say, 'Woe to us! This is the Day of Judgement.' 21 [It will be said], 'This is the Day of Decision, which you used to deny. 22 [Angels], gather together those who did wrong, and others like them, as well as whatever they worshipped 23 beside God, lead them all to the path of Hell,
24 and halt them for questioning: 25"Why do you not support each other now?" '—26 no indeed! They will be in complete submission on that Day—27 and they will turn on one another accusingly.
a Cf. 37: 165–6; 78: 38. b Of angels.
c Of something he overheard. d Cf. 40: 57.
28 They will say, 'You came to us from a position of power.'a 29They will say, 'No! It was you who would not believe– 30we had no power over you– and you were already exceeding all limits. 31 Our Lord's sentence on us is just and we must all taste the punishment. 32We led you astray as we ourselves were astray.' 33 On that Day they will all share the torment: 34 this is how We deal with the guilty. 35Whenever it was said to them, 'There is no deity but God,' they became arrogant, 36 and said, 'Are we to forsake our gods for a mad poet?' 37 'No: he brought the truth and confirmed the earlier messengers; 38 you will taste the painful torment, 39 and be repaid only according to your deeds.'
40 Not so God's true servants. 41 They will have familiar provisionsb —42 fruits– and will be honoured 43 in gardens of delight;
44 seated on couches, facing one another. 45 A drink will be passed round among them from a flowing spring: 46 white, delicious to those who taste it, 47 causing no headiness or intoxication. 48With them will be spouses– modest of gaze and beautiful of eye– 49 like protected eggs.c
50 They will turn to one another with questions: 51 one will say, 'I had a close companion on earth 52 who used to ask me, "Do you really believe that 53 after we die and become dust and bone, we shall be brought for judgement?"' 54 Then he will say, 'Shall we look for him?' 55 He will look down and see him in the midst of the Fire, 56 and say to him, 'By God, you almost brought me to ruin! 57 Had it not been for the grace of my Lord, I too would have been taken to Hell.'

58 Then he will say [to his blessed companions], ‘Are we never to die
again after our earlier death? 59 Shall we never suffer? 60 This truly is
the supreme triumph!’ 61Everyone should strive to attain this. 62 Is
this the better welcome, or the tree of Zaqqum, 63 which we have
made a test for the evildoers? 64 This tree grows in the heart of the
blazing Fire,[d] 65 and its fruits are like devils’ heads. 66 They will fill
their bellies eating from it; 67 then drink scalding water on top of it;
[a] The Arabic expression ‘from the right-hand side’ conveys the meaning of being in the right or approaching from the most honourable angle, or with power and influence (see verse 30).
[b] See 2: 25.
[c] Arabs described beautiful women as being as precious as the ostrich eggs they protected from the dust with feathers.
[d] The disbelievers said, scornfully, ‘How can there be a tree in the Fire?’

68 then return to the blazing Fire. 69 They found their forefathers
astray, 70 and rushed to follow in their footsteps– before the disbelievers
[of Mecca], 71 most men in the past went astray, 72 even
though We sent messengers to warn them.73 See how those who were
warned met their end! 74 Not so the true servants of God.
75 Noah cried to Us, and how excellent was Our response! 76We
saved him and his people from great distress, 77We let his offspring
remain on the earth, 78We let him be praised by later generations:
79 ‘Peace be upon Noah among all the nations!’ 80 This is how We
reward those who do good: 81 he was truly one of Our faithful
servants. 82We drowned the rest.
83Abraham was of the same faith: 84 he came to his Lord with a
devoted heart. 85 He said to his father and his people, ‘What are you
worshipping? 86How can you choose false gods instead of the true
God? 87 So what is your opinion about the Lord of all the Worlds?’
88 then he looked up to the stars. 89 He said, ‘I am sick,’ 90 so [his
people] turned away from him and left. 91 He turned to their gods
and said, 92 ‘Do you not eat? Why do you not speak?’ 93 then he
turned and struck them with his right arm. 94 His people hurried
towards him, 95but he said, ‘How can you worship things you carve
with your own hands, 96 when it is God who has created you and all
your handiwork?’ 97 They said, ‘Build a pyre and throw him into the
blazing fire.’ 98 They wanted to harm him, but We humiliated them.
99 He said, ‘I will go to my Lord: He is sure to guide me. 100Lord,
grant me a righteous son,’ 101so We gave him the good news that he
would have a patient son. 102 When the boy was old enough to work
with his father, Abraham said, ‘My son, I have seen myself sacrificing
you in a dream. What do you think?’ He said, ‘Father, do as
you are commanded and, God willing, you will find me steadfast.’
103 When they had both submitted to God, and he had laid his son
down on the side of his face, 104We called out to him, ‘Abraham,
105 you have fulfilled the dream.’ This is how We reward those who
do good– 106 it was a test to prove [their true characters]– 107We
ransomed his son with a momentous sacrifice, 108and We let him be
praised by succeeding generations: 109 ‘Peace be upon Abraham!’
110 This is how We reward those who do good: 111 truly he was one of
Our faithful servants.
112We gave Abraham the good news of Isaac– a prophet and a
righteous man– 113 and blessed him and Isaac too: some of their

offspring were good, but some clearly wronged themselves. 114We
also bestowed Our favour on Moses and Aaron: 115We saved them
and their people from great distress; 116We helped them, so they were
the ones to succeed; 117We gave them the Scripture that makes things
clear; 118We guided them to the right path; 119We let them be praised
by succeeding generations: 120 ‘Peace be upon Moses and Aaron!’
121 This is how We reward those who do good: 122 truly they were

among Our faithful servants.
123 Elijah too was one of the messengers. 124 He said to his people,
'Have you no fear of God? 125How can you invoke Baal and forsake
the Most Gracious Creator, 126 God, your Lord and the Lord of your
forefathers?' 127but they rejected him. They will be brought to punishment[a]
as a consequence; 128 not so the true servants of God. 129We
let him be praised by succeeding generations: 130 'Peace be to Elijah!'
131 This is how We reward those who do good: 132 truly he was one of
Our faithful servants.
133 Lot was also one of the messengers. 134We saved him and all his
family– 135 except for an old woman who stayed behind– 136and We
destroyed the rest. 137You [people] pass by their ruins morning
138 and night: will you not take heed? 139 Jonah too was one of the
messengers. 140He fled to the overloaded ship. 141 They cast lots, he
suffered defeat, 142 and a great fish swallowed him, for he had committed
blameworthy acts. 143 If he had not been one of those who
glorified God, 144 he would have stayed in its belly until the Day when
all are raised up, 145but We cast him out, sick, on to a barren shore,
146 and made a gourd tree grow above him. 147We sent him to a
hundred thousand people or more. 148 They believed, so We let them
live out their lives.[b]
149Now [Muhammad], ask the disbelievers: is it true that your
Lord has daughters, while they choose sons for themselves?[c] 150Did
We create the angels as females while they were watching? 151No
indeed! It is one of their lies when they say, 152 'God has begotten.'
How they lie! 153 Did He truly choose daughters in preference to
sons? 154What is the matter with you? How do you form your

[a] It is inaccurate to say 'brought to account', since this would apply to everyone, including the true servants of God.
[b] One of the classical meanings of matta_a is 'to give long life'.
[c] The pagan Arabs were ashamed to have daughters themselves, yet attributed daughters to God.

judgements? 155Do you not reflect? 156Do you perhaps have clear
authority? 157 Bring your scriptures, if you are telling the truth.
158 They claim that He has kinship with the jinn, yet the jinn themselves
know that they will be brought before Him. 159 God is far
above what they attribute to Him– 160 the true servants of God do
not do such things– 161 and neither you nor what you worship 162 can
lure away from God any 163 except those who will burn in Hell.
164 [The angels say], 'Every single one of us has his appointed place:
165we are ranged in ranks. 166We glorify God.'[a]
167 [The disbelievers] used to say, 168 'If only we had a scripture like
previous people, 169we would be true servants of God,' 170 yet now
they reject [the Qur_an]. They will soon realize. 171Our word has
already been given to Our servants the messengers: 172 it is they who
will be helped, 173 and the ones who support[b] Our cause will be the
winners. 174 So [Prophet] turn away from the disbelievers for a while.
175Watch them: they will soon see. 176 Do they really wish to hasten
Our punishment? 177 When it descends on their courtyards, how terrible
that morning will be for those who were warned! 178 [Prophet],
turn away from the disbelievers for a while. 179Watch them: they will
soon see. 180Your Lord, the Lord of Glory, is far above what they
attribute to Him. 181Peace be upon the messengers 182 and praise be to
God the Lord of all the Worlds.

[a] This is the rebuke by the angels referred to in verse 2.
[b] In classical Arabic jund means 'supporters', not just 'armies'.

38. SAD

This Meccan sura mentions previous prophets in support and encouragement for Muhammad, and makes a clear link between the arrogance displayed by the disbelievers of Mecca, previous generations, and Iblis, the original rebel.

The first and last verses assert the truth and nobility of the Qur_an.
In the name of God, the Lord of Mercy, the Giver of Mercy
1Sad
By the Qur_an with its reminding . . .!a 2Yet the disbelievers are steeped in arrogance and hostility. 3How many generations We have destroyed before them! They all cried out, once it was too late, for escape. 4 The disbelievers think it strange that a prophet of their own people has come to warn them: they say, 'He is just a lying sorcerer. 5How can he claim that all the gods are but one God? What an astonishing thing [to claim]!' 6 Their leaders depart, saying, 'Walk away! Stay faithful to your gods! That is what you must do. 7We did not hear any such claim in the last religion:b it is all an invention. 8Was the message sent only to him out of all of us?'
In fact they doubt My warning; in fact they have not tasted My punishment yet. 9 Do they possess the treasures of your Lord's bounty, the Mighty, the All Giving? 10 Do they control the heavens and earth and everything between? Let them climb their ropes:c 11 their armed alliance is weak and will be crushed. 12 The people of Noah, _Ad, and firmly-supportedd Pharaoh rejected their prophets before them. 13Thamud, the people of Lot, and the Forest-Dwellers each formed opposition [against theirs]. 14 They all rejected the messengers and they were deservedly struck by My punishment: 15 all the disbelievers here are waiting for is a single blast that cannot be
a The complement of this oath is understood to be 'There is only one God' (see 50: 1–2).
b An allusion to the Christian Trinity.
c Cf. note to 22: 15.
d Dhu'l-awtad literally means 'with his pegs', but is understood here metaphorically, to indicate something firmly fixed; cf. its use with reference to mountains in 78: 7.
postponed. 16 They say, 'Our Lord! Advance us our share of punishment before the Day of Reckoning!' 17 Bear their words patiently [Prophet].
Remember Our servant David, a man of strength who always turned to Us: 18We made the mountains join him in glorifying Us at sunset and sunrise; 19 and the birds, too, in flocks, all echoed his praise. 20We strengthened his kingdom; We gave him wisdom and a decisive way of speaking. 21Have you heard the story of the two litigants who climbed into his private quarters? 22 When they reached David, he took fright, but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly– do not be unjust– and guide us to the right path. 23 This is my brother. He had ninety-nine ewes and I just the one, and he said, "Let me take charge of her," and overpowered me with his words.' 24David said, 'He has done you wrong by demanding to add your ewe to his flock. Many partners treat each other unfairly. Those who sincerely believe and do good deeds do not do this, but these are very few.'
[Then] David realized that We had been testing him,a so he asked his Lord for forgiveness, fell down on his knees, and repented: 25We forgave him [his misdeed]. His reward will be nearness to Us, a good place to return to. 26 'David, We have given you mastery over the land. Judge fairly between people. Do not follow your desires, lest they divert you from God's path: those who wander from His path will have a painful torment because they ignore the Day of Reckoning.'
27 It was not without purpose that We created the heavens and the earth and everything in between. That may be what the disbelievers assume– how they will suffer from the Fire!– 28but would We treat those who believe and do good deeds and those who spread corruption on earth as equal? Would We treat those who are aware of God and those who recklessly break all bounds in the same way? 29 This is a blessed Scripture which We sent down to you [Muhammad], for

people to think about its messages, and for those with understanding to take heed.
30We gave David Solomon. He was an excellent servant who
a This is allegedly an allusion to David's acquisition of another man's wife to add to his own numerous wives.
38: 30 Sad 291
always turned to God. 31When well-bred light-footed horses were paraded before him near the close of day, 32 he kept saying, 'My love of fine things is part of my remembering my Lord!' until [the horses] disappeared from sight– 33 'Bring them back!' [he said] and started to stroke their legs and necks.a 34We certainly tested Solomon, reducing him to a mere skeleton on his throne.b 35 He turned to Us and prayed: 'Lord forgive me! Grant me such power as no one after me will have– You are the Most Generous Provider.' 36So We gave him power over the wind, which at his request ran gently wherever he willed, 37 and the jinnc —every kind of builder and diver 38 and others chained in fetters. 39 'This is Our gift, so give or withhold as you wish without account.' 40 His reward will be nearness to Us, and a good place to return to.
41 Bring to mind Our servant Job who cried to his Lord, 'Satan has afflicted me with weariness and suffering.' 42 'Stamp your foot! Here is cool water for you to wash in and drink,' 43and We restored his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand. 44 'Take a small bunch of grass in your hand, and strike [her] with that so as not to break your oath.'d We found him patient in adversity; an excellent servant! He, too, always turned to God.
45Remember Our servants Abraham, Isaac, and Jacob, all men of strength and vision. 46We caused them to be devoted to Use through their sincere remembrance of the Final Home: 47 with Us they will be among the elect, the truly good. 48 And remember Our servants Ishmael, Elisha, and Dhu 'l-Kifl,f each of them truly good. 49 This is a lesson.
The devout will have a good place to return to: 50Gardens of lasting bliss with gates wide open. 51 They will be comfortably
a Some say that the horses distracted Solomon from remembering his Lord and that he slaughtered the horses in anger at his having forgotten the afternoon prayer.
b According to Razi, quoting linguistic usage in Arabic, this is interpreted to mean that Solomon became so ill that he was like a walking skeleton.
c See 34: 12–13.
d Qur_anic commentators explain that, when his wife blasphemed, Job swore that if he recovered from his illness, he would beat her with one hundred lashes. When he recovered, however, he regretted his hasty oath, so God gave him this instruction.
e Alternatively, 'We made them pure'.
f See note to 21: 85.

seated; they will call for abundant fruit and drink; 52 they will have well-matched [wives] with modest gaze. 53 'This is what you are promised for the Day of Reckoning: 54 Our provision for you will never end.'
55 But the evildoers will have the worst place to return to: 56 Hell to burn in, an evil place to stay– 57 all this will be theirs: let them taste it– a scalding, dark, foul fluid, 58 and other such torments. 59 [It will be said], 'Here is another crowd of people rushing headlong to join you.' [The response will be], 'They are not welcome! They will burn in the Fire.' 60 They will say to them, 'You are not welcome! It was you who brought this on us, an evil place to stay,' 61 adding, 'Our Lord, give double punishment to those who brought this upon us.'
62 They will say, 'Why do we not see those we thought were bad 63 and took as a laughing-stock? Have our eyes missed them?' 64 This is how it will really be: the inhabitants of the Fire will blame one another in this way.

65 [Prophet] say, ‘I am only here to give warning. There is no god
but God the One, the All Powerful, 66Lord of the heavens and earth
and everything between, the Almighty, the Most Forgiving.’ 67 Say,
‘This message is a mighty one, 68 yet you ignore it. 69 I have no
knowledge of what those on high discuss:a 70 it is only revealed to me
that I am here to give clear warning.’
71Your Lord said to the angels, ‘I will create a man from clay.
72 When I have shaped him and breathed from My Spirit into him,
bow down before him.’ 73 The angels all bowed down together, 74but
not Iblis, who was too proud. He became a rebel. 75 God said, ‘Iblis,
what prevents you from bowing down to the man I have made with
My own hands? Are you too high and mighty?’ 76 Iblis said, ‘I am
better than him: You made me from fire, and him from clay.’ 77 ‘Get
out of here! You are rejected: 78 My rejection will follow you till the
Day of Judgement!’ 79but Iblis said, ‘My Lord, grant me respite until
the Day when they are raised from the dead,’ 80 so He said, ‘You have
respite 81 till the Appointed Day.’ 82 Iblis said, ‘I swear by Your might!
I will tempt all 83but Your true servants.’ 84 God said, ‘This is the
truth– I speak only the truth– 85 I will fill Hell with you and all
those that follow you.’
a Cf. 2: 30.
38: 85 Sad 293
86 [Prophet], say, ‘I ask no reward from you for this, nor do I claim
to be what I am not: 87 this is only a warning for all people. 88 In time
you will certainly come to know its truth.’

39. THE THRONGS

A Meccan sura, whose title is taken from its concluding verses. The main focus of the sura is the contrast between those who follow the true faith, and those who ascribe partners to God. The sura emphasizes that people are free to choose whether to believe or disbelieve (verse 41), but urges them in the strongest possible terms to turn to the right path while there is still time to repent (verses 53–61).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 This Scripture is sent down from God the Mighty, the Wise. 2 It is
We who sent down the Scripture to you [Prophet] with the Truth, so
worship God with your total devotion: 3 true devotion is due to God
alone. [As for] those who choose other protectors beside Him, saying,
‘We only worship them because they bring us nearer to God,’
God Himself will judge between them regarding their differences.
God does not guide any ungrateful liar. 4 God could have chosen any
of His creation He willed for offspring, but He is far above this! He
is the One, the Almighty. 5 He created the heavens and earth for a
true purpose; He wraps the night around the day and the day around
the night; He has subjected the sun and moon to run their courses
for an appointed time; He is truly the Mighty, the Forgiving.
6 He created you all from a single being, from which He made its
mate; He gave youa four kinds of livestock in pairs;b He creates you
in your mothers’ wombs, in one stage after another, in threefold
depths of darkness. Such is God, your Lord; He holds control, there
is no god but Him. How can you turn away? 7 If you are ungrateful,
remember God has no need of you, yet He is not pleased by ingratitude
in His servants; if you are grateful, He is pleased [to see] it in
you. No soul will bear another’s burden. You will return to your
Lord in the end and He will inform you of what you have done: He
knows well what is in the depths of [your] hearts.
8 When man suffers some affliction, he prays to his Lord and turns
a Literally ‘sent down’, i.e. in the Scripture, cf. 6: 142–4.
b There has been some confusion over numbering here, leading some translators to render this passage ‘eight pairs’. In fact, the correct translation is either ‘eight head’ or ‘four pairs’. Cf. 6: 143–4.
to Him, but once he has been granted a favour from God, he forgets
the One he had been praying to and sets up rivals to God, to make

others stray from His path. Say, ‘Enjoy your ingratitude for a little while: you will be one of the inhabitants of the Fire.’ 9What about someone who worships devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord’s mercy? Say, ‘How can those who know be equal to those who do not know?’ Only those who have understanding will take heed.

10 Say, ‘[God says], believing servants, be mindful of your Lord! Those who do good in this world will have a good reward– God’s earth is wide[a] —and those who persevere patiently will be given a full and unstinting reward.’ 11 Say, ‘I have been commanded to serve God, dedicating my worship entirely to Him. 12 I have been commanded to be the first to submit.’ 13 Say, ‘I fear the torment of a terrible Day if I disobey my Lord.’ 14 Say, ‘It is God I serve, dedicating my worship entirely to Him– 15 you may serve whatever you please beside Him.’ Say, ‘The true losers are the ones who will lose themselves and their people on the Day of Resurrection: that is the most obvious loss. 16 They will have layers of Fire above them and below.’ This is how God puts fear into His servants: My servants, beware of Me.

17 There is good news for those who shun the worship of false gods and turn to God, so [Prophet] give good news to My servants 18who listen to what is said and follow what is best. These are the ones God has guided; these are the people of understanding. 19What about the one who has been sentenced to punishment? Can you [Prophet] rescue those already in the Fire? 20 But those who are mindful of their Lord will have lofty dwellings built for them, one above the other, graced with flowing streams. This is a promise from God: God does not break His promise.

21Have you not considered that God sends water down from the sky, guides it along to form springs in the earth, and then, with it, brings forth vegetation of various colours, which later withers, turns yellow before your eyes, and is crumbled to dust at His command? There is truly a reminder in this for those who have understanding. 22What about the one whose heart God has opened in devotion to

[a] See 29: 56–60.

Him, so that he walks in light from his Lord? Alas for those whose hearts harden at the mention of God! They have clearly lost their way. 23 God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God’s guidance. He guides with it whoever He will; no one can guide those God leaves to stray.

24What about the one who will only have his bare face to protect him from his terrible suffering on the Day of Resurrection? It will be said to the evildoers, ‘Taste what you have earned.’ 25 Others before them also disbelieved, and the punishment fell on them unawares: 26God gave them the punishment of disgrace in this world to taste; the punishment will be even harder in the Hereafter, if only they knew.

27 In this Qur_an, We have put forward all kinds of illustration for people, so that they may take heed– 28 an Arabic Qur_an, free from any distortion– so that people may be mindful. 29 God puts forward this illustration: can a man who has for his masters several partners at odds with each other be considered equal to a man devoted wholly to one master? All praise belongs to God, though most of them do not know.

30You [Prophet] will certainly die, and so will they, 31 and, on the Day of Resurrection, you will dispute with one another in the presence of your Lord. 32 So who could be more wrong than the person

who invents a lie about God and rejects the truth when it comes to him? Is there not ample punishment for the disbelievers in Hell? 33 It is the one who brings the truth and the one who accepts it as true who are mindful of God: 34 they will have everything they wish for with their Lord. Such is the reward of those who do good: 35 God will absolve them even of their worst deeds and will reward them according to their best.
36 Is God not enough for His servant? Yet they threaten you [Prophet] with those they worship other than Him. If God allows someone to stray he has no one to guide him; 37 if God guides someone no one can lead him astray. Is God not mighty and capable of retribution? 38 If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to answer, 'God,' so say, 'Consider those you invoke beside Him: if God wished to harm me, could they undo that

harm? If God wished to show me mercy, could they withhold that mercy?' Say, 'God is enough for me: all those who trust should put their trust in Him.' 39 Say, 'My people, do whatever is in your power– and so will I. You will find out 40 who will suffer humiliation, a and on whom a lasting torment will descend.'
41We have sent the Scripture down to you [Prophet] with the Truth for people. Whoever follows the guidance does so for his own benefit, whoever strays away from it does so at his own peril: you are not in charge of them. 42 God takes the souls of the dead and the souls of the living while they sleep– He keeps hold of those whose death He has ordained and sends the others back until their appointed time– there truly are signs in this for those who reflect.
43Yet they take intercessors besides God! Say, 'Even though these have no power or understanding?' 44 Say, 'All intercession belongs to God alone; He holds control of the heavens and the earth; in the end you will all return to Him.'
45Whenever God is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned. 46 Say, 'God! Creator of the heavens and earth! Knower of all that is hidden and all that is open, You will judge between Your servants regarding their differences.' 47 If the evildoers possessed the earth's assets twice over they would offer them to ransom themselves from the terrible suffering on the Day of Resurrection: God will show them something they had not reckoned with, 48 the evil of their deeds will become plain to them, and they will be overwhelmed by that at which they used to laugh.
49When man suffers some affliction, he cries out to Us, but when We favour him with Our blessing, he says, 'All this has been given to me because of my knowledge'– it is only a test, though most of them do not know it. 50 Those who lived before them said the same. What they did was of no use to them; 51 they suffered its evil effects. Today's wrongdoers will also suffer the evil effects of their deeds: they will not escape. 52 Do they not know that God provides abundantly for anyone He will and gives sparingly to anyone He will? There truly are signs in this for those who believe.
53 Say, '[God says], My servants who have harmed yourselves by a In this world; the lasting torment will be in the Hereafter.

your own excess, do not despair of God's mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful. 54Turn to your Lord. Submit to Him before the punishment overtakes you and you can no longer be helped. 55Follow the best teaching sent down to you from your Lord, before the punishment suddenly takes you, unawares, 56 and your soul says, "Woe is me for having neglected what is due to God, and having been one of those who scoffed!" 57Or it says, "If God had guided me, I would have joined the righteous!"

58Or, faced by punishment, it says, "If only I could have another chance, I would join those who do good!" 59 No indeed! My messages came to you and you rejected them: you were arrogant and rejected the truth.'
60 On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. Is there not ample punishment for the arrogant in Hell? 61 But God will deliver those who took heed of Him to their place of safety: no harm will touch them, nor will they grieve. 62 God is the Creator of all things; He has charge of everything; 63 the keys of the heavens and earth are His. Those who have rejected the revelations of God will be the losers.
64 Say, 'Do you order me to worship someone other than God, you foolish people?' 65 It has already been revealed to you [Prophet] and to those before you: 'If you ascribe any partner to God, all your work will come to nothing: you will be one if the losers. 66No! Worship God alone and be one of those who are grateful to Him.'
67 These people have no grasp of God's true measure. On the Day of Resurrection, the whole earth will be in His grip. The heavens will be rolled up in His right hand– Glory be to Him! He is far above the partners they ascribe to Him!– 68 the Trumpet will be sounded, and everyone in the heavens and earth will fall down senseless except those God spares. It will be sounded once again and they will be on their feet, looking on. 69 The earth will shine with the light of its Lord; the Record of Deeds will be laid open; the prophets and witnesses will be brought in. Fair judgement will be given between them: they will not be wronged 70 and every soul will be repaid in full for what it has done. He knows best what they do.
71 Those who rejected the Truth will be led to Hell in their throngs. When they arrive, its gates will open and its keepers will say to them, 'Were you not sent your own messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?' and

they will say, 'Yes indeed we were.' But the sentence of punishment will have been passed against those who rejected the truth. 72 It will be said, 'Enter the gates of Hell: there you will remain. How evil is the abode of the arrogant!'
73 Those who were mindful of their Lord will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, 'Peace be upon you. You have been good. Come in: you are here to stay,' 74 and they will say, 'Praise be to God who has kept His promise to us and given us this land as our own. Now we may live wherever we please in the Garden.' How excellent is the reward of those who labour! 75You [Prophet] will see the angels surrounding the Throne, glorifying their Lord with praise. True judgement will have been passed between them, and it will be said, 'Praise be to God, the Lord of the Worlds.'

40. THE FORGIVER

A Meccan sura with two recurring themes: disputing God's truth (verses 4, 35, 69) and calling upon Him (verses 14, 49, 50, 60, 65, 73). In the opening verses God is described as the Forgiver, and the Accepter of repentance, yet severe in punishment, and this dual aspect is exemplified in the sura. The central section of the sura deals with the story of Pharaoh and Moses (verses 23–54): the destruction of one and victory of the other are stated in verses 45 and 51. The Prophet is, in his turn, urged to be steadfast and to ignore the taunts of the disbelievers (verses 55 and 77).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 This Scripture is sent down from God, the Almighty, the All Knowing, 3Forgiver of sins and Accepter of repentance, severe in punishment, infinite in bounty. There is no god but Him; to Him is the ultimate return. 4 It is only the disbelievers who dispute God's

revelations. [Prophet], do not be dazzled by their movements back and forth across the land.a 5 Before them the people of Noah rejected the truth and so did those who formed opposition after them: every community schemed to destroy its messenger and strove to refute truth with falsehood; but it was I who destroyed them. How terrible My punishment was! 6 In this way your Lord's sentence was passed against the disbelievers that they would be the inhabitants of the Fire.
7 Those [angels] who carry the Throne and those who surround it celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: 'Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell 8 and admit them, Lord, to the lasting Gardens You have promised to them, together with their righteous ancestors,b spouses, and offspring: You alone are the Almighty, the All Wise. 9 Protect them from all evil deeds: those You

a Making wealth by trading.

b The word aba_ includes male and female ancestors. Father and mother are called abawan.

protect on that Day from [the punishment for] evil deeds will receive Your mercy– that is the supreme triumph.' 10 But those who disbelieved will be told, 'When you were called to the faith and rejected it, God's disgust with you was even greater then than the self-disgust you feel [today].' 11 They will say, 'Our Lord, twice You have caused us to be lifelessa and twice You have brought us to life. Now we recognize our sins. Is there any way out?' 12 [They will be told], 'This is all because when God alone was invoked you rejected this, yet when others were associated with Him you believed [in them].' Judgement belongs to God the Most High, the Most Great.
13 It is He who shows you [people] His signs and sends water down from the sky to sustain you, though only those who turn to God will take heed. 14 So call upon God and dedicate your religion to Him alone, however hateful this may be to the disbelievers: 15 He is exalted in rank, the Lord of the Throne. He sends revelations with His teachings to whichever of His servants He will, in order to warn of the Day of Meeting, 16 the Day when they will come out and nothing about them will be concealed from God. 'Who has control today?' 'God, the One, the All Powerful. 17Today each soul will be rewarded for whatever it has done; today no injustice will be done. God is swift in reckoning.'
18Warn them [Prophet] of the ever-approaching Day, when hearts are at throats, choking them. The evildoer will have no friends, nor any intercessor to be heeded. 19 God is aware of the most furtive of glances, and of all that hearts conceal: 20 God will judge with truth, while those they invoke besides Him will not judge at all. God is the All Hearing, the All Seeing.
21Have they not travelled through the land and seen how those who lived before them met their end? They were stronger than them and made a more impressive mark on the land, yet God destroyed them for their sins– they had no one to defend them against Him– 22 because messengers repeatedly came to them with clear signs and still they rejected them. God destroyed them: He is truly full of strength, severe in punishment.

a Literally 'dead', leading some commentators to interpret this as referring to one's initial death, followed shortly thereafter by a second 'death' after questioning in the grave. The more generally accepted view, however, is that earthly life is both preceded and succeeded by a state of lifelessness. The two acts of giving life therefore refer to birth and resurrection.

23We sent Moses with Our signs and clear authority 24 to Pharaoh, Haman, and Korah and they said, 'Sorcerer! Liar!' 25When he brought the truth to them from Us, they said, 'Kill the sons of those who believe with him; spare only their women'– the scheming of

those who reject the truth can only go wrong– 26 and Pharaoh said, ‘Leave me to kill Moses– let him call upon his Lord!– for I fear he may cause you to change your religion, or spread disorder in the land.’ 27 Moses said, ‘I seek refuge with my Lord and yours from every tyrant who refuses to believe in the Day of Reckoning.’
28 A secret believer from Pharaoh’s family said, ‘How can you kill a man just for saying, “My Lord is God”? He has brought you clear signs from your Lord– if he is a liar, on his own head be it– and if he is truthful, then at least some of what he has threatened will happen to you. God does not guide any rebellious, outrageous liar. 29My people, as masters in the land you have the power today, but who will help us against God’s might if it comes upon us?’ But Pharaoh said, ‘I have told you what I think; I am guiding you along the right path.’
30 The believer said, ‘My people, I fear your fate will be the fate of those others who opposed [their prophets]: 31 the fate of the people of Noah, ‘Ad, Thamud, and those who came after them– God never wills injustice on His creatures. 32 My people, I fear for you on the Day you will cry out to one another, 33 the Day you will turn tail and flee with no one to defend you from God! Whoever God leaves to stray will have no one to guide him. 34 Joseph came to you before with clear signs, but you never ceased to doubt the message he brought you. When he died, you said, “God will not send another messenger.”’
In this way God leaves the doubting rebels to stray– 35 those who dispute God’s messages, with no authority given to them, are doing something that is loathed by God and by those who believe. In this way God seals up the heart of every arrogant tyrant. 36 Pharaoh said, ‘Haman, build me a tall tower so that I may reach the ropes[a] that lead 37 to the heavens to look for this God of Moses. I am convinced that he is lying.’ In this way the evil of Pharaoh’s deed was made alluring to him and he was barred from the right path– his scheming led only to ruin.
38 The believer said, ‘My people, follow me! I will guide you to

[a] Cf. 22: 15, where sabab has the meaning ‘rope’.

the right path. 39 My people, the life of this world is only a brief enjoyment; it is the Hereafter that is the lasting home. 40Whoever does evil will be repaid with its like; whoever does good and believes, be it a man or a woman, will enter Paradise and be provided for without measure. 41 My people, why do I call you to salvation when you call me to the Fire? 42You call me to disbelieve in God and to associate with Him things of which I have no knowledge; I call you to the Mighty, the Forgiving One. 43 There is no doubt that what you call me to serve is not fit to be invoked either in this world or the Hereafter: our return is to God alone, and it will be the rebels who will inhabit the Fire. 44[One Day] you will remember what I am saying to you now, so I commit my case to God: God is well aware of His servants.’ 45 So God saved him from the harm they planned.
A terrible punishment engulfed Pharaoh’s people; 46 they will be brought before the Fire morning and evening.[a] On the Day the Hour comes, it will be said, ‘Throw Pharaoh’s people into the worst torment.’ 47 In the Fire they will quarrel with one another: the weak will say to the haughty, ‘We were your followers, so can you now relieve us from some share of the Fire?’ 48but they will say, ‘We are all in this together. God has judged between His creatures.’ 49Those in the Fire will say to the keepers of Hell, ‘Ask your Lord to lessen our suffering for one day,’ 50but they will say, ‘Did your messengers not come to you with clear evidence of the truth?’ They will say, ‘Yes they did,’ and the keeper will say, ‘You can plead, then, but the pleas of disbelievers will always be in vain.’
51We support Our messengers and the believers, in the present life and on the Day when witnesses arise. 52 On the Day when excuses

will not profit the evildoers, their fate will be rejection and they will have the worst of homes. 53We gave Moses guidance and passed down the Scripture to the Children of Israel, 54 as a guide and a reminder to people of understanding. 55 So be patient, Prophet, for what God has promised is sure to come. Ask forgiveness for your sins; praise your Lord morning and evening.[b] 56 As for those who, with no authority to do so, dispute God's messages, there is nothing in their hearts but a thirst for a greatness they will never attain. Seek refuge in God, for He is the All Hearing, the All Seeing.

[a] 'Morning and evening' can convey a sense of 'all the time'.

[b] See preceding note.

57 The creation of the heavens and earth is greater by far than the creation of mankind, though most people do not know it. 58The blind and the sighted are not equal, just as those who believe and do good works and those who do evil are not equal: how seldom you reflect! 59 The Final Hour is sure to come, without doubt, but most people do not believe. 60Your Lord says, 'Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.'

61 It is God who has given you the night in which to rest and the day in which to see. God is truly bountiful to people, but most people do not give thanks. 62Such is God your Lord, the Creator of all things: there is no god but Him. How can you be so deluded? 63 This is how deluded those who deny God's messages are. 64 It is God who has given you the earth for a dwelling place and the heavens for a canopy. He shaped you, formed you well, and provided you with good things. Such is God your Lord, so glory be to Him, the Lord of the Worlds. 65 He is the Living One and there is no god but Him, so call on Him, and dedicate your religion entirely to Him. Praise be to God, the Lord of the Worlds.

66 Say [Prophet], 'Since clear evidence has come to me from my Lord I am forbidden to serve those you call upon besides God: I am commanded to submit to the Lord of the Worlds.' 67 It is He who created you from dust, then from a drop of fluid, then from a tiny, clinging form, then He brought you forth as infants, then He allowed you to reach maturity, then He let you grow old– though some of you die sooner– and reach your appointed term so that you may reflect. 68 It is He who gives life and death, and when He ordains a thing, He says only 'Be' and it is.

69 [Prophet], do you see how deluded those who dispute God's messages are– 70 those who reject the Scripture and the messages We have sent through Our messengers? They will find out 71 when, with iron collars and chains around their necks, they are dragged 72 into scalding water, and then burned in the Fire, 73 and asked, 'Where now are those you called upon 74 besides God?' They will say, 'They have abandoned us: those we called upon before were really nothing at all.' 'This is how God lets disbelievers go astray, 75 all because on earth you revelled in untruth and ran wild. 76 Enter the gates of Hell, there to remain– an evil home for the arrogant.'

77 So be patient [Prophet], for God's promise is sure: whether We

show you part of what We have promised them[a] in this life or whether We take your soul back to Us first, it is to Us that they will be returned. 78We have sent other messengers before you– some We have mentioned to you and some We have not– and no messenger could bring about a sign except with God's permission. When [the Day] God ordained comes, just judgement will be passed between them: there and then, those who followed falsehood will be lost.

79 It is God who provides livestock for you, some for riding and some for your food; 80 you have other benefits in them too. You can reach any destination you wish on them: they carry you, as ships

carry you [on the sea]. 81 He shows you His signs: which of God's signs do you still ignore?
82Have they not travelled through the land and seen how those who lived before them met their end? They were more numerous than them, stronger than them, and made a more impressive mark on the land, yet what they achieved was of no use to them at all.
83 When messengers came to them with clear signs, they revelled in the knowledge they had, and so they were engulfed by the very punishment they mocked: 84 when they saw Our punishment, they said, 'We believe in God alone; we reject any partner we ascribed to Him,' 85but believing after seeing Our punishment did not benefit them at all– this has always been God's way of dealing with His creatures– there and then the disbelievers were lost.
a The disbelievers.

41. [VERSES] MADE DISTINCT

This Meccan sura deals with the obduracy of the disbelievers, the truthfulness of the Qur_an, the unity of God, and the inevitability of Resurrection. The title refers to a term used to describe the Qur_an in verse 3 and again in verse 44. The sura makes several references to the senses (verses 5, 20–2, 44) which the disbelievers shut off from perceiving the Truth in this world, and which will then testify against their 'owners' on the Day of Resurrection, and it describes the arrogance displayed by people when all is well, contrasted with their humility and despair when difficulties strike (verses 49–51).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 A revelation from the Lord of Mercy, the Giver of Mercy; 3 a Scripture whose verses are made distinct as a Qur_an in Arabic for people who understand, 4 giving good news and warning. Yet most of them turn away and so do not hear. 5 They say, 'Our hearts are encased against [the faith] you call us to; our ears are heavy; there is a barrier between us and you. So you do whatever you want, and so shall we.' 6 Say [Prophet], 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, 7 who do not pay the prescribed alms and refuse to believe in the world to come! 8 Those who believe and do good deeds will have a reward that never fails.'
9 Say, 'How can you disregard the One who created the earth in two Days?a How can you set up other gods as His equals? He is the Lord of all the worlds!' 10 He placed solid mountains on it, blessed it, measured out its varied provisions for all who seek them—all in four Days. 11 Then He turned to the sky, which was smoke—He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We come willingly'—12 and in two Days He formed seven heavens, and assigned an order to each. We have made the nearest one beautifully
a Commentators include these two days in the four mentioned in verse 10, so that the total is six days; see 32: 4. God's Days are not like ours; see 22: 47.
illuminated and secure. Such is the design of the Almighty, the All Knowing.
13 If they turn away, say, 'I have warned you about a blast like the one which struck _Ad and Thamud: 14 when their messengers came to them, from all angles,a saying, "Serve no one but God," they said, "If our Lord had wished, He would have sent down angels. We do not believe in the message with which you have been sent." 15The people of _Ad behaved arrogantly throughout the land without any right, saying, "Who could be stronger than us?" Did they not realize that God, who created them, was stronger than them?' They continued to reject Our message, 16so We let a roaring wind loose on them for a few disastrous days to make them taste the punishment of shame in this world; more shameful still will be the punishment of the life to come, and they will not be helped. 17 As for Thamud, We

gave them guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds. 18We saved those who believed and were mindful of God.
19 On the Day when God's enemies are gathered up for the Fire and driven onward, 20 their ears, eyes, and skins will, when they reach it, testify against them for their misdeeds. 21 They will say to their skins, 'Why did you testify against us?' and their skins will reply, 'God, who gave speech to everything, has given us speech– it was He who created you the first time and to Him you have been returned– 22 yet you did not try to hide yourselves from your ears, eyes, and skin to prevent them from testifying against you. You thought that God did not know about much of what you were doing, 23 so it was the thoughts you entertained about your Lord that led to your ruin, and you became losers.' 24 The Fire will still be their home, even if they resign themselves to patience, and if they pray to be allowed to make amends, they will not be given permission to do so.
25We have appointed, for the disbelievers, companions[b] who make their past and present seem fair and right to them, but the sentence has already been passed on them, along with generations of jinn and men before them: they were losers. 26 The disbelievers say, 'Do not listen to this Qur_an; drown it in frivolous talk: you may gain the

[a] Literally 'from before and from behind', i.e. using all angles of argument. The messengers tried every method to persuade their people of the truth of their message.
[b] See 43: 36; 50: 27 ff.

upper hand.' 27We shall certainly give the disbelievers a taste of severe punishment. We shall repay them according to their worst deeds– 28 that is the reward of the enemies of God– the Fire will be their lasting home, a payment for their rejection of Our revelations.
29 The disbelievers will say, 'Our Lord, show us those jinn and men who misled us and we shall trample them underfoot, so that they may be among the lowest of the low.' 30 As for those who say, 'Our Lord is God,' and take the straight path towards Him, the angels come down to them and say, 'Have no fear or grief, but rejoice in the good news of Paradise, which you have been promised. 31We are your allies in this world and in the world to come, where you will have everything you desire and ask for 32 as a welcoming gift from the Most Forgiving, Most Merciful One.'
33 Who speaks better than someone who calls people to God, does what is right, and says, 'I am one of those devoted to God'? 34Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, 35but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. 36 If a prompting from Satan should stir you, seek refuge with God: He is the All Hearing and the All Knowing.
37 The night, the day, the sun, the moon, are only a few of His signs. Do not bow down in worship to the sun or the moon, but bow down to God who created them, if it is truly Him that you worship.
38 If the disbelievers are too arrogant, [remember, Prophet, that] those who are with your Lord glorify Him tirelessly night and day.
39 Another of His signs is this: you see the earth lying desolate, but when We send water down on to it, it stirs and grows. He who gives it life will certainly give life to the dead. He has power over everything.
40 Those who distort the meaning of Our message are not hidden from Us. Is he who is hurled into the Fire better, or he who comes through safely on the Day of Resurrection? Do whatever you want, God certainly sees everything you do. 41 Those who reject the Qur_an when it comes to them– though it is an unassailable Scripture
42 which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise– 43 [should remember that] you [Prophet] are not told anything that the

previous messengers were not told: your Lord is a Lord of forgiveness, but also of painful punishment. 44 If We had made it a foreign

Qur_an, they would have said, 'If only its verses were clear! What? Foreign speech to an Arab?' Say, 'It is guidance and healing for those who have faith, but the ears of the disbelievers are heavy, they are blind to it, it is as if they are being called from a distant place.' 45We gave the Scripture to Moses but disputes arose about it– if it were not for a decree that had already been issued from your Lord, they would already have been judged– and still they are doubtful and suspicious of it.
46Whoever does good does it for his own soul and whoever does evil does it against his own soul: your Lord is never unjust to His creatures. 47Knowledge of the Hour belongs solely to Him and no crop comes out of its sheath, nor does any female conceive or give birth, without His knowledge. On the Day He asks them, 'Where are My partners?' they will answer, 'We admit to You that none of us can see [them]': 48 the gods they invoked before will have vanished away; they will know that there is no escape.
49Man never tires of asking for good, but if evil touches him he loses all hope and becomes despondent. 50Whenever We let him taste some of Our mercy after he has been afflicted, he is sure to say, 'This is all my own doing: I do not think the Hour will ever come, but even if I were to be taken back to my Lord, the best reward would await me with Him.' We shall most certainly inform the disbelievers of what they have done and give them a taste of severe torment.
51Whenever We are gracious to man, he goes away haughtily, but, as soon as evil touches him, he turns to prolonged prayer. 52 Say [Prophet], 'Have you ever thought, what if this revelation really is from God and you still reject it? Who could be more astray than someone who cuts himself off so far [from God]?' 53We shall show them Our signs in every region of the earth and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything? 54Truly, they doubt that they will meet their Lord; truly He encompassesa everything.
a This is muhit, a metaphor in Arabic for having full knowledge and full power over everything.

42. CONSULTATION

A Meccan sura that takes its name from verse 38, where the practice of consultation (shura) is listed as one characteristic of the Muslim community. The sura discusses man's habit of creating division and disharmony in matters of religion, and God's all-prevailing power, wisdom, and final decision. The unity of religion is stressed (verse 13) as is the continuity of the prophets (verse 3). The Prophet is reminded that he cannot compel people to believe, that they will be judged according to their deeds, and that he is only there to deliver the message. The nature of revelation is described in verses 51–3.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim 2 _Ayn Sin Qaf
3 This is how God, the Mighty, the Wise, sends revelation to you [Prophet] as He did to those before you. 4 All that is in the heavens and earth belongs to Him: He is the Exalted, the Almighty. 5The heavens are almost broken apart from above as the angels proclaim the praises of their Lord and ask forgiveness for those on earth. God is indeed the Most Forgiving, the Most Merciful. 6 As for those who take protectors other than Him, God is watching them; you are not responsible for them.
7So We have revealed an Arabic Qur_an to you, in order that you may warn the capital citya and all who live nearby. And warn [especially] about the Day of Gathering, of which there is no doubt, when some shall be in the Garden and some in the blazing Flame. 8 If God had so pleased, He could have made them a single community, but

He admits to His mercy whoever He will; the evildoers will have no one to protect or help them. 9How can they take protectors other than Him? God alone is the Protector; He gives life to the dead; He has power over all things. 10Whatever you may differ about is for God to judge. [Say], 'Such is God, my Lord. In Him I trust and to Him I turn, 11 the Creator of the heavens and earth.' He made mates for you from among yourselves—and for the animals too—so that

a Literally 'the mother of cities', Mecca.

you may multiply. There is nothing like Him: He is the All Hearing, the All Seeing. 12 The keys of the heavens and the earth are His; He provides abundantly or sparingly for whoever He will; He has full knowledge of all things.
13 In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it'– what you [Prophet] call upon the idolaters to do is hard for them; God chooses whoever He pleases for Himself and guides towards Himself those who turn to Him. 14 They divided, out of rivalry, only after knowledge had come to them, and, if it had not been for a decree already passed by your Lord to reprieve them until an appointed time, they would already have been judged. Those after them, who inherited the Scripture, are in disquieting doubt about it.
15 So [Prophet] call people to that faith and follow the straight path as you have been commanded. Do not go by what they desire, but say, 'I believe in whatever Scripture God has sent down. I am commanded to bring justice between you. God is our Lord and your Lord– to us our deeds and to you yours, so let there be no argument between us and you– God will gather us together, and to Him we shall return.' 16 As for those who argue about God after He has been acknowledged, their argument has no weight with their Lord: anger will fall upon them and agonizing torment awaits them. 17 It is God who has sent down the Scripture with Truth and the Balance.a How can you tell? The Last Hour may well be near: 18 those who do not believe in it seek to hasten it, but the believers stand in awe of it. They know it to be the Truth; those who argue about the Hour are far, far astray.
19 God is most subtle towards His creatures; He provides [bountifully] for whoever He will; He is the Powerful, the Almighty. 20 If anyone desires a harvest in the life to come, We shall increase it for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share. 21How can they believe in others who ordain for them things which God has not sanctioned in the practice of their faith? If it were not for God's

a The balance of justice and of nature; cf. verse 27.

decree concerning the final Decision, judgement would already have been made between them. The evildoers will have a grievous punishment– 22 you will see them fearful because of what they have done: punishment is bound to fall on them– but those who believe and do good deeds will be in the flowering meadows of the Gardens. They will have whatever they wish from their Lord: this is the great bounty; 23 it is of this that God gives good news to His servants who believe and do good deeds.
Say [Prophet], 'I ask no reward from you for this, only the affection due to kin.'a If anyone does good, We shall increase it for him; God is most forgiving and most appreciative. 24How can they say, 'He has invented a lie about God'? If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words. He has full knowledge of what is in the heart– 25 it is He who accepts repentance from His servants and pardons bad deeds– He knows everything you do. 26 He responds to those who believe and do good

deeds, and gives them more of His bounty; agonizing torment awaits the disbelievers. 27 If God were to grant His plentiful provision to [all] His creatures, they would act insolently on earth, but He sends down in due measure whatever He will, for He is well aware of His servants and watchful over them: 28 it is He who sends relief through rain after they have lost hope, and spreads His mercy far and wide. He is the Protector, Worthy of All Praise.
29Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them: He has the power to gather them all together whenever He will. 30Whatever misfortune befalls you [people], it is because of what your own hands have done– God forgives much– 31 you cannot escape Him anywhere on earth: you have no protector or helper other than God. 32Among His signs are the ships, sailing like floating mountains: 33 if He willed, He could bring the wind to a standstill and they would lie motionless on the surface of the sea– there truly are signs in this for anyone who is steadfast and thankful– 34 or He could cause them to be wrecked on account of what their passengers have done– God pardons much– 35 to let those who argue about Our messages know that there is no escape for them.
36What you have been given is only the fleeting enjoyment of
a Or 'I only do this out of affection for you as kin!'

this world. Far better and more lasting is what God will give to those who believe and trust in their Lord; 37 who shun great sins and gross indecencies; who forgive when they are angry; 38 respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others out of what We have provided for them; 39 and defend themselves when they are oppressed. 40 Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong. 41 There is no cause to act against anyone who defends himself after being wronged, 42but there is cause to act against those who oppress people and transgress in the land against all justice– they will have an agonizing torment– 43 though if a person is patient and forgives, this is one of the greatest things.
44Anyone God allows to stray will have no one else to protect him: you [Prophet] will see the wrongdoers, when they face the punishment, exclaiming, 'Is there any way of going back?' 45You will see them exposed to the Fire, abject in humiliation, glancing furtively, while those who believed exclaim, 'The losers are the ones who have lost themselves and their people on the Day of Resurrection.' Truly the evildoers will remain in lasting torment; 46 they will have no allies to help them against God. There is no way [forward] for those God allows to stray.
47 So [people] respond to your Lord before there comes a Day that cannot, against God's will, be averted– you will have no refuge on that Day, and no possibility of denying [your sins]. If they still turn away [remember that] 48We have not sent you [Prophet] to be their guardian: your only duty is to deliver the message. When We give man a taste of Our mercy, he rejoices in it, but if some harm befalls him on account of what he has done with his own hands, then he is ungrateful. 49 God has control of the heavens and the earth; He creates whatever He will– He grants female offspring to whoever He will, 50 male to whoever He will, or both male and female, and He makes whoever He will barren: He is all knowing and all powerful.
51 It is not granted to any mortal that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He will: He is exalted and wise. 52So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We

made ita a light, guiding with it whoever We will of Our servants. You give guidance to the straight path, 53 the path of God, to whom belongs all that is in the heavens and earth: truly everything will return to God.

a The Scripture or the Qur_an.

43. ORNAMENTS OF GOLD

A Meccan sura named after the gold ornaments mentioned in verse 35, and alluded to again in verse 53: in both instances God is refuting the claim of the disbelievers that a true prophet would be rich. The fact that the angels are not God's daughters but His obedient servants is emphasized again and again (cf. verses 15–20, 60). Similarly, the idea that Jesus could be the son of God is clearly denied (verses 57–9).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 By the Scripture that makes things clear, 3We have made it a Qur_an in Arabic so that you [people] may understand. 4 It is truly exalted in the Source of Scripturea kept with Us, and full of wisdom.

5Should We ignore you and turn this revelation away from you because you are insolent people? 6We have sent many a prophet to earlier people 7 and they mocked every one of them, 8so We have destroyed mightier people than [the disbelievers of Mecca] and their example has gone down in history. 9 If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.' 10 It is He who smoothed out the earth for you and traced out routes on it for you to find your way, 11 who sends water down from the sky in due measure—We resurrect dead land with it, and likewise you will be resurrected from the grave—12 who created every kind of thing, who gave you ships and animals to ride on 13 so that you may remember your Lord's grace when you are seated on them and say, 'Glory be to Him who has given us control over this; we could not have done it by ourselves. 14Truly it is to our Lord that we are returning.'

15Yet they assign some of His own servants to Him as offspring!b Man is clearly ungrateful! 16 Has He taken daughters for Himself and favoured you with sons? 17When one of them is given news of the

a Literally 'mother of Scripture', identified with the 'Preserved Tablet'. Cf. 13: 39; 85: 22.

b The Meccan pagans considered the angels to be daughters of God, yet they were dismissive of their own daughters.

birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom–

18 'Someone who is brought up amongst trinkets, who cannot put together a clear argument?'a 19 They consider the angels– God's servants– to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it.

20 They say, 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know that– they are only guessing– 21 or have We perhaps given them a book before this one, to which they hold fast? 22 No indeed! They say, 'We saw our fathers following this tradition; we are guided by their footsteps.' 23Whenever We sent a messenger before you to warn a township, those corrupted by wealth said, in the same way, 'We saw our fathers following this tradition; we are only following in their footsteps.'

24 The messenger said, 'Even though I bring you a truer religion than what you saw your fathers following?' and they replied, 'But we do not believe the message you bring.' 25We punished them: think about how those who rejected the Truth met their end. 26Abraham said to his father and his people, 'I renounce what you worship. 27 I worship only Him who created me, and it is He who will guide me,' 28 and he bequeathed these words to his descendants so that they might return

[to God].
29 I have let these people and their fathers enjoy long lives, and
now I have given them the Truth and a messenger to make things
clear– 30 yet when the Truth came to them, they said, ‘This is sorcery.
We do not believe in it,’ 31 and they said, ‘Why was this Qur_an not
sent down to a distinguished man, from either of the two cities?’b
32 Are they the ones who share out your Lord’s grace? We are the
ones who give them their share of livelihood in this world and We
have raised some of them above others in rank, so that some may take
others into service: your Lord’s grace is better than anything they
accumulate. 33 If it were not that all mankind might have become a
single nation [of disbelievers], We could have given all those who
disbelieve in the Lord of Mercy houses with roofs of silver, sweeping
staircases to ascend, 34 massive gates, couches to sit on, 35 and golden
ornaments. All of these are mere enjoyments of this life; your Lord
a This was the pre-Islamic opinion. One poet boasted that he was inspired by a male,
rather than a female, shaytan.
b Mecca or Ta_ if, the two main cities of the region.

reserves the next life for those who take heed of Him. 36We assign an
evil one as a comrade for whoever turns away from the revelations of
the Lord of Mercy: 37 evil ones bar people from the right path, even
though they may think they are well guided. 38 When such a person
comes to Us, he will say [to his comrade], ‘If only you had been as far
away from me as east is from west. What an evil comrade!’ 39 [It will
be said to them], ‘You have done wrong. Having partners in punishment
will not console you today.’
40 Can you [Prophet] make the deaf hear? Or guide either the blind
or those who are in gross error? 41 Either We shall take you away and
punish them– indeed We will– 42or We shall let you witness the
punishment We threatened them with; We have full power over
them. 43 Hold fast to what has been revealed to you– you truly are on
the right path– 44 for it is a remindera for you and your people: you
will all be questioned. 45 Ask the prophets We sent before you: ‘Did
We ever appoint any gods to be worshipped besides the Lord of
Mercy?’
46We sent Moses to Pharaoh and his courtiers and he said, ‘I am
truly a messenger from the Lord of the Worlds,’ 47but when he
presented Our signs to them, they laughed, 48 even though each sign
We showed them was greater than the previous one. We inflicted
torment on them so that they might return to the right path. 49They
said, ‘Sorcerer, call on your Lord for us, by virtue of His pledge to
you: we shall certainly accept guidance,’ 50but as soon as We relieved
their torment they broke their word. 51 Pharaoh proclaimed to his
people, ‘My people, is the Kingdom of Egypt not mine? And these
rivers that flow at my feet, are they not mine? Do you not see? 52Am I
not better than this contemptible wretch who can scarcely express
himself? 53Why has he not been given any gold bracelets? Why have
no angels come to accompany him?’ 54 In this way he moved his
people to accept and they obeyed him– they were perverse people.
55 When they provoked Us, We punished and drowned them all:
56We made them a lesson and an example for later people.
57 When the son of Mary is cited as an example, your people
[Prophet] laugh and jeer, 58 saying, ‘Are our godsb better or him?’–
a Dhikr can mean ‘renown’ or ‘reminder’:
b The angels, whom they worshipped as the daughters of God and superior to Jesus,
whom they considered to be a god worshipped by Christians as the Son of God.

they cite him only to challenge you: they are a contentious people–
59but he is only a servant We favoured and made an example for the
Children of Israel: 60 if it had been Our will, We could have made
you angels,a succeeding one another on earth.

61 This [Qur_an] gives knowledge of the Hour:b do not doubt it.
Follow Me for this is the right path; 62 do not let Satan hinder you,
for he is your sworn enemy. 63When Jesus came with clear signs
he said, 'I have brought you wisdom; I have come to clear up some
of your differences for you. Be mindful of God and obey me: 64God
is my Lord and your Lord. Serve Him: this is the straight path.'
65Yet still the different factions among them disagreed– woe to the
evildoers: they will suffer the torment of a grievous day!– 66what are
they waiting for but the Hour, which will come upon them suddenly
and take them unawares? 67 On that Day, friends will become each
other's enemies. Not so the righteous– 68 'My servants, there is no
fear for you today, nor shall you grieve'—69 those who believed in
Our revelations and devoted themselves to Us. 70 'Enter Paradise, you
and your spouses: you will be filled with joy.' 71 Dishes and goblets of
gold will be passed around them with all that their souls desire and
their eyes delight in. 'There you will remain: 72 this is the Garden you
are given as your own, because of what you used to do, 73 and there is
abundant fruit in it for you to eat.' 74 But the evildoers will remain in
Hell's punishment, 75 from which there is no relief: they will remain
in utter despair. 76We never wronged them; they were the ones who
did wrong. 77 They will cry, 'Malik,c if only your Lord would finish
us off,' but he will answer, 'No! You are here to stay.' 78We have
brought you the Truth but most of you despise it.
79Have these disbelievers thought up some scheme? We too have
been scheming. 80 Do they think We cannot hear their secret talk and
their private counsel? Yes we can: Our messengers are at their sides,
recording everything.
81 Say [Prophet], 'If the Lord of Mercy [truly] had offspring I
would be the first to worship [them],d but– 82 exalted be the Lord of
a Just as God was able to create Jesus without a father.
b Alternatively, the pronoun hu can also be seen to refer to Jesus: '[Jesus] gives knowledge of the Hour'.
c The angel in charge of Hell.
d Another interpretation is 'If the Lord of Mercy had a son I would be the first to worship him' (Razi).

the heavens and earth, the Lord of the Throne– He is far above
their false descriptions.' 83 Leave them to wade in deeper and play
about, until they face the Day they have been promised. 84 It is He
who is God in heaven and God on earth; He is the All Wise, the All
Knowing; 85 Exalted is He who has control of the heavens and earth
and everything between them; He has knowledge of the Hour; you
will all be returned to Him. 86 Those gods they invoke besides Him
have no power of intercession, unlike thosea who bore witness to the
truth and recognized it. 87 If you [Prophet] ask them who created
them they are sure to say, 'God,' so why are they so deluded? 88The
Prophet has said, 'My Lord, truly these are people who do not
believe,' 89but turn away from them and say, 'Peace': they will come
to know.
a Those who have God's permission. Cf. 20: 109.

44. SMOKE

A Meccan sura that takes its title from verse 10, which describes a smoke-filled day, taken by many to refer to the Day of Judgement. The sura highlights the mercy that is the Qur_an, addresses the obduracy of the powerful and wealthy oppressors, and draws comparisons between the people of Pharaoh, Tubba_, and the Meccans. The people of Paradise will enjoy heavenly bliss while those who were mighty in this world will suffer the torments of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 By the Scripture that makes things clear, 3 truly We sent it down on
a blessed night—We have always sent warnings—4 a night when

every matter of wisdom was made distinct 5 at Our command—We have always sent messages to man—6 as a mercy [Prophet] from your Lord who sees and knows all, 7Lord of the heavens and the earth and everything between—if only you people were firm believers—8 there is no god but Him: He gives life and death—He is your Lord and the Lord of your forefathers—9 yet in [their state of] doubt they take nothing seriously.a

10 [Prophet], watch out for the Dayb when the sky brings forth clouds of smoke for all to see. 11 It will envelop the people. They will cry, 'This is a terrible torment! 12Lord relieve us from this torment! We believe!' 13How will this [sudden] faith benefit them? When a prophet came to warn them plainly, 14 they turned their backs on him, saying, 'He is tutored! He is possessed!' 15We shall hold the torment back for a while c —you are sure to return [to Us]—16 and on the Day We seize [them] mightily We shall exact retribution.

a Literally 'in doubt they play'.

b Some interpret this as referring to an actual event that occurred in the lifetime of the Prophet—a drought and famine in Mecca during which hunger caused eyes to mist over when the sufferers looked at the sky—but it seems more likely to refer to the Day of Judgement.

c If this passage is taken to refer to the Day of Judgement, here the torment is relieved rather than held back, and the people return to disbelief rather than to God.

17We tested the people of Pharaoh before them: a noble messenger was sent to them, 18 saying, 'Hand the servants of God over to me! I am a faithful messenger who has been sent to you. 19 Do not consider yourselves to be above God! I come to you with clear authority. 20 I seek refuge in my Lord and yours against your insults!a 21 If you do not believe me, just let me be.'

22 [Moses] cried to his Lord, 'These people are evildoers!' 23[God replied], 'Escape in the night with My servants, for you are sure to be pursued. 24 Leave the sea behind you parted and their army will be drowned.' 25Many a garden and spring they left behind, 26many a cornfield and noble building, 27many a thing in which they had delighted: 28We gave these to another people to inherit. 29 Neither heavens nor earth shed a tear for them, nor were they given any time. 30We saved the Children of Israel from their degrading suffering 31 at the hands of Pharaoh: he was a tyrant who exceeded all bounds. 32We chose them knowingly above others: 33We gave them revelations in which there was a clear test.

34 These people hereb assert, 35 'There is nothing beyond our one death: we will not be resurrected. 36 Bring back our forefathers, if what you say is true.' 37 Are they better than the people of Tubba_ c and those who flourished before them? We destroyed them all– they were guilty. 38We were not playing a pointless game when We created the heavens and earth and everything in between; 39We created them for a true purpose, but most people do not comprehend.

40The Day of Decision is the time appointed for all; 41 a Day when no friend can take another's place. 42No one will receive any help except for those to whom God shows mercy: He is the Mighty, the Merciful Lord. 43 The tree of Zaqqum 44 will be food for the sinners: 45 [hot] as molten metal, it boils in their bellies 46 like seething water. 47 'Take him! Thrust him into the depths of Hell! 48Pour scalding water over his head as punishment!' 49 'Taste this, you powerful, respected man! 50 This is what you doubted.' 51 But those mindful of God will be in a safe place 52 amid Gardens and springs, 53 clothed in silk and fine brocade, facing one another: 54 so it will be. We shall wed

a One of the meanings of rajama is 'abuse' or 'cast aspersions'; another is 'to stone'; another is 'to expel'.

b The Meccans.

c Honorific title of the King of Yemen given to a succession of powerful kings who ruled over southern Arabia in ancient times.

them to maidens with large, dark eyes. 55 Secure and contented, they will call for every kind of fruit. 56 After the one death they will taste death no more. God will guard them from the torment of Hell,
57 a bounty from your Lord. That is the supreme triumph.
58We have made this Qur_an easy to understand– in your own language [Prophet]– so that they may take heed. 59 So wait; the disbelievers too are waiting.

44: 59 Smoke 323

45. KNEELING

A Meccan sura that takes its title from verse 28, where the kneeling posture of all communities on the Day of Judgement is described. The sura addresses some of the arguments put forward by those sceptical of the truthfulness of the Qur_an. Emphasis is placed on the signs of God's existence discernible in nature, and on the painful punishment that awaits the doubters on the Day of Judgement. The misguided arrogance of the disbelievers (verses 8 and 31) is contrasted with God's true greatness (verse 37); references to God's wisdom and majesty open and close the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Ha Mim
2 This Scripture is sent down from God, the Mighty, the Wise.
3 There are signs in the heavens and the earth for those who believe:
4 in the creation of you, in the creatures God scattered on earth, there are signs for people of sure faith; 5 in the alternation of night and day, in the rain God provides, sending it down from the sky and reviving the dead earth with it, and in His shifting of the winds there are signs for those who use their reason. 6 These are God's signs that We recount to you [Prophet, to show] the Truth.
If they deny God and His revelations, what message will they believe in? 7Woe to every lying sinful person 8 who hears God's revelations being recited to him, yet persists in his arrogance as if he had never heard them—[Prophet] bring him news of a painful torment!—
9who, if he knows anything about Our revelations, ridicules it! Such people will have a humiliating torment: 10 Hell lurks behind them and their gains will not benefit them, nor will those beings they took as protectors beside God—a tremendous torment awaits them.
11 This is true guidance; those who reject their Lord's revelations will have a woeful torment.
12 It is God who subjected the sea for you—ships sail on it by His command so that you can seek His bounty and give Him thanks—
13 He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him. There truly are signs in this for those who reflect.
14Tell the believers to forgive those who do not fear God's days [of punishment]a —He will requite people for what they have done.
15Whoever does good benefits himself, and whoever does evil harms himself: you will all be returned to your Lord.
16We gave scripture, wisdom, and prophethood to the Children of Israel; We provided them with good things and favoured them above others; 17We gave them clear proof in matters [of religion]. They differed among themselves out of mutual rivalry, only after knowledge came to them: on the Day of Resurrection your Lord will judge between them regarding their differences. 18Now We have set you [Muhammad] on a clear religious path, so follow it. Do not follow the desires of those who lack [true] knowledge– 19 they cannot help you against God in any way. Wrongdoers only have each other to protect them; the righteous have God Himself as their protector.
20 This [revelation] is a means of insight for people, a source of guidance and mercy for those of sure faith.
21 Do those who commit evil deeds really think that We will deal with them in the same way as those who believe and do righteous deeds, that they will be alike in their living and their dying? How badly they judge! 22 God created the heavens and earth for a true

purpose: to reward each soul according to its deeds. They will not be wronged. 23 [Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes– who can guide such a person after God [has done this]? Will you [people] not take heed? 24 They say, 'There is only our life in this world: we die, we live, nothing but time destroys us.' They have no knowledge of this; they only follow guesswork. Their only argument, 25 when Our clear revelations are recited to them, is to say, 'Bring back our forefathers if what you say is true.' 26 [Prophet], say, 'It is God who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt, though most people do not comprehend.'

27Control of everything in the heavens and the earth belongs to God. When the Hour comes, those who follow falsehood will be the losers on that Day. 28You will see every community kneeling.

a 'God's days' (plural) here suggests the days on which God delivers His punishment in this world, not the Day of Judgement (singular).

Every community will be summoned to its record: 'Today you will be repaid for what you did. 29 Here is Our record that tells the truth about you: We have been recording everything you do.' 30 Those who believed and did good deeds will be admitted by their Lord into His mercy– that is the clearest triumph– 31but those who disbelieved [will be asked]: 'When My revelations were recited to you, were you not arrogant and persistent in wicked deeds? 32 When it was said to you, "God's promise is true: there is no doubt about the Hour," did you not reply, "We know nothing of the Hour. This is only conjecture in our opinion. We are not convinced"?'

33 The evil of their actions will [then] become clear to them. The punishment they mocked will engulf them. 34 It will be said, 'Today We shall ignore you just as you ignored your appointment with this Day. The Fire will be your home and no one will help you, 35 because you received God's revelations with ridicule and were deceived by worldly life.' They will not be brought out of the Fire on that Day, nor will they be given the chance to make amends.

36 So praise be to God, Lord of the heavens and earth, Lord of the worlds. 37True greatness in the heavens and the earth is rightfully His: He is the Mighty, the Wise.

46. THE SAND DUNES

A Meccan sura. The title refers to the sand dunes mentioned in verse 21, where the people of _Ad used to live, and where they were destroyed when they rejected the warning of their prophet. It reflects one of the major themes of this sura: the inescapable punishment that awaits those who deny the truth and the Resurrection. Emphasis is placed on the fact that communities more established than the Meccans' have been destroyed, and that even the jinn believe in the Qur_an before the disbelievers of Mecca do. Finally, the Prophet is encouraged to be steadfast and await God's judgement on the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 This Scripture is sent down from God, the Almighty, the Wise. 3 It was for a true purpose and a specific term that We created heaven and earth and everything in between, yet those who deny the truth ignore the warning they have been given. 4 Say [Prophet], 'Consider those you pray to other than God: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture or some vestige of divine knowledge—if what you say is true.' 5 Who could be more wrong than a person who calls on those other than God, those who will not answer him till the Day of Resurrection, those who are unaware of his prayers, 6 those who, when all mankind is gathered, will become his enemies and disown

his worship?
7 When Our revelations are recited to them in all their clarity, the disbelievers say of the Truth that has reached them, 'This is clearly sorcery,' 8 or they say, 'He has invented it himself.' Say [Prophet], 'If I have really invented it, there is nothing you can do to save me from God. He knows best what you say amongst yourselves about it; He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful.' 9 Say, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly.' 10 Say, 'Have you thought: what if this Qur_an really is from God and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not guide evildoers.'
11 Those who disbelieve say of the believers, 'If there were any good in this Qur_an, they would not have believed in it before we did,'[a] and, since they refuse to be guided by it, they say, 'This is an ancient fabrication.' 12Yet the scripture of Moses was revealed before it as a guide and a mercy, and this is a scripture confirming it in the Arabic language to warn those who do evil and bring good news for those who do good. 13For those who say, 'Our lord is God,' and then follow the straight path there is no fear, nor shall they grieve: 14 they are the people of Paradise, there to remain as a reward for what they were doing.
15We have commanded man to be good to his parents: his mother struggled to carry him and struggled to give birth to him– his bearing and weaning took a full thirty months. When he has grown to manhood and reached the age of forty he [may] say, 'Lord, help me to be truly grateful for Your favours to me and to my parents; help me to do good work that pleases You; make my offspring good. I turn to You; I am one of those who devote themselves to You.' 16We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise– the true promise that has been given to them.
17 But some say to their parents, 'What? Are you really warning me that I shall be raised alive from my grave, when so many generations have already passed and gone before me?' His parents implore God for help; they say, 'Alas for you! Believe! God's promise is true,' but still he replies, 'These are nothing but ancient fables.' 18 The verdict has been passed on such people, along with all the communities that went before them, jinn and human: they are lost. 19Everyone will be ranked according to their deeds and God will repay them in full for what they have done: they will not be wronged. 20 On the Day when those who deny the truth are brought before the Fire, it will be said to them, 'You squandered the good things you were given in your earthly life, you took your fill of pleasure there, so on this Day a punishment of shame is yours: you were arrogant on earth without any right, and exceeded all limits.'
[a] The disbelievers had particular difficulty in accepting the fact that some of those who believed in Islam were people they considered to be humble riff-raff.

21 Mention [Hud] of the tribe of _Ad: he warned his people among the sand dunes– other warners have come and gone both before and after him–' Worship no one but God: I fear for you, that you will be punished on a terrible Day,' 22but they said, 'Have you come to turn us away from our gods? If what you say is true, bring down that punishment you threaten us with!' 23 He said, 'Only God knows when it will come: I simply convey to you the message I am sent with but I can see you are an insolent people.' 24 When they saw a cloud approaching their valley, they said, 'This cloud will give us rain!' 'No indeed! It is what you wanted to hasten: a storm-wind bearing a painful punishment 25 which will destroy everything by its Lord's

command.' In the morning there was nothing to see except their [ruined] dwellings: this is how We repay the guilty.
26We had established them in a way we have not established you [people of Mecca]; We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied God's revelations. They were overwhelmed by the punishment they had mocked. 27We have also destroyed other communities that once flourished around you– We had given them various signs so that they might return to the right way– 28 so why did their gods not help them, those they set up as gods besides God to bring them nearer to Him? No indeed! They failed them utterly: it was all a lie of their own making.
29We sent a group of jinn to you [Prophet] to listen to the Qur_an. When they heard it, they said to one another, 'Be quiet!' Then when it was finished they turned to their community and gave them warning. 30 They said, 'Our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving guidance to the truth and the straight path. 31 Our people, respond to the one who calls you to God. Believe in Him: He will forgive you your sins and protect you from a painful torment.'
32 Those who fail to respond to God's call cannot escape God's power anywhere on earth, nor will they have any protector against Him: such people have clearly gone far astray.
33 Do the disbelievers not understand that God, who created the heavens and earth and did not tire in doing so, has the power to bring the dead back to life? Yes indeed! He has power over everything.
34 On the Day the disbelievers are brought before Hell [it will be said to them], 'Is this not real?' 'Yes, by our Lord,' they will reply

and He will say, 'Then taste the punishment for having denied the truth.'
35 Be steadfast [Muhammad], like those messengers of firm resolve.a Do not seek to hasten the punishment for the disbelievers: on the Day they see what they had been warned about, it will seem to them that they lingered no more than a single hour of a single day [in this life]. This is a warning. Shall any be destroyed except the defiant?
a Noah, Abraham, Moses, Jesus, and Muhammad are traditionally termed 'the messengers of firm resolve' for their tenacity in preaching God's message.

47. MUHAMMAD

A Medinan sura that deals with issues of war, those who try to prevent conversion to Islam and the carrying out of God's commands (a common theme in the Medinan suras), and the fate of the hypocrites. It specifically mentions the iniquity of those who expelled the Prophet from Mecca, it describes the futility of the disbelievers' attempts to oppose God and His Prophet, and it urges the Muslims to obey God in all matters, lest their good deeds come to nothing on the Day of Judgement like those of the disbelievers and hypocrites. It takes its title from the mention of Muhammad's name in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 God will bring to nothing the deeds of those who disbelieve and bar others from the way of God, 2 but He will overlook the bad deeds of those who have faith, do good deeds, and believe in what has been sent down to Muhammad—the truth from their Lord—and He will put them into a good state. 3 This is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. In this way God shows people their true type.
4When you meet the disbelievers in battle, strike them in the neck, and once they are defeated, bind any captives firmly—later you can release them by gracea or by ransom—until the toils of war have ended. That [is the way]. God could have defeated them Himself if He had willed, but His purpose is to test some of you by means of

others. He will not let the deeds of those who are killed for His cause come to nothing; 5 He will guide them and put them into a good state; 6 He will admit them into the Garden He has already made known to them. 7You who believe! If you help God, He will help you and make you stand firm.
8 As for the disbelievers, how wretched will be their state! God has brought their deeds to nothing. 9 It is because they hate what God has sent down that He has caused their deeds to go to waste. 10Have they not travelled the earth and seen how those before them met their end? God destroyed them utterly: a similar fate awaits the
a Commentators highlight the fact that 'by grace' is the first of the two options given here, concluding that this is the preferred or recommended course of action.
disbelievers. 11That is because God protects the believers while the disbelievers have no one to protect them: 12 God will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure in this world, and eat as cattle do, but the Fire will be their home. 13We have destroyed many a town stronger than your own [Prophet]– the town which [chose to] expel you– and they had no one to help them.
14 Can those who follow clear proof from their Lord be compared to those whose foul deeds are made to seem alluring to them, those who follow their own desires? 15 Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord. How can this be compared to the fate of those stuck in the Fire, given boiling water to drink that tears their bowels?
16 Some of these people listen to you [Prophet], but, once they leave your presence, they sneer at those who have been given knowledge, saying, 'What was that he just said?' These are the ones whose hearts God has sealed, those who follow their own desires.
17 God has increased the guidance of those who follow the right path, and given them their awareness [of Him]. 18What are the disbelievers waiting for, other than the Hour which will come upon them unawares? Its signs are already here, but once the Hour has actually arrived, what use will it be then to take heed? 19 So [Prophet], bear in minda **that there is no god but God, and ask forgiveness for your sins and for the sins of believing men and women. God knows whenever any of you move, and whenever any of you stay still.**
20 Those who believe ask why no sura [about fighting] has been sent down. Yet when a decisive sura [that mentions fighting] is sent down, you can see the sick at heart looking at you [Prophet] and visibly fainting at the prospect of death– better for them 21would be obedience and fitting words; it would also be better for them to be true to God when the decision to fight has been made. 22 'If you turn away now, could it be that you will go on to spread corruption all over the land and break your ties of kinship?'b **23 These are the ones**
a Literally 'know'.
b A reference to the pretext given, by some who refused to fight, that fighting breaks ties of kinship.

God has rejected, making their ears deaf and their eyes blind. 24Will they not contemplate the Qur_an? Do they have locks on their hearts?
25 Those who turn on their heels after being shown guidance are duped and tempted by Satan; 26 they say to those who hate what God has sent down, 'We will obey you in some matters'a **—–God knows their secret schemes.**
27How will they feel when the angels take them in death and beat their faces and their backs 28 because they practised things that incurred God's wrath, and disdained to please Him? He makes their deeds go to waste.

29 Do the corrupt at heart assume that God will not expose their malice? 30We could even point them out to you [Prophet] if We wished, and then you could identify them by their marks, but you will know them anyway by the tone of their speech. God knows everything you [people] do. 31We shall test you to see which of you strive your hardest and are steadfast; We shall test the sincerity of your assertions. 32 Those who disbelieve, bar others from God's path, and oppose the Messenger when they have been shown guidance, do not harm God in any way. He will make their deeds go to waste– 33 believers, obey God and the Messenger: do not let your deeds go to waste– 34 God will not forgive those who disbelieve, bar others from God's path, and die as disbelievers.
35 So [believers] do not lose heart and cry out for peace. It is you who have the upper hand: God is with you. He will not begrudge you the reward for your [good] deeds: 36 the life of this world is only a game, a pastime, but if you believe and are mindful of God, He will recompense you. He does not ask you to give up [all] your possessions– 37 you would be grudging if He were to ask you and press you for them, and He would bring your ill-will to light– 38 though now you are called upon to give [a little] for the sake of God, some of you are grudging. Whoever is grudging is so only towards himself: God is the source of wealth and you are the needy ones. He will substitute other people for you if you turn away, and they will not be like you.
a For instance, they will agree that Muhammad is not a prophet but will not agree to idol worship or denial of the Resurrection (Razi).
47: 38 Muhammad 333
48. TRIUMPH
A Medinan sura that takes its title from verse 1 and makes reference to the occasion when the Prophet had a vision that he and his followers would be performing pilgrimage to Mecca (verse 27). They set out, but the Meccans decided to bar them at Hudaybiyya from reaching the town and sent emissaries to have discussions with the Prophet. In the end the Prophet signed a treaty that he and the believers would not enter Mecca that year, but would do so the next year. Seeing the long-term significance of this treaty, in the interests of peace he agreed to a truce of ten years during which time, if any Meccan went over to his side, he would return him to the Meccans, but if any of his people went over to the Meccans, they would not return them. Throughout the sura the Prophet is assured that this treaty that God has given him is a great breakthrough (cf. verses 1–3, 18–21, 27). The believers are reassured that their self-restraint and obedience to the Prophet were inspired by God (verses 4–5, 24–6). The sura condemns both the hypocrites in Medina (verse 6) and the idolaters of Mecca (verses 6 and 26) and closes by praising the believers (verse 29).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Truly We have opened up a path to clear triumph for you [Prophet], 2 so that God may forgive you your past and future sins, complete His grace upon you, guide you to a straight path, 3 and help you mightily. 4 It was He who made His tranquillity descend into the hearts of the believers,a to add faith to their faith—the forces of the heavens and earth belong to God; He is all knowing and all wise—5 so as to admit believing men and women into Gardens graced with flowing streams, there to remain, absolving their bad deeds—a great triumph in God's eyes—6 and to torment the hypocritical and idolatrous men and women who harbour evil thoughts about Godb —it is they who will be encircled by evil!—who carry the burden of God's anger, whom God has rejected and for whom He has prepared Hell, an evil destination! 7 The forces of heaven and earth belong to God; He is almighty and all wise. 8We have sent you [Prophet] to bring good news and to give warning, 9 so that you
a When they pledged to accept the Prophet's decision. See verse 18.
b See verse 12.
[people] may believe in God and His Messenger, support Him, honour Him, and praise Him morning and evening.

10 Those who pledge loyalty to you [Prophet] are actually pledging
loyalty to God Himself– God's hand is placed on theirs[a] —and
anyone who breaks his pledge does so to his own detriment: God
will give a great reward to the one who fulfils his pledge to Him.
11 The desert Arabs who stayed behind will say to you, 'We were
busy with our property and our families: ask forgiveness for us,'
but they say with their tongues what is not in their hearts. Say,
'Whether it is God's will to do you harm or good, who can intervene
for you?' No! God is fully aware of everything you [people] do. 12No!
You thought that the Messenger and the believers would never
return to their families and this thought warmed your hearts. Your
thoughts are evil, for you are corrupt people: 13We have prepared a
blazing Fire for those who do not believe in God and His Messenger.
14Control of the heavens and earth belongs to God and He forgives
whoever He will and punishes whoever He will: God is most forgiving
and merciful.
15When you [believers] set off for somewhere that promises war
gains, those who [previously] stayed behind will say, 'Let us come
with you.' They want to change God's words, but tell them
[Prophet], 'You may not come with us: God has said this before.'
They will reply, 'You begrudge us out of jealousy.' How little they
understand!
16Tell the desert Arabs who stayed behind, 'You will be called to
face a people of great might in war and to fight them, unless they
surrender: if you obey, God will reward you well, but if you turn
away, as you have done before, He will punish you heavily– 17 the
blind, the lame, and the sick will not be blamed.' God will admit
anyone who obeys Him and His Messenger to Gardens graced
with flowing streams; He will painfully punish anyone who turns
away.
18 God was pleased with the believers when they swore allegiance
to you [Prophet] under the tree: He knew what was in their hearts
and so He sent tranquillity down to them and rewarded them with a
speedy triumph 19 and with many future gains. God is mighty and
wise. 20 He has promised you [people] many future gains: He has
[a] Loyalty was pledged by everybody placing their right hands on top of the Prophet's.

hastened this gain for you. He has held back the hands of hostile
people from you as a sign for the faithful and He will guide you to a
straight path. 21 There are many other gains [to come], over which
you have no power. God has full control over them: God has power
over all things.
22 If the disbelievers had fought against you, they would have
taken flight and found no one to protect or support them: 23 such was
God's practice in the past and you will find no change in God's
practices. 24 In the valley of Mecca it was He who held their hands
back from you and your hands back from them after He gave you
the advantage over them[a] —God sees all that you do. 25They were
the ones who disbelieved, who barred you from the Sacred Mosque,
and who prevented the offering from reaching its place of sacrifice. If
there had not been among them, unknown to you, believing men and
women whom you would have trampled underfoot, inadvertently
incurring guilt on their account– God brings whoever He will into
His mercy– if the [believers] had been clearly separated, We would
have inflicted a painful punishment on the disbelievers. 26 While the
disbelievers had fury in their hearts– the fury of ignorance– God
sent His tranquillity down on to His Messenger and the believers
and made binding on them [their] promise to obey God,[b] for that
was more appropriate and fitting for them. God has full knowledge
of all things.
27 God has truly fulfilled His Messenger's vision: 'God willing,
you will most certainly enter the Sacred Mosque in safety, shavenheaded

or with cropped hair,[c] without fear!'– God knew what you did not– and He has granted you a speedy triumph. 28 It was He who sent His Messenger, with guidance and the religion of Truth, for him to show that it is above all [false] religion. God suffices as a witness: 29 Muhammad is the Messenger of God.
Those who follow him are harsh towards the disbelievers and compassionate towards each other. You see them kneeling and prostrating, seeking God's bounty and His good pleasure: on their faces they bear the marks of their prostrations. This is how they are pictured in the Torah and the Gospel: like a seed that puts forth its

[a] A detachment of eighty Meccan fighters attacked the Prophet's camp but were captured. The Prophet released them after the treaty was signed.
[b] The promise they made under the tree at Hudaybiyya (see verse 18).
[c] These are some of the final rites of pilgrimage.

shoot, becomes strong, grows thick, and rises on its stem to the delight of its sowers. So God infuriates the disbelievers through them; God promises forgiveness and a great reward to those who believe and do righteous deeds.

49. THE PRIVATE ROOMS

This Medinan sura takes its title from the reference to the Prophet's private rooms in verse 4. It guides the believers on how to behave with proper respect towards their leader (verses 1–5), and with mutual respect and trust towards each other (verses 9–12). The sura stresses the unity of mankind and God's intention that people should live together in harmony (verse 13). It criticizes the desert Arabs for their presumptuous attitude to their faith and to God (verses 14–18).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Believers, do not push yourselves forward in the presence of God and His Messenger—be mindful of God: He hears and knows all—
2 believers, do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another, or your [good] deeds may be cancelled out without you knowing. 3 It is those who lower their voices in the presence of God's Messenger whose hearts God has proved to be aware—they will have forgiveness, and a great reward—4but most of those who shout to you [Prophet] from outside your private rooms lack understanding. 5 It would have been better for them if they had waited patiently for you to come out to them but God is all forgiving and merciful.
6 Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done, 7 and be aware that it is God's Messenger who is among you: in many matters you would certainly suffer if he were to follow your wishes. God has endeared faith to you and made it beautiful to your hearts; He has made disbelief, mischief, and disobedience hateful to you. It is people like this who are rightly guided 8 through God's favour and blessing: God is all knowing and all wise.
9 If two groups of the believers fight, you [believers] should try to reconcile them; if one of them is [clearly] oppressing the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God loves those who are even-handed. 10 The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.
11 Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker[a] after accepting faith! Those who do not repent of this behaviour are evildoers. 12 Believers, avoid making too many assumptions– some assumptions are sinful– and

do not spy on one another or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of God: God is ever relenting, most merciful. 13People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.b
14 The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts.' If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. 15 The true believers are the ones who have faith in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true. 16 Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?' 17 They think they have done you [Prophet] a favour by submitting. Say, 'Do not consider your submission a favour to me; it is God who has done you a favour, by guiding you to faith, if you are truly sincere.' 18 God knows the secrets of the heavens and earth: He sees everything you do.

a Those who cause trouble by doing any of the above actions will have earned the name of 'mischief-maker' (Razi).

b Of people's true worth and the thoughts they harbour (see also 50: 16).

49: 18 The Private Rooms 339

50. QAF

A Meccan sura which deals predominantly with the Resurrection and the Day of Judgement. Reference is made to previous generations of disbelievers (verses 12–14), both to warn the disbelievers in Mecca and to reassure the Prophet. Creation is cited as an indication of God's ability to bring the dead to life again (verses 3–11), and emphasis is placed on the powerlessness of man on the Day of Resurrection (verses 20–30). The sura both opens and closes with mention of the Qur_an.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Qaf

By the glorious Qur_an!a 2 But the disbelievers are amazed that a warner has come from among them and they say, 'How strange! 3To come back [to life] after we have died and become dust? That is too far-fetched.' 4We know very well what the earth takes away from them: We keep a comprehensive record. 5 But the disbelievers deny the truth when it comes to them; they are in a state of confusion.
6 Do they not see the sky above them—how We have built and adorned it, with no rifts in it; 7 how We spread out the earth and put solid mountains on it, and caused every kind of joyous plant to grow in it, 8 as a lesson and reminder for every servant who turns to God; 9 and how We send blessed water down from the sky and grow with it gardens, the harvest grain, 10 and tall palm trees laden with clusters of dates, 11 as a provision for everyone; how with water We give [new] life to a land that is dead? This is how the dead will emerge [from their graves]. 12 The people of Noah disbelieved long before these disbelievers, as did the people of Rass, Thamud, 13 _Ad, Pharaoh, Lot, 14 the Forest-Dwellers, Tubba_: all of these people disbelieved their messengers, and so My warning was realized.
15 So were We incapable of the first creation? No indeed! Yet they doubt a second creation. 16We created man—We know what his soul whispers to him: We are closer to him than his jugular vein—17 with

a That which is sworn—that mankind will be raised from the dead—is omitted but is evident from the verses that follow (cf. 37: 1; 89: 1–4).

two receptorsa set to record, one on his right side and one on his left: 18 he does not utter a single word without an ever-present watcher.
19 The trance of death will bring the Truth with it: 'This is what

you tried to escape.'
20The Trumpet will be sounded: 'This is the Day [you were]
warned of.' 21 Each person will arrive attended by an [angel] to drive
him on and another to bear witness: 22 'You paid no attention to
this [Day]; but today We have removed your veil and your sight is
sharp.' 23 The person's attendant will say, 'Here is what I have prepared'–
24 'Hurl[b] every obstinate disbeliever into Hell, 25 everyone
who hindered good, was aggressive, caused others to doubt, 26 and set
up other gods alongside God. Hurl him into severe punishment!'–
27 and his [evil][c] companion will say, 'Lord, I did not make him
transgress; he had already gone far astray himself.' 28 God will say,
'Do not argue in My presence. I sent you a warning 29and My word
cannot be changed: I am not unjust to any creature.' 30We shall say to
Hell on that day, 'Are you full?' and it will reply, 'Are there no more?'
31 But Paradise will be brought close to the righteous and will no
longer be distant: 32 'This is what you were promised—this is for
everyone who turned often to God and kept Him in mind, 33who
held the Most Gracious in awe, though He is unseen, who comes
before Him with a heart turned to Him in devotion– 34 so enter it in
peace. This is the Day of everlasting Life.' 35 They will have all that
they wish for there, and We have more for them.
36We have destroyed even mightier generations before these
disbelievers, who travelled through [many] lands– was there any
escape? 37 There truly is a reminder in this for whoever has a heart,
whoever listens attentively. 38We created the heavens, the earth, and
everything between, in six Days without tiring. 39 So [Prophet], bear
everything they say with patience; celebrate the praise of your Lord
before the rising and setting of the sun; 40 proclaim His praise in the
night and at the end of every prayer;[d] 41 listen out for the Day when
the caller will call from a nearby place. 42 They will come out [from

[a] Usually taken to mean 'recording angels'.
[b] This verb is in the dual, taken to be addressed either to both recording angels, or to two of the angels who guard Hell.
[c] Cf. 4: 38; 41: 25.
[d] Literally 'prostration', sujud. This is a figure of speech in which the part stands for the whole.

their graves] on that Day, the Day when they hear the mighty blast in
reality. 43 It is We who give life and death; the final return will be to
Us 44 on the Day when the earth will be torn apart, letting them rush
out– that gathering will be easy for Us. 45We know best what the
disbelievers say. You [Prophet] are not there to force them, so
remind, with this Qur_an, those who fear My warning.

51. SCATTERING [WINDS]

A Meccan sura that gives several of the signs of nature as proof of the Resurrection, among them the scattering winds that give the sura its title (verse 1). The disbelievers are reminded of the fate that befell previous rebellious generations and the Prophet is urged to carry on reminding.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By those [winds] that scatter far and wide,[a] 2 and those that are
heavily laden,[b] 3 that speed freely, 4 that distribute [rain] as ordained!
5What you [people] are promised is true: 6 the Judgement will
come—7by the sky with its pathways, 8 you differ in what you say—
9 those who turn away from it[c] are [truly] deceived. 10Perish the liars,
11 those steeped in error and unaware! 12 They ask, 'When is this
Judgement Day coming?' 13 On a Day when they will be punished by
the Fire, 14 'Taste the punishment! This is what you wished to
hasten.' 15 The righteous will be in Gardens with [flowing] springs.
16 They will receive their Lord's gifts because of the good they did
before: 17 sleeping only little at night, 18 praying at dawn for God's
forgiveness, 19 giving a rightful share of their wealth to the beggar

and the deprived. 20 On earth there are signs for those with sure
faith—21 and in yourselves too, do you not see?—22 in the sky is your
sustenance and all that you are promised.[d] 23 By the Lord of the
heavens and earth! All this is as real as your speaking.
24 [Muhammad], have you heard the story of the honoured guests
of Abraham? 25They went in to see him and said, 'Peace.' 'Peace,'
he said, [adding to himself] 'These people are strangers.' 26He
turned quickly to his household, brought out a fat calf, 27 and
placed it before them. 'Will you not eat?' he said, 28 beginning to be
afraid of them, but they said, 'Do not be afraid.' They gave him good
news of a son who would be gifted with knowledge. 29 His wife then
entered with a loud cry, struck her face,[e] and said, 'A barren old
[a] See 15: 22; this is a benevolent scattering (unlike the one in 18: 45).
[b] With rain. [c] Judgement.
[d] The punishment and Final Judgement/Destiny/physical and spiritual sustenance.
[e] In her incredulity and embarrassment.
woman?'[a] 30but they said, 'It will be so. This is what your Lord said,
and He is the Wise, the All Knowing.' 31Abraham said, 'What is your
errand, messengers?' 32 They said, 'We are sent to a people lost in sin,
33 to bring down rocks of clay, 34 marked by your Lord for those who
exceed all bounds.' 35We brought out such believers as were there–
36We found only one household devoted to God– 37 and left the town
to be a sign for those who fear the painful punishment.
38 There is another sign in Moses: We sent him to Pharaoh with
clear authority. 39 Pharaoh turned away with his supporters, saying,
'This is a sorcerer, or maybe a madman,' 40so We seized him and his
forces and threw them into the sea: he was to blame. 41 There is
another sign in the _Ad: We sent the life-destroying wind against
them 42 and it reduced everything it came up against to shreds. 43And
also in the Thamud: it was said to them, 'Make the most of your lives
for a while,' 44but they rebelled against their Lord's command, so the
blast took them. They looked on helplessly: 45 they could not even
remain standing, let alone defend themselves. 46 Before that We destroyed
the people of Noah. They were a truly sinful people! 47We
built the heavens with Our power and made them vast, 48We spread
out the earth– how well We smoothed it out!– 49and We created
pairs of all things so that you [people] might take note.
50 [So, say to them, Prophet], 'Quickly, turn to God– I am sent by
Him to give you clear warning– 51 and do not set up any other god
alongside Him. I am sent by Him to give you clear warning!' 52Every
previous people to whom a messenger was sent also said, 'A sorcerer,
or maybe a madman!' 53 Did they tell one another to do this?
No! They are a people who exceed all bounds, 54 so ignore them
[Prophet]– you are not to blame– 55 and go on reminding [people],
it is good for those who believe to be reminded.
56 I created jinn and mankind only to worship Me: 57 I want no
provision from them, nor do I want them to feed Me– 58 God is the
Provider, the Lord of Power, the Ever Mighty. 59 The evildoers, like
their predecessors, will have a share of punishment– they need not
ask Me to hasten it– 60 and woe betide those who deny the truth on
the Day they have been promised.
[a] See 11: 72.

52. THE MOUNTAIN

A Meccan sura which addresses many of the arguments put to the Prophet by the disbelievers of Mecca (verses 29–49). The bliss that will be enjoyed by the believers is contrasted to the torments of Hell, and the Prophet is urged to bide his time, to continue to deliver his message, and to wait with confidence for God's judgement. God swears by, among other things, Mount Sinai, from which the sura takes its title, that the Day of Judgement is inevitable.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the mountain,[a] 2by a Scripture inscribed 3 in unrolled parchment,

4by the much-visited House,b 5by the raised canopy,c 6by the ocean ever filled, 7 [Prophet], your Lord's punishment is coming—– 8 it cannot be put off—9 on the Day when the sky sways back and forth 10 and the mountains float away.d 11Woe on that Day to those who deny the Truth, 12who amuse themselves with idle chatter: 13on that Day they will be thrust into the Fire of Hell. 14 'This is the Fire you used to deny. 15 So is this sorcery? Do you still not see it? 16Burn in it—it makes no difference whether you bear it patiently or not—– you are only being repaid for what you have done.'
17Those who were mindful of God are in Gardens and in bliss, 18 rejoicing in their Lord's gifts: He has saved them from the torment of the Blaze, 19 'Eat and drink with healthy enjoyment as a reward for what you have done.' 20 They are comfortably seatede on couches arranged in rows; We pair them with beautiful-eyed maidens; 21We unite the believers with their offspring who followed them in faith—– We do not deny them any of the rewards for their deeds: each person is in pledge for his own deeds—22We provide them with any fruit or meat they desire. 23 They pass around a cup which does not lead to any idle talk or sin. 24Devoted youths like hidden pearlsf wait on

a Mount Sinai, see 95: 2; 23: 20.
b Understood to refer to the Ka_ba in Mecca.
c The sky.
d See 27: 88.
e Ittaka_a means 'to sit, well supported' (al-Mu_jam al-Wasit) (cf. 55: 54, 76).
f The choicest pearls were kept hidden for their protection and only removed from safekeeping on very special occasions.

them. 25 They turn to one another and say, 26'When we were still with our families [on earth] we used to live in fear—27 God has been gracious to us and saved us from the torment of intense heat– 28We used to pray to Him: He is the Good, the Merciful One.' 29So [Prophet] remind [people].
By the grace of your Lord [Prophet], you are neither oracle nor madman. 30 If a they say, 'He is only a poet: we shall await his fate,' 31 say, 'Wait if you wish; I too am waiting'– 32 does their reason really tell them to do this, or are they simply insolent people? 33 If they say, 'He has made it up himself '– they certainly do not believe– 34 let them produce one like it, if what they say is true. 35Were they created without any agent? Were they the creators? 36 Did they create the heavens and the earth? No! They do not have faith. 37 Do they possess your Lord's treasures or have control over them? 38 Do they have a ladder to climb, in order to eavesdrop [on Heaven's secrets]? Let their eavesdropper produce clear proof. 39 Does God have daughters while you have sons?b 40Do you [Prophet] demand a payment from them that would burden them with debt? 41 Do they have [access to] the unseen? Could they write it down? 42 Do they think they can ensnare you? It is the disbelievers who have been ensnared. 43Do they really have another god besides God? God is far above anything they set alongside Him.
44Even if they saw a piece of heaven falling down on them,c they would say, 'Just a heap of clouds,' 45 so leave them, Prophet, until they face the Day when they will be thunderstruck, 46 the Day when their snares will be of no use to them, when they will get no help.
47 Another punishment awaits the evildoers, though most of them do not realize it. 48Wait patiently [Prophet] for your Lord's judgement: you are under Our watchful eye. Celebrate the praise of your Lord when you rise. 49 Glorify Him at night and at the fading of the stars.

a Eleven verses in this section begin with 'or', which is powerful in Arabic argumentation. The Qur_an surveys all their arguments, one by one, with equal emphasis. Thus it uses am ('or') which indicates equivalence in Arabic. We have omitted the conjunction.
b This refers to the pagan belief that the angels were the daughters of God and to their habit of denigrating the birth of their own daughters.
c The Meccans challenged the Prophet to bring the heavens down on them, if he were

truly God's Messenger. Cf. 17: 92.

53. THE STAR

A Meccan sura that confirms the divine source of the Prophet's message and refers to his ascension to heaven during the Night Journey (verses 1–18). The sura refutes the claims of the disbelievers about the goddesses and the angels (verses 19–28), and the third paragraph lists several truths about God's power. The sura closes with a warning of the imminent Day of Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the star when it sets![a] 2Your companion[b] has not strayed; he is not deluded; 3 he does not speak from his own desire. 4The Qur_an is nothing less than a revelation that is sent to him. 5 It was taught to him by [an angel][c] with mighty powers 6 and great strength, who stood 7 on the highest horizon 8 and then approached—coming down 9 until he was two bow-lengths away or even closer—10 and revealed to God's servant what He revealed. 11 [The Prophet's] own heart did not distort what he saw. 12 Are you going to dispute with him what he saw with his own eyes? 13 A second time he saw him: 14by the lote tree beyond which none may pass[d] 15 near the Garden of Restfulness, 16 when the tree was covered in nameless [splendour].[e] 17 His sight never wavered, nor was it too bold, 18 and he saw some of the greatest signs of his Lord.

19 [Disbelievers], consider al-Lat and al-_Uzza, 20 and the third one, Manat[f] —21 are you to have the male and He the female? 22That would be a most unjust distribution![g] —23 these are nothing but names you have invented yourselves, you and your forefathers. God has sent no authority for them. These people merely follow guesswork and the whims of their souls, even though guidance has come

a Sirius, which the Meccans worshipped (cf. verses 49 and 6: 76–9).
b Muhammad.
c This refers to the Angel Gabriel.
d Cf. 56: 28.
e Something unimaginable, indescribable.
f Names of Arabian pagan goddesses.
g Because the pagan Arabs regarded daughters as a humiliation, the Qur_an argues with them according to their own logic that it was particularly illogical of them to attribute daughters to God. See also 16: 57–62; 43: 16–20.

to them from their Lord. 24 Is man to have everything he wishes for,[a] 25 when the present life and the life to come belong only to God? 26 There are many angels in heaven whose intercession will be of no use until God gives permission to those He will, whose words He will accept. 27 Those who deny the life to come give the angels female names. 28 They have no knowledge to base this on: they merely follow guesswork. Guesswork is of no value against the Truth. 29So [Prophet] ignore those who turn away from Our revelation, who want only the life of this world. 30 Their knowledge does not go beyond that. Your Lord knows best who strays from His path and who follows guidance. 31Everything in the heavens and earth belongs to God. He will repay those who do evil according to their deeds, and reward, with what is best, those who do good. 32 As for those who avoid grave sins and foul acts, though they may commit small sins, your Lord is ample in forgiveness. He has been aware of you from the time He produced you from the earth and from your hiding places in your mothers' wombs, so do not assert your own goodness:[b] He knows best who is mindful of Him.

33 [Prophet], consider that man who turned away: 34 he only gave a little and then he stopped. 35 Does he have knowledge of the Unseen? Can he see [the Hereafter]? 36 Has he not been told what was written in the Scriptures of Moses 37 and of Abraham, who fulfilled his duty: 38 that no soul shall bear the burden of another; 39 that man will only have what he has worked towards; 40 that his labour will be seen 41 and that in the end he will be repaid in full for it; 42 that the final goal is

your Lord; 43 that it is He who makes people laugh and weep; 44 that it is He who gives death and life; 45 that He Himself created the two sexes, male and female, 46 from an ejected drop of sperm; 47 that He will undertake the second Creation; 48 that it is He who gives wealth and possessions; 49 that He is the Lord of Sirius;[c] 50 that it was He who destroyed, in their entirety, ancient _Ad 51and Thamud, 52 and before them the people of Noah who were even more unjust and insolent; 53 that it was He who brought down the ruined cities 54 and enveloped them in the punishment He ordained for them? 55Which then of your Lord's blessings do you[d] deny?

[a] The disbelievers claimed that they worshipped their goddesses in order that these might intercede for them with God, or bring them closer to Him. Cf. 6: 94; 39: 3.
[b] Cf. 32: 10; 50: 4. [c] The star worshipped by the pagan Arabs.
[d] The man who turned away (verse 33).

56 This is a warning just like the warnings sent in former times.
57 The imminent Hour draws near 58 and only God can disclose it.
59Do you [people] marvel at this? 60Why do you laugh instead of weeping? 61Why do you pay no heed? 62Bow down before God and worship.

54. THE MOON

A Meccan sura dealing mainly with the punishment dealt out to previous generations of disbelievers. These are presented as a warning to the disbelievers of Mecca, with the refrain 'Will anyone take heed?' running throughout the sura. Finally the treatment of the disbelievers on the Day of Judgement is contrasted to the everlasting bliss the believers will enjoy. The title is taken from verse 1 and is a reference to the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 The Hour draws near; the moon is split in two.[a]
2Whenever the disbelievers see a sign, they turn away and say, 'Same old sorcery!' 3 They reject the truth and follow their own desires—everything is recorded[b] —4 although warning tales that should have restrained them have come down to them—5 far-reaching wisdom—but these warnings do not help: 6 so [Prophet] turn away from them. On the Day the Summoner will summon them to a horrific event, 7 eyes downcast, they will come out of their graves like swarming locusts 8 rushing towards the Summoner. The disbelievers will cry, 'This is a stern day!'
9 The people of Noah rejected the truth before them: they rejected Our servant, saying, 'He is mad!' Noah was rebuked, 10 and so he called upon his Lord, 'I am defeated: help me!' 11So We opened the gates of the sky with torrential water, 12burst the earth with gushing springs: the waters met for a preordained purpose.13We carried him along on a vessel of planks and nails 14 that floated under Our watchful eye, a reward for the one who had been rejected. 15We have left this[c] as a sign: will anyone take heed? 16How [terrible] was My punishment and [the fulfilment of] My warnings! 17We have made it easy to learn lessons from the Qur_an: will anyone take heed?

[a] One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that Day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet, but it clearly refers to the end of the world: cf. the same expression with reference to the sky, 55: 37; 84: 1.
[b] Literally 'fixed' in the divine records.
[c] 'This tale' or 'this ship'.

18 The people of _Ad also rejected the truth. How [terrible] was My punishment and [the fulfilment of] My warnings! 19We released a howling wind against them on a day of terrible disaster; 20 it swept people away like uprooted palm trunks. 21How [terrible] was My punishment and [the fulfilment of] My warnings! 22We have made it easy to learn lessons from the Qur_an: will anyone take heed?

23 The people of Thamud also rejected the warnings: 24 they said,
'What? A man? Why should we follow a lone man from amongst
ourselves? That would be misguided; quite insane! 25Would a message
be given to him alone out of all of us? No, he is an insolent liar!'
26 'Tomorrow they will know who is the insolent liar, 27 for We shall
send them a she-camel to test them: so watch them [Salih] and be
patient. 28Tell them the water is to be shared between them:a each
one should drink in turn.' 29 But they called their companion, who
took a sword and hamstrung the camel. 30How [terrible] was My
punishment and [the fulfilment of] My warnings! 31We released a
single mighty blast against them and they ended up like a fencemaker's
dry sticks. 32We have made it easy to learn lessons from the
Qur_an: will anyone take heed?
33 The people of Lot rejected the warnings. 34We released a stonebearing
wind against them, all except the family of Lot. We saved
them before dawn 35 as a favour from Us: this is how We reward the
thankful. 36 He warned them of Our onslaught, but they dismissed
the warning– 37 they even demanded his guests from him– so We
sealed their eyes–' Taste My [terrible] punishment and [the fulfilment
of] My warnings!'– 38 and early in the morning a punishment
seized them that still remains– 39 'Taste My [terrible] punishment
and [the fulfilment of] My warnings!' 40We have made it easy to learn
lessons from the Qur_an: will anyone take heed?
41 The people of Pharaoh also received warnings. 42 They rejected
all Our signs so We seized them with all Our might and power.
43 'Are your disbelieversb any better than these? Were you given an
exemption in the Scripture?' 44 Do they perhaps say, 'We are a great
army and we shall be victorious'? 45 Their forces will be routed and
they will turn tail and flee.c 46 But the Hour is their appointed time–

a And the she-camel (see 26: 155).
b Of Mecca.
c The Prophet repeated this verse at the Battle of Badr.

the Hour is more severe and bitter: 47 truly the wicked are misguided
and quite insanea —48 on the Day when they are dragged on their
faces in Hell. 'Feel the touch of Hell.' 49We have created all things in
due measure; 50when We ordain something it happens at once, in the
blink of an eye; 51We have destroyed the likes of you in the past. Will
anyone take heed?
52Everything they do is noted in their records: 53 every action,
great or small, is recorded. 54 The righteous will live securely among
Gardens and rivers, 55 secure in the presence of an all-powerful
Sovereign.

a See verse 24 above.

55. THE LORD OF MERCY

A Medinan sura that highlights God's wonders in this world, describes the end of the world, and paints an evocative picture of the delights of Paradise. Hell is briefly contrasted (verses 43–4) with the joys that await the righteous. The sura is characterized by the refrain 'Which, then, of your Lord's blessings do you both deny?' which runs throughout. The sura divides mankind and jinn into three classes: the disbelievers (verses 41–5), the best of believers (verses 46–61), and the ordinary believers (verses 62–77).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 It is the Lord of Mercy 2 who taught the Qur_an.a 3 He created man
4 and taught him to communicate.b 5 The sun and the moon follow their
calculated courses; 6 the plants and the trees submitc to His designs;
7 He has raised up the sky. He has set the balance 8 so that you may not
exceed in the balance: 9weigh with justice and do not fall short in
the balance. 10 He set down the Earth for His creatures, 11 with its fruits,
its palm trees with sheathed clusters, 12 its husked grain, its fragrant
plants. 13Which, then, of your Lord's blessings do you bothd deny?

14 He created mankind out of dried clay, like pottery, 15 the jinn out
of smokeless fire. 16Which, then, of your Lord's blessings do you
both deny?
17 He is Lord of the two risings and Lord of the two settings.e
18Which, then, of your Lord's blessings do you both deny?
19 He released the two bodies of [fresh and salt] water. They meet,
20 yet there is a barrier between them they do not cross. 21Which,
then, of your Lord's blessings do you both deny?
22Pearls come forth from them: large ones, and small, brilliant
ones.f 23Which, then, of your Lord's blessings do you both deny?
a One interpretation is that qur_an here means 'to read', cf. 96: 1.
b Bayan (communication) involves both expressing oneself and understanding what has been expressed by others, including the Qur_an, which is called bayan and mubin.
c Sajada means 'to submit' and consequently also 'to bow down' or 'to prostrate oneself '.
d Mankind and jinn.
e This refers to the rising and setting of the sun and the moon, or, alternatively, their furthest points of sunrise and sunset in summer and winter.
f See Abdel Haleem, Understanding the Qur_an, 170–1.
24 His are the moving ships that float, high as mountains, on the
sea. 25Which, then, of your Lord's blessings do you both deny?
26Everyone on earth perishes; 27 all that remains is the Facea of
your Lord, full of majesty, bestowing honour. 28Which, then, of your
Lord's blessings do you both deny?
29Everyone in heaven and earth entreats Him; every day He is at
work.b 30Which, then, of your Lord's blessings do you both deny?
31We shall attend to you two huge armiesc [of jinn and mankind].
32Which, then, of your Lord's blessings do you both deny?
33 Jinn and mankind, if you can pass beyond the regions of heaven
and earth, then do so: you will not pass without Our authority.
34Which, then, of your Lord's blessings do you both deny?
35A flash of fire and smoke will be released upon you and no one
will come to your aid. 36Which, then, of your Lord's blessings do you
both deny?
37 When the sky is torn apart and turns crimson, like red hide.
38Which, then, of your Lord's blessings do you both deny?
39 On that Day neither mankind nor jinn will be asked about
their sins. 40Which, then, of your Lord's blessings do you both
deny?
41 The guilty will be known by their mark and will be seized
by their foreheads and their feet. 42Which, then, of your Lord's
blessings do you both deny?
43 This is the Hell the guilty deny, 44but they will go round
between its flames and scalding water. 45Which, then, of your Lord's
blessings do you both deny?
46For those who fear [the time when they will] stand before their
Lord there are two gardens. 47Which, then, of your Lord's blessings
do you both deny?
48With shading branches. 49Which, then, of your Lord's blessings
do you both deny?
50With a pair of flowing springs. 51Which, then, of your Lord's
blessings do you both deny?
52With every kind of fruit in pairs. 53Which, then, of your Lord's
blessings do you both deny?
a Abdel Haleem, Understanding the Qur_an, ch. 9.
b Literally 'in some matter'. The Prophet was asked, 'What is this matter?' He replied, 'He forgives a sin or removes a distress.'
c Thaqal is a mighty or heavy army: all their forces.

54 They will sit on couches upholstered with brocade, the fruit
of both gardens within easy reach. 55Which, then, of your Lord's
blessings do you both deny?

56 There will be maidens restraining their glances, untouched
beforehand by man or jinn. 57Which, then, of your Lord's blessings
do you both deny?
58 Like rubies and brilliant pearls. 59Which, then, of your Lord's
blessings do you both deny?
60 Shall the reward of good be anything but good? 61Which, then,
of your Lord's blessings do you both deny?
62 There are two other gardens below these two.a 63Which, then, of
your Lord's blessings do you both deny?
64 Both of deepest green. 65Which, then, of your Lord's blessings
do you both deny?
66With a pair of gushing springs. 67Which, then, of your Lord's
blessings do you both deny?
68With fruits– date palms and pomegranate trees. 69Which, then,
of your Lord's blessings do you both deny?
70 There are good-natured, beautiful maidens. 71Which, then, of
your Lord's blessings do you both deny?
72 Dark-eyed, sheltered in pavilions. 73Which, then, of your Lord's
blessings do you both deny?
74Untouched beforehand by man or jinn. 75Which, then, of your
Lord's blessings do you both deny?
76 They will all sit on green cushions and fine carpets. 77Which,
then, of your Lord's blessings do you both deny? 78 Blessed is the
name of your Lord, full of majesty, bestowing honour.
a Paradise exists in two ranks: the higher level for the truly favoured, and this lower level described for the less exalted pious. This cosmology of hell, lower paradise, upper paradise is repeated in the following sura: 56: 7–56.

55: 78 The Lord of Mercy 355

56. THAT WHICH IS COMING

A Meccan sura whose central message is stated in its opening verses, from which the sura takes its title: the Day of Judgement is inevitable and it will sort people into the humiliated and the richly rewarded. As in the previous sura, people are divided into three classes: those brought near to God (the best of the believers), those on the right (the ordinary believers), and those on the left (the disbelievers). Ample proof is given of God's power and consequently His ability to bring about the Resurrection (verses 57–72).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When that which is coming arrives, 2 no one will be able to deny it
has come, 3 bringing low and raising high. 4 When the earth is shaken
violently 5 and the mountains are ground to powder 6 and turn to
scattered dust, 7 then you will be sorted into three classes. 8 Those on
the Right—what people they are! 9 Those on the Left—what people
they are! 10 And those in front—ahead indeed! 11For these will be the
ones brought nearest to God 12 in Gardens of Bliss: 13many from the
past 14 and a few from later generations. 15 On couches of well-woven
cloth 16 they will sit facing each other; 17 everlasting youths will go
round among them 18 with glasses, flagons, and cups of a pure drink
19 that causes no headache or intoxication; 20 [there will be] any fruit
they choose; 21 the meat of any bird they like; 22 and beautiful companions
23 like hidden pearls: 24 a reward for what they used to
do. 25 They will hear no idle or sinful talk there, 26 only clean and
wholesomea speech.
27 Those on the Right, what people they are! 28 They will dwell
amid thornless lote trees 29 and clustered acacia 30 with spreading
shade, 31 constantly flowing water, 32 abundant fruits, 33 unfailing,
unforbidden, 34 with incomparable companionsb 35We have specially
created—36 virginal, 37 loving, of matching age—38 for those on the
Right, 39many from the past 40 and many from later generations.
41 But those on the Left, what people they are! 42 They will dwell

a Salam is used adjectivally here (Razi). Another interpretation is 'Peace! Peace!'
b Alternatively 'couches raised high'. See Razi for both these interpretations.

amid scorching wind and scalding water 43 in the shadow of black

smoke, 44 neither cool nor refreshing. 45 Before, they overindulged in luxury 46 and persisted in great sin, 47 always saying, 'What? When we are dead and have become dust and bones, shall we then be raised up? 48 And our earliest forefathers too?' 49 Say [Prophet], 'The earliest and latest generations 50 will all be gathered on a predetermined Day 51 and you who have gone astray and denied the truth 52 will eat from the bitter tree of Zaqqum, 53filling your bellies with it, 54 and drink scalding water, 55 lapping it like thirsty camels.' 56 This will be their welcome on the Day of Judgement.
57 It was We who created you: will you not believe? 58Consider [the semen] you eject– 59 do you create it yourselves or are We the Creator? 60We ordained death to be among you. Nothing could stop Us 61if We intended to change you and recreate you in a way unknown to you. 62You have learned how you were first created: will you not reflect? 63Consider the seeds you sow in the ground– 64 is it you who make them grow or We? 65 If We wished, We could turn your harvest into chaff and leave you to wail, 66'We are burdened with debt; 67we are bereft.' 68Consider the water you drink– 69 was it you who brought it down from the rain-cloud or We? 70If We wanted, We could make it bitter: will you not be thankful? 71Consider the fire you kindle– 72 is it you who make the wood for it grow or We? 73We made it a reminder, and useful to those who kindle it,[a] 74 so [Prophet] glorify the name of your Lord, the Supreme.
75 I swear by the positions of the stars– 76 a mighty oath, if you only knew– 77 that this is truly a noble Qur_an, 78 in a protected Record 79 that only the purified can touch, 80 sent down from the Lord of all being. 81How can you scorn this statement? 82 And how, in return for the livelihood you are given, can you deny it? 83 When the soul of a dying man comes up to his throat 84 while you gaze on– 85We are nearer to him than you, though you do not see Us– 86why, if you are not to be judged, 87 do you not restore his soul to him, if what you say is true? 88 If that dying person is one of those who will be brought near to God, 89 he will have rest, ease, and a Garden of Bliss; 90 if he is one of those on the Right, 91 [he will hear], 'Peace be

[a] This interpretation of muqwin is supported by Razi. The alternatives to 'those who kindle it' are 'the desert-dwellers' or 'the travellers'.

on you,' from his companions on the Right; 92but if he is one of those who denied the truth and went astray, 93 he will be welcomed with scalding water. 94 He will burn in Hell.
95 This is the certain truth: 96 [Prophet], glorify the name of your Lord the Supreme.

57. IRON

A Medinan sura that urges the believers to spend in God's cause and uphold justice—the sura takes its title from the iron mentioned in verse 25. The allpervasiveness of God's power, knowledge, control, and glory is affirmed to encourage the believers to right action, and the fate of the hypocrites is described. Previous prophets are mentioned (verses 26–7), especially Noah, Abraham, and Jesus, showing the response they received. The sura closes with a reference to the People of the Book.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2Control of the heavens and earth belongs to Him; He gives life and death; He has power over all things. 3He is the First and the Last;[a] the Outer and the Inner; He has knowledge of all things. 4 It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. He is with you wherever you are; He sees all that you do; 5 control of the heavens and earth

belongs to Him. Everything is brought back to God. 6He makes night merge into day and day into night. He knows what is in every heart.
7 Believe in God and His Messenger, and give out of what He has made pass down to you: those of you who believe and give will have a great reward. 8Why should you not believe in God when the Messenger calls you to believe in your Lord, and He has already made a pledge[b] with you, if you have faith? 9 It is He who has sent down clear revelations to His Servant, so that He may bring you from the depths of darkness into light; God is truly kind and merciful to you. 10Why should you not give for God's cause when God alone will inherit what is in the heavens and earth? Those who gave and fought before the triumph[c] are not like others: they are greater in rank than

[a] Theologians add, 'without a beginning and without an end'.

[b] See 7: 172.

[c] The surrender of Mecca.

those who gave and fought afterwards. But God has promised a good reward to all of them: God is fully aware of all that you do.
11 Who will make God a good loan? He will double it for him and reward him generously. 12 On the Day when you [Prophet] see the believers, both men and women, with their light streaming out ahead of them and to their right, [they will be told], 'The good news for you today is that there are Gardens graced with flowing streams where you will stay: that is truly the supreme triumph!' 13 On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' A wall with a door will be erected between them: inside it lies mercy, outside lies torment. 14The hypocrites will call out to the believers, 'Were we not with you?' They will reply, 'Yes. But you allowed yourselves to be tempted, you were hesitant, doubtful, deceived by false hopes until God's command came– the Deceiver tricked you about God. 15Today no ransom will be accepted from you or from the disbelievers: your home is the Fire– that is where you belong– a miserable destination!'
16 Is it not time for believers to humble their hearts to the remembrance of God and the Truth that has been revealed, and not to be like those who received the Scripture before them, whose time was extended but whose hearts hardened and many of whom were lawbreakers? 17Remember that God revives the earth after it dies; We have made Our revelation clear to you so that you may use your reason. 18 Charitable men and women who make a good loan to God will have it doubled and have a generous reward. 19Those who believe in God and His messengers are the truthful ones who will bear witness before their Lord: they will have their reward and their light. But those who disbelieve and deny Our revelations are the inhabitants of Hell. 20 Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children. It is like plants that spring up after the rain: their growth at first delights the sowers, but then you see them wither away, turn yellow, and become stubble. There is terrible punishment in the next life as well as forgiveness and approval from God; the life of this world is only an illusory pleasure. 21 So race for your Lord's forgiveness and a Garden as wide as the heavens and earth, prepared for those who believe in God and His messengers:

that is God's bounty, which He bestows on whoever He pleases. God's bounty is infinite.
22 No misfortune can happen, either in the earth or in yourselves, that was not set down in writing before We brought it into being– that is easy for God– 23 so you need not grieve for what you miss or gloat over what you gain. 24 God does not love the conceited,

the boastful, those who are miserly, and who tell other people to be miserly. If anyone turns away, remember that God is self-sufficient and worthy of praise. 25We sent Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice: We also sent iron, with its mighty strength and many uses for mankind, so that God could mark out those who would help Him and His messengers though they cannot see Him.a Truly God is powerful, almighty.
26We sent Noah and Abraham, and gave prophethood and scripture to their offspring: among them there were some who were rightly guided, but many were lawbreakers. 27We sent other messengers to follow in their footsteps. After those We sent Jesus, son of Mary: We gave him the Gospel and put compassion and mercy into the hearts of his followers. But monasticism was something they invented– We did not ordain it for them– only to seekb God's pleasure, and even so, they did not observe it properly. So We gave a reward to those of them who believed, but many of them were lawbreakers. 28 Believers, be mindful of God and have faith in His Messenger: He will give you a double share of His mercy; He will provide a light to help you walk; He will forgive you– God is most forgiving, most merciful. 29 The People of the Book should know that they have no power over any of God's grace and that grace is in the hand of God alone: He gives it to whoever He will. God's grace is truly immense.
a This could apply to God or His helpers.
b Alternatively, 'only that they should seek'.
57: 29 Iron 361
58. THE DISPUTE
A Medinan sura which disallows a specific pagan divorce practice: the sura takes its title from the dispute referred to in verse 1 between a wife who had been divorced in this manner and the Prophet. The sura supports the woman. It goes on to state that those who oppose God and His messenger, who secretly ally themselves with Satan, who lie in their oaths and make intrigues against the Prophet, will be defeated and suffer humiliation both in this world and in the next (verses 5 and 20), while those on God's side will triumph (verse 22).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 God has heard the words of the woman who disputed with you [Prophet] about her husband and complained to God: God has heard what you both had to say. He is all hearing, all seeing. 2Even if any of you say to their wives, 'You are to me like my mother's back,'a they are not their mothers; their only mothers are those who gave birth to them. What they say is certainly blameworthy and false, but God is pardoning and forgiving. 3 Those of you who say such a thing to their wives, then go back on what they have said, must free a slave before the couple may touch one another again—this is what you are commanded to do, and God is fully aware of what you do—4but anyone who does not have the means should fast continuously for two months before they touch each other, and anyone unable to do this should feed sixty needy people. This is so that you may [truly] have faith in God and His Messenger. These are the bounds set by God: grievous torment awaits those who ignore them. 5 Those who oppose God and His Messenger will be brought low, like those before them: We have revealed clear messages, and humiliating torment awaits those who ignore them, 6 on the Day when God will raise everyone and make them aware of what they have done. God has taken account of it all, though they may have forgotten: He witnesses everything.
a The pagan Arabs used to separate themselves from their wives by saying, 'You are to me like my mother's back,' which deprived the wife of her marital rights, yet prevented her from marrying again. Khawla, daughter of Tha_ laba, against whom such a form of divorce was pronounced, complained to the Prophet and he said to her, 'You are unlawful to him now.' This revelation came as a result, changing the rule about such

cruel treatment of wives (cf. 33: 4).
7Do you not see [Prophet] that God knows everything in the heavens and earth? There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be. On the Day of Resurrection, He will show them what they have done: God truly has full knowledge of everything. 8Have you not seen how those who have been forbidden to hold secret conversations go back afterwards and hold them, and conspire with one another in what is sinful, hostile, and disobedient to the Messenger? When they come to you they greet you with words God has never used to greet you, and say inwardly, 'Why does God not punish us for what we say?' Hell will be punishment enough for them: they will burn there– an evil destination.
9You who believe, when you converse in secret, do not do so in a way that is sinful, hostile, and disobedient to the Messenger, but in a way that is good and mindful [of God]. Be mindful of God, to whom you will all be gathered. 10[Any other kind of] secret conversation is the work of Satan, designed to cause trouble to the believers, though it cannot harm them in the least unless God permits it. Let the believers put their trust in God.
11You who believe, if you are told to make room for one another in your assemblies, then do so, and God will make room for you, and if you are told to rise up, do so: God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. 12You who believe, when you come to speak privately with the Messenger, offer something in charity before your conversation: that is better for you and purer. If you do not have the means, God is most forgiving and merciful.
13Were you afraid[a] to give charity before consulting the Prophet? Since you did not give charity, and God has relented towards you, you should [at least] observe your prayers, pay the prescribed alms, and obey God and His Messenger: God is well aware of your actions.
14Have you not seen [Prophet] those who give their loyalty to people with whom God is angry? They are neither with you nor with
[a] Ashfaqtum is in the past tense. There is a lapse of time between verses 12 and 13 during which those who used to plague the Prophet with questions did not come forward at all, because of having to pay to charity each time. Verse 13 relaxed this requirement.

them, and knowingly swear to lies. 15 God has prepared a severe torment for them: what they do is truly evil. 16 They have used their oaths to cover up [their false deeds], and barred others from the path of God. A humiliating torment awaits them– 17 neither their wealth nor their children will be of any use to them against God– they will be the inhabitants of Hell, where they will remain. 18 On the Day God raises them all from the dead, they will swear before Him as they swear before you now, thinking that it will help them. What liars they are! 19 Satan has gained control over them and made them forget God. They are on Satan's side, and Satan's side will be the losers: 20 those who oppose God and His Messenger will be among the most humiliated. 21 God has written, 'I shall most certainly win, I and My messengers.' God is powerful and almighty.
22 [Prophet], you will not find people who truly believe in God and the Last Day giving their loyalty to those who oppose God and His Messenger, even though they may be their fathers, sons, brothers, or other relations: these are the people in whose hearts God has inscribed faith, and whom He has strengthened with His spirit. He will let them enter Gardens graced with flowing streams, where they will stay: God is well pleased with them, and they with Him. They are on God's side, and God's side will be the one to prosper.

59. THE GATHERING [OF FORCES]

A Medinan sura, the bulk of which is taken to refer to the Jewish clan of Banu al-Nadir, who originally agreed with the Prophet that they would fight neither for nor against him, yet, after the Meccan defeat of the Muslims in the Battle of Uhud, made an alliance with the Meccans. They also tried to kill the Prophet while he was in their area. He asked them to leave and they agreed, but Ibn Ubayy, the head of the 'hypocrites' of Medina, promised them that, if they fought the Muslims, he and his camp would fight with them (verses 11–13), and, if they had to leave Medina, he and his camp would leave with them. Because the Banu al-Nadir had repeatedly broken their agreements, the Muslims besieged them in Medina (in ah 4/626 ce), Ibn Ubayy did not keep his promise, and the Banu al-Nadir agreed to leave, some going to Syria and some to Khaybar. In this sura, God stresses that any gains were His doing and so should be distributed in accordance with His instructions (verses 6–10). The end of the sura, consequently, emphasizes obedience and awe towards God (verses 21–4). The sura takes its name from the gathering of forces in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Everything in the heavens and earth glorifies God; He is the Almighty, the Wise. 2 It was He who drove those of the People of the Book who broke faith[a] out from their homes at the first gathering of forces—you [believers] never thought they would go, and they themselves thought their fortifications would protect them against God. God came up on them from where they least expected and put panic into their hearts: their homes were destroyed by their own hands, and the hands of the believers. Learn from this, all of you with insight! 3 If God had not decreed exile for them, He would have tormented them [even more severely] in this world. In the Hereafter they will have the torment of the Fire 4 because they set themselves against God and His Messenger: God is stern in punishment towards anyone who sets himself against Him.

5Whatever you [believers] may have done to [their] palm trees—cutting them down or leaving them standing on their roots—was

[a] They were unfaithful to their agreements with the Prophet (see the introduction to this sura).

done by God's leave, so that He might disgrace those who defied Him. 6You [believers] did not have to spur on your horses or your camels for whatever gains God turned over to His Messenger from them. God gives authority to His messengers over whoever He will: God has power over all things. 7Whatever gains God has turned over to His Messenger from the inhabitants of the villages belong to God, the Messenger, kinsfolk, orphans, the needy, the traveller in need– this is so that they do not just circulate among those of you who are rich– so accept whatever the Messenger gives you, and abstain from whatever he forbids you. Be mindful of God: God is severe in punishment. 8 The poor emigrants who were driven from their homes and possessions, who seek God's favour and approval, those who help God and His Messenger– these are the ones who are true– [shall have a share]. 9Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who migrated to them for refuge and harbour no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls' greed are truly successful. 10 Those who came after them say, 'Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful.'

11Have you [Prophet] considered the hypocrites who say to their fellows, the faithless among the People of the Book, 'If you are driven out, we shall go with you– we would never listen to anyone who sought to harm you– and if you are attacked, we shall certainly

come to your aid'? God bears witness that they are in fact liars: 12 if they are driven out, they will never leave with them; if they are attacked, they will never help them. Even if they did come to their aid, they would soon turn tail and flee– in the end they would have no help. 13Fear of you [believers] is more intense in their hearts than fear of God because they are people devoid of understanding. 14Even united they would never fight you, except from within fortified strongholds or behind high walls. There is much hostility between them: you think they are united but their hearts are divided because they are people devoid of reason. 15 Like those who went just before them,a they have tasted the result of their conduct and a painful

a This probably refers to the Banu Qaynuqa, another Jewish tribe banished for their treachery. It could also refer to the pagans at Badr.

punishment awaits them. 16 Like Satan, who says to man, 'Do not believe!' but when man disbelieves, says, 'I disown you; I fear God, the Lord of the Worlds,' 17 both will end up in the Fire, there to remain. That is the reward of evildoers.

18You who believe! Be mindful of God, and let every soul consider carefully what it sends ahead for tomorrow; be mindful of God, for God is well aware of everything you do. 19 Do not be like those who forget God, so God causes them to forget their own souls: they are the rebellious ones– 20 there is no comparison between the inhabitants of the Fire and the inhabitants of Paradise– and the inhabitants of Paradise are the successful ones. 21If We had sent this Qur_an down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of God: We offer people such illustrations so that they may reflect.

22 He is God: there is no god other than Him. It is He who knows what is hidden as well as what is in the open, He is the Lord of Mercy, the Giver of Mercy. 23 He is God: there is no god other than Him, the Controller,a the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great; God is far above anything they consider to be His partner.

24 He is God: the Creator, the Originator, the Shaper. The best names belong to Him. Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise.

a Or King/Sovereign.

60. WOMEN TESTED

A Medinan sura, revealed between the Treaty of Hudaybiyya and the conquest of Mecca, which takes its title from verse 10: instructions are given on how to deal with women who leave Mecca and join the Muslims, and the procedure for wives who leave Medina for Mecca (verses 10–11). The Muslims are instructed on the appropriate allocation of their loyalties (verses 1–3, 7–9, 13) and Abraham is cited for them as an example to learn from (verses 4–6).

In the name of God, the Lord of Mercy, the Giver of Mercy

1You who believe, do not take My enemies and yours as your allies, showing them friendship when they have rejected the truth you have received, and have driven you and the Messenger out simply because you believe in God, your Lorda —not if you truly emigrated in order to strive for My cause and seek My good pleasure. You secretly show them friendship—I know all you conceal and all you reveal—but any of you who do this are straying from the right path. 2 If they gain the upper hand over you, they will revert to being your enemies and stretch out their hands and tongues to harm you; it is their dearest wish that you may renounce your faith.

3 Neither your kinsfolk nor your children will be any use to you on the Day of Resurrection: He will separate you out. God sees everything you do. 4You have a good example in Abraham and his companions, when they said to their people, 'We disown you and what you worship besides God! We renounce you! Until you believe in

God alone, the enmity and hatred that has arisen between us will endure!'—except when Abraham said to his father, 'I will pray for forgiveness for you though I cannot protect you from God'—[they prayed] 5 'Lord, we have put our trust in You; we turn to You; You are our final destination. Lord, do not expose us to mistreatment [at the hands of] the disbelievers. Forgive us, Lord, for You are the
a A Muslim in Medina, Hatib bin Abi Balta_a, who had family and property in Mecca, sent a secret letter to the Meccan leaders telling them that the Prophet was preparing to march on their town, and warning them to take precautions. The letter was intercepted, and when the Prophet asked him to explain his action, he said that he only wanted the Meccans to protect his family and property.
Almighty, the All Wise.' 6Truly, they are a good example for you [believers] to follow, a good example for those who fear God and the Last Day. If anyone turns away, [remember] God is self-sufficing and worthy of all praise.
7God may still bring about affection between you and your present enemies– God is all powerful, God is most forgiving and merciful– 8 and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. 9 But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers.
10You who believe, test the believing women when they come to you as emigrants– God knows best about their faith– and if you are sure of their belief, do not send them back to the disbelievers: they are not lawful wives for them, nor are the disbelievers their lawful husbands. Give the disbelievers whatever bride-gifts they have paid– if you choose to marry them, there is no blame on you once you have paid their bride-gifts– and do not yourselves hold on to marriage ties with disbelieving women. Ask for repayment of the bride-gifts you have paid, and let the disbelievers do the same. This is God's judgement: He judges between you, God is all knowing and wise. 11 If any of you have wives who leave you for the disbelievers, and if your community subsequently acquires [gains] from them, then pay those whose wives have deserted them the equivalent of whatever bride-gift they paid. Be mindful of God, in whom you believe.
12 Prophet, when believing women come and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who has fathered their children,a nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful.
13You who believe, do not take as allies those with whom God is angry: they despair of the life to come as the disbelievers despair of those buried in their graves.
a This is a common interpretation of the idiom 'what is between their hands and their feet' (Razi).
60: 13 Women Tested 369
61. SOLID LINES
A Medinan sura encouraging the believers to stick together in support of God's cause (hence the title of the sura, cf. verse 4). It criticizes those who broke their word (verse 3) and those who argued against the faith (verses 7–8). Moses and Jesus are cited as examples of prophets whose communities were divided: the rebellious were left to stray and the faithful granted success (verses 5–6, 14). The rewards of those who strive in God's cause are described in some detail (verses 11–13).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2You who believe, why do you say things and then do not do them?a 3 It is most hateful to God that you say things

and then do not do them; 4 God truly loves those who fight in solid lines for His cause, like a well-compacted wall.
5 Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray, God left their hearts to stray: God does not guide rebellious people.
6 Jesus, son of Mary, said, 'Children of Israel, I am sent to you by God, confirming the Torah that came before me and bringing good news of a messenger to follow me whose name will be Ahmad.'[b] Yet when he came to them with clear signs, they said, 'This is obviously sorcery.'
7 Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not guide the wrongdoers:
8 they wish to put His light out with their mouths. But He will perfect His light, even though the disbelievers hate it; 9 it is He who sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolaters hate it.
10You who believe, shall I show you a bargain[c] that will save you from painful torment? 11Have faith in God and His Messenger and struggle for His cause with your possessions and your persons—that

[a] Some asked to fight, but when God ordained fighting they failed to do so.
[b] Ahmad, like Muhammad, means 'praised' (for his good character).
[c] Literally 'a trade'.

is better for you, if only you knew– 12 and He will forgive your sins, admit you into Gardens graced with flowing streams, into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph.
13 And He will give you something else that will really please you: His help and an imminent breakthrough. [Prophet], give the faithful the good news. 14You who believe, be God's helpers. As Jesus, son of Mary, said to the disciples, 'Who will come with me to help God?' The disciples said, 'We shall be God's helpers.' Some of the Children of Israel believed and some disbelieved: We supported the believers against their enemy and they were the ones who came out on top.

61: 14 Solid Lines 371

62. THE DAY OF CONGREGATION

A Medinan sura which takes its title from the instruction to the believers to observe the Friday prayer promptly and reliably when called (verses 9–11). The sura reminds the Muslims of God's grace in granting them a prophet and the chance to grow spiritually (verses 2–4). Those who do not act in accordance with the knowledge they have been given are criticized (verses 5–8).

In the name of God, the Lord of Mercy, the Giver of Mercy
1Everything in the heavens and earth glorifies God, the Controller, the Holy One, the Almighty, the Wise. 2 It is He who raised a messenger, among the people who had no Scripture, to recite His revelations to them, to make them grow spiritually and teach them the Scripture and wisdom—before that they were clearly astray—3 to them and others yet to join them. He is the Almighty, the Wise:
4 such is God's favour that He grants it to whoever He will; God's favour is immense. 5Those who have been charged to obey the Torah, but do not do so, are like asses[a] carrying books: how base such people are who disobey God's revelations! God does not guide people who do wrong.
6 Say [Prophet], 'You who follow the Jewish faith, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death.' 7 But because of what they have stored up for themselves with their own hands they would never hope for death—God knows the wrongdoers very well—8 so say, 'The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done.'
9 Believers! When the call to prayer is made on the day of

congregation, hurry towards the reminder of God and leave off your trading—that is better for you, if only you knew—10 then when the prayer has ended, disperse in the land and seek out God's bounty. Remember God often so that you may prosper. 11Yet they scatter

a Literally 'an ass', but the plural English construction requires the plural.

towards trade or entertainment whenever they observe it, and leave you [Prophet] standing there.a Say, 'God's gift is better than any entertainment or trade: God is the best provider.'

a This refers to two occasions. During congregational prayers at a time of famine, a caravan arrived and some of the worshippers rushed out, leaving the Prophet standing on the minbar (pulpit). On another occasion, worshippers rushed out because there was a band playing for a wedding.

62: 11 The Day of Congregation 373

63. THE HYPOCRITES

A Medinan sura which warns the believers about the treachery of the hypocrites and describes their behaviour in some detail. A specific occasion on which the hypocrites tried to stop anyone donating money to believers is described (verses 7–8) and God calls on the Muslims to compensate for this by giving more of their own funds to the needy (verses 9–11).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the hypocrites come to you [Prophet], they say, 'We bear witness that you are the Messenger of God.' God knows that you truly are His Messenger and He bears witness that the hypocrites are liars—2 they use their oaths as a cover and so bar others from God's way: what they have been doing is truly evil—3 because they professed faith and then rejected it, so their hearts have been sealed and they do not understand. 4When you see them [Prophet], their outward appearance pleases you; when they speak, you listen to what they say. But they are like propped-up timbers—they think every cry they hear is against them—and they are the enemy. Beware of them. May God confound them! How devious they are!

5 They turn their heads away in disdain when they are told, 'Come, so that the Messenger of God may ask forgiveness for you,' and you see them walking away arrogantly. 6 It makes no difference whether you ask forgiveness for them or not, God will not forgive them: God does not guide such treacherous people. 7They are the ones who say, 'Give nothing to those who follow God's Messenger, until they abandon him', but to God belong the treasures of the heavens and earth, though the hypocrites do not understand this. 8 They say, 'Once we return to Medina the powerful will drive out the weak,' but power belongs to God, to His Messenger, and to the believers, though the hypocrites do not know this.

9 Believers, do not let your wealth and your children distract you from remembering God: those who do so will be the ones who lose. 10Give out of what We have provided for you, before death comes to one of you and he says, 'My Lord, if You would only reprieve me for a little while, I would give in charity and become one of the righteous.' 11 God does not reprieve a soul when its turn comes: God is fully aware of what you do.

63: 11 The Hypocrites 375

64. MUTUAL NEGLECT

A Medinan sura that gets its title from verse 9. The sura opens with a description of God's power, wisdom, and knowledge (verses 1–4). The disbelievers are reminded of the end of those who disbelieved before them (verses 5–6), and their denial of the Resurrection is strongly refuted (verse 7). The believers are urged to be wary but forgiving of the enemies they may have within their own families (verses 14–15) and warned to remain steadfast and to spend in God's cause (verses 8–10, 16–18).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Everything that is in the heavens and earth glorifies God; all control

and all praise belong to Him; He has power over everything. 2 It is He who created you, yet some of you disbelieve and some believe: God sees everything you do. 3 He created the heavens and earth for a true purpose; He formed you and made your forms good: you will all return to Him. 4He knows what is in the heavens and earth; He knows what you conceal and what you reveal; God knows very well the secrets of every heart.
5 [Disbelievers], have you not heard about those who disbelieved before you? They tasted the evil consequences of their conduct, and a painful torment awaits them. 6That is because their messengers came to them with clear signs, yet they said, 'Should we take guidance from mere mortals?', rejected the message, and turned away. But God had no need for them: He is all sufficient, worthy of all praise.
7 The disbelievers claim they will not be raised from the dead. Say [Prophet], 'Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God.'
8 So believe in God, in His Messenger, and in the lighta We have sent down: God is fully aware of what you do. 9When He gathers you for the Day of Gathering, the Day of mutual neglect,b He will

a The Qur_an.

b The Arabic taghabun is reciprocal from ghabina, 'to neglect or forget'. Everyone will be so preoccupied with their own fate that they will neglect everyone else (cf. 70: 10–11; 80: 34–7).

cancel the sins of those who believed in Him and acted righteously: He will admit them into Gardens graced with flowing streams, there to remain for ever– the supreme triumph. 10 But those who disbelieved and rejected Our signs will be the inhabitants of the Fire, there to remain– a miserable destination.
11 Misfortunes can only happen with God's permissiona —He will guide the heart of anyone who believes in Him: God knows all things—12 so obey God and the Messenger. If you turn away, remember that Our Messenger's duty is only to make plain his message. 13 God! There is no god but Him, so let the faithful put their trust in Him. 14 Believers, even among your spouses and your children you have some enemies– beware of them– but if you overlook their offences, forgive them, pardon them, then God is all forgiving, all merciful.
15Your wealth and your children are only a test for you. There is great reward with God: 16 be mindful of God as much as you can; hear and obey; be charitable– it is for your own good. Those who are saved from their own meanness will be the prosperous ones: 17 if you make a generous loan to God He will multiply it for you and forgive you. God is ever thankful and forbearing; 18 He knows the unseen, as well as the seen; He is the Almighty, the Wise.

a Abu Muslim gives the explanation that some of the believers' families tried to dissuade them from emigrating and from jihad because they feared for their safety (Razi). See verse 14.

65. DIVORCE

A Medinan sura that outlines regulations concerning divorce (verses 1–7). The sura strongly urges people to observe God's regulations and guidance. To reinforce this they are reminded of the fate of earlier disobedient peoples and the rewards of the obedient. God's power and knowledge are emphasized at the end (verse 12).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, when any of you intend to divorce women, do so at a time when their prescribed waiting period can properly start,a and calculate the period carefully: be mindful of God, your Lord. Do not drive them out of their homes—nor should they themselves leave—unless they commit a flagrant indecency. These are the limits set by God—whoever oversteps God's limits wrongs his own soul—for you

cannot know what new situation God may perhaps bring about.
2 When they have completed their appointed term, either keep
them honourably, or part with them honourably. Call two just witnesses
from your people and establish witness for the sake of God.
Anyone who believes in God and the Last Day should heed this:
God will find a way out for those who are mindful of Him, 3 and will
provide for them from an unexpected source; God will be enough for
those who put their trust in Him. God achieves His purpose; God
has set a due measure for everything.
4 If you are in doubt, the period of waiting will be three months for
those women who have ceased menstruating and for those who have
not [yet] menstruated; the waiting period of those who are pregnant
will be until they deliver their burden: God makes things easy for
those who are mindful of Him. 5 This is God's command, which He
has sent down to you. God will wipe out the sinful deeds and
increase the rewards of anyone who is mindful of Him.
6 House the wives you are divorcing according to your means,
wherever you house yourselves, and do not harass them so as to
make their lives difficult. If they are pregnant, maintain them
a The waiting period starts properly after menstruation and before intercourse is resumed, and lasts for three menstrual cycles.
until they are delivered of their burdens; if they suckle your infants,
pay them for it. Consult together in a good way– if you make
difficulties for one another, another woman may suckle the child for
the fathera —7 and let the wealthy man spend according to his wealth.
But let him whose provision is restricted spend according to what
God has given him: God does not burden any soul with more than
He has given it– after hardship, God will bring ease.
8Many a town that insolently opposed the command of its Lord
and His messengers We have brought sternly to account: We
punished them severely 9 to make them taste the ill effect of their
conduct– the result of their conduct was ruin. 10 God has prepared a
severe torment for them.
So, you who have understanding, you who believe, beware of God.
He has sent you the Qur_an 11 and a messenger– reciting to you
God's revelations that make things clear– to bring those who believe
and do righteous deeds from darkness into light. God will admit
those who believe in Him and do righteous deeds into Gardens
graced with flowing streams, where they will remain for ever– He
has made good provision for them.
12 It is God who created seven heavens and a similar [number]
of earths. His commandb descends throughout them. So you should
realize that He has power over all things and that His knowledge
encompasses everything.
a In Islamic law it is the father's responsibility to pay for his child to be fed.
b Or 'His revelation'.
65: 12 Divorce
66. PROHIBITION
A Medinan sura that discusses episodes in the Prophet's home life. It chides two of the Prophet's wives for an incident when a confidence was betrayed (verses 3–5) and urges all believers to submit themselves to God and to guard themselves and their families against Hellfire (verses 6–8). The sura closes by giving examples of believing and disbelieving women (verses 10–12).
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, why do you prohibit what God has made lawful to youa in
your desire to please your wives? Yet God is forgiving and merciful:
2 He has ordained a way for you [believers] to release you from [such]
oathsb —God is your helper: He is the All Knowing, the Wise.
3 The Prophet told something in confidence to one of his wives.
When she disclosed it [to another wife] and God made this known to
him, he confirmed part of it, keeping the rest to himself. When
he confronted her with what she had done, she asked, 'Who told you

about this?' and he replied, 'The All Knowing, the All Aware told me.' 4 If both of you [wives] repent to God—for your hearts have deviated—[all will be well]; if you collaborate against him, [be warned that] God will aid him, as will Gabriel and all righteous believers, and the angels too will back him. 5 His Lord may well replace you with better wives if the Prophet decides to divorce any of you: wives who are devoted to God, true believers, devout, who turn to Him in repentance and worship Him, given to fasting, whether previously married or virgins.
6 Believers, guard yourselves and your families against a Fire fuelled by people and stones, over which stand angels, stern and strong; angels who never disobey God's commands to them, but do as they are ordered: 7 'You who disbelieve, make no excuses today: you are only being repaid for what you used to do.'
8 Believers, turn to God in sincere repentance. Your Lord may well

a The Prophet had made an oath to abstain from something: either honey or conjugal relations with one or more of his wives. Razi gives several stories to explain this.

b See 5: 89. If a Muslim swears an oath which may be counter to what is right, he is allowed release, provided he gives expiation.

cancel your bad deeds for you and admit you into Gardens graced with flowing streams, on a Day when God will not disgrace the Prophet or those who have believed with him. With their lights streaming out ahead of them and to their right, they will say, 'Lord, perfect our lights for us and forgive us: You have power over everything.'
9 Prophet, strive hard against the disbelievers and the hypocrites. Deal with them sternly. Hell will be their home, an evil destination!
10 God has given examples of disbelievers: the wives of Noah and Lot who married two of Our righteous servants but betrayed them. Their husbands could not help them against God: it was said, 'Both of you enter the Fire with the others.' 11 God has also given examples of believers: Pharaoh's wife, who said, 'Lord, build me a house near You in the Garden. Save me from Pharaoh and his actions; save me from the evildoers,' 12 and Mary, daughter of _Imran. She guarded her chastity, so We breathed into her from Our spirit. She accepted the truth of her Lord's words and Scriptures: she was truly devout.

66: 12 Prohibition

67. CONTROLa

A Meccan sura that challenges the disbelievers with declarations of God's total power over them, and everything else, in this world and the next. It describes the regret the disbelievers will express on the Day of Resurrection (verses 9–10, 27).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Exaltedb is He who holds all control in His hands; who has power over all things; 2 who created death and lifec to test you [people] and reveal which of you does best—He is the Mighty, the Forgiving;
3 who created the seven heavens, one above the other. You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? 4 Look again! And again! Your sight will turn back to you, weak and defeated.
5We have adorned the lowest heaven with lamps and made them [missiles] for stoning devilsd for whom We have also prepared the torment of a blazing fire. 6For those who defy their Lord We have prepared the torment of Hell: an evil destination. 7 They will hear it drawing in its breath when they are thrown in. It blazes forth,
8 almost bursting with rage. Its keepers will ask every group that is thrown in, 'Did no one come to warn you?' 9 They will reply, 'Yes, a warner did come to us, but we did not believe him. We said, "God has revealed nothing: you are greatly misguided".' 10 They will say, 'If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire,' and 11 they will confess their sins. Away with the inhabitants of the blazing fire! 12 But there is forgiveness

and a great reward for those who fear their Lord though they
cannot see Him.
13 Whether you keep your words secret or state them openly, He
knows the contents of every heart. 14How could He who created not
know His own creation, when He is the Most Subtle, the All Aware?
15 It is He who has made the earth manageable for you—travel its
a Or 'Sovereignty'.
b This meaning of tabarak is supported by Razi and is more appropriate here than
'blessed'.
c Cf. 40: 10, 2: 28, 53: 44, 2: 155. d Cf. 37: 6–10.
regions; eat His provision– and to Him you will be resurrected.
16 Are you sure that He who is in Heaven will not make the earth
swallow you up with a violent shudder? 17 Are you sure that He who
is in Heaven will not send a whirlwind to pelt you with stones?
You will come to know what My warning means. 18Those who
went before them also disbelieved– how terrible was My condemnation!
19 Do they not see the birds above them spreading and closing
their wings? It is only the Lord of Mercy who holds them up: He
watches over everything. 20What force can help you if the Lord of
Mercy does not? The disbelievers are truly deluded. 21Who can
provide for you if He withholds His provision? Yet they persist in
their insolence and their avoidance of the Truth. 22 Who is better
guided: someone who falls on his face, or someone who walks
steadily on a straight path?
23 Say [Prophet], 'It is He who brought you into being, He who
endowed you with hearing, sight, and understanding– what small
thanks you give!' 24 Say, 'It is He who scattered you throughout the
earth, He to whom you will be gathered.' 25 They say, 'If what you
say is true, when will this promise be fulfilled?' 26 Say, 'God alone has
knowledge of this: my only duty is to give clear warning.' 27When
they see it close at hand, the disbelievers' faces will be gloomy, and it
will be said, 'This is what you were calling for.' 28 Say, 'Just think–
regardless of whether God destroys me and my followersa or has
mercy on us– who will protect the disbelievers from an agonizing
torment?' 29 Say, 'He is the Lord of Mercy; we believe in Him; we
put our trust in Him. You will come to know in time who is in
obvious error.' 30 Say, 'Just think: if all your water were to sink deep
into the earth who could give you flowing water in its place?'
a Reports state that the Meccans were hoping that the Prophet would die, so that they
could be rid of him once and for all.
67: 30 Control
68. THE PEN
An early Meccan sura that deals with the accusation that Muhammad was not
God's Messenger but merely mad (verses 2–6). The arrogance of those who
assume that, because they have some of the good things in this life, they can
reject the Revelation, is rebutted (verses 10–16). Examples are given of those who
came to regret their arrogance (verses 17–33). The Prophet is urged to remain
steadfast (verses 48–52).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Nun
By the pen! By all they write!a 2Your Lord's graceb does not make
you [Prophet] a madman: 3 you will have a never-ending reward—
4 truly you have a strong character—5 and soon you will see, as will
they, 6 which of you is afflicted with madness. 7Your Lord knows best
who strays from His path and who is rightly guided. 8 So do not yield
to those who deny the truth—9 they want you to compromise with
them and then they will compromise with you—10 do not yield to any
contemptible swearer, 11 to any backbiter, slander-monger, 12 or hinderer
of good, to anyone who is sinful, aggressive, 13 coarse, and on
top of all that, an imposter.c 14 Just because he has wealth and sons,
15 when our revelations are recited to him, he says, 'These are just
ancient fables.' 16We shall brand him on the snout!

17We have tried them as We tried the owners of a certain garden,
who swore that they would harvest its fruits in the morning 18 and
made no allowance [for the Will of God]:d 19 a disaster from your
Lord struck the garden as they slept 20 and by morning it was
a This could refer to the angels and what they write down of people's deeds or to the generic pen and what people write, thus swearing by the ability to write with which God endowed human beings. Cf. 96: 4–5.
b Receiving God's revelation. See esp. 15: 6 for the accusation of madness, which occurs countless times with reference to various prophets in the Qur_an. Another interpretation is 'by God's grace . . .'.
c This is said to refer to al-Walid ibn al-Mughira, a staunch opponent of the Prophet.
d Or '[for the poor]'.
stripped bare, a desolate land. 21 Still they called each other at daybreak,
22 'Go early to your field if you wish to gather all its fruits,'
23 and went off, whispering, 24 'Make sure no poor person enters the
garden today!'—25 they left early, bent on their purpose– 26but when
they saw the garden, they said, 'We must have lost our way! 27No–
we are ruined!' 28 The wisest of them said, 'Did I not say to you,
"Will you not glorify God?"'– 29 they said, 'Glory be to God, Our
Lord! Truly, we were doing wrong!'– 30 and then they turned to each
other in mutual reproach. 31 They said, 'Alas for us! We have done
terrible wrong, 32but maybe our Lord will give us something better
in its place: we truly turn to Him in hope.' 33Such is the punishment
[in this life], but greater still is the punishment in the Hereafter, if
only they knew.
34 There will be Gardens of bliss for those who are mindful of
God. 35Should We treat those who submit to Us as We treat those
who do evil? 36What is the matter with you? On what basis do you
judge? 37Do you have a Scripture that tells you 38 that you will be
granted whatever you choose? 39Have you received from Us solemn
oaths, binding to the Day of Resurrection, that you will get whatever
you yourselves decide? 40 Ask them [Prophet] which of them will
guarantee this. 41 Do they have 'partners' [besides God]? Let them
produce their 'partners', if what they say is true. 42 On the Day when
matters become dire,a they will be invited to prostrate themselves
but will be preventedb from doing so, 43 and their eyes will be downcast
and they will be overwhelmed with shame: they were invited to
prostrate themselves when they were safe [but refused].
44 So [Prophet] leave those who reject this revelation to Me: We
shall lead them on, step by step, in ways beyond their knowledge; 45 I
will allow them more time, for My plan is powerful. 46Do you
demand some reward from them that would burden them with debt?
47 Do they have knowledge of the unseen that enables them to write it
down? 48Wait patiently [Prophet] for your Lord's judgement: do not
be like the man in the whale who called out in distress: 49 if his Lord's
grace had not reached him, he would have been left, abandoned and
blameworthy, on the barren shore, 50but his Lord chose him and
a This is the meaning of the Arabic expression 'when shins are bared'.
b Baydawi suggests that this is because the time for obedience is over, or because they are somehow unable to do so (Tafsir).

made him one of the Righteous. 51 The disbelievers almost strike you
down with their looks when they hear the Qur_an. They say, 'He
must be mad!' 52but truly it is nothing other than a Reminder for all
peoples.

69. THE INEVITABLE HOUR
A Meccan sura that describes punishment in this life (verses 4–12) and the next (verses 13–18). The bliss to be enjoyed by the believers is eloquently contrasted with the torments of hell (verses 19–37). From verse 38 onwards, God affirms the Truth of the Qur_an and the Prophet.
In the name of God, the Lord of Mercy, the Giver of Mercy

1 The Inevitable Hour! 2What is the Inevitable Hour? 3What will explain to you what the Inevitable Hour is?
4 The people of Thamud and _Ad denied that the crashing blow[a] would come: 5Thamud was destroyed by a deafening blast; 6 _Ad was destroyed by a furious wind 7 that God let loose against them for seven consecutive nights, eight consecutive days, so that you could have seen its people lying dead like hollow palm-trunks. 8 Can you see any trace of them now? 9 Pharaoh, too, and those before him, and the ruined cities: these people committed grave sins and disobeyed the messenger of their Lord, so He seized them with an evertightening grip. 10 But when the Flood rose high, 11We saved you in the floating ship, 12 making that event a reminder for you: attentive ears may take heed.
13When the Trumpet is sounded a single time, 14 when the earth and its mountains are raised high and then crushed with a single blow, 15 on that Day the Great Event will come to pass. 16 The sky will be torn apart on that Day, it will be so frail. 17 The angels will be on all sides of it and, on that Day, eight of them will bear the throne of your Lord above them. 18 On that Day you will be brought to judgement and none of your secrets will remain hidden. 19Anyone who is given his Record in his right hand will say, 'Here is my Record, read it. 20 I knew I would meet my Reckoning,' 21 and so he will have a pleasant life 22 in a lofty Garden, 23 with clustered fruit within his reach. 24 It will be said, 'Eat and drink to your heart's content as a reward for what you have done in days gone by.' 25 But anyone who is given his Record in his left hand will say, 'If only I had never been
[a] Cf. the sura of this name (Sura 101).
given any Record 26 and knew nothing of my Reckoning. 27How I wish death had been the end of me. 28My wealth has been no use to me, 29 and my power has vanished.' 30 'Take him, put a collar on him, 31 lead him to burn in the blazing Fire, 32 and [bind him] in a chain seventy metres[a] long: 33 he would not believe in Almighty God, 34 he never encouraged feeding the hungry, 35 so today he has no real friend here, 36 and the only food he has is the filth 37 that only sinners eat.'
38 So I swear by what you can see 39 and by what you cannot see: 40 this [Qur_an] is the speech of an honoured messenger, 41 not the words of a poet– how little you believe!– 42 nor the words of a soothsayer– how little you reflect! 43 This [Qur_an] is a message sent down from the Lord of the Worlds: 44 if [the Prophet] had attributed some fabrication to Us, 45We would certainly have seized his right hand 46 and cut off his lifeblood,[b] 47 and none of you could have defended him. 48 This [Qur_an] is a reminder for those who are aware of God. 49We know that some of you consider it to be lies– 50 this will be a source of bitter regret for the disbelievers– 51but it is in fact the certain Truth. 52 So [Prophet] glorify the name of your Lord, the Almighty.
[a] A dhira_ is an arm's-length.
[b] Literally 'artery'.

70. THE WAYS OF ASCENT
A Meccan sura that describes the Day of Judgement (verses 8–18). One of the opponents of the Prophet challenged him to hasten the punishment they had been threatened with (verse 1), so the foolishness of the disbelievers in denying the Resurrection (verse 6) is exposed (verses 36–44). The people who will be granted the Garden are described (verses 22–35). The title is a reference to the paths through which angels ascend to God, mentioned in verses 3–4.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 A man [mockingly] demanded the punishment. 2 It will fall on the disbelievers—none can deflect it—3 from God, the Lord of the Ways of Ascent, 4by which the angels and the Spirit ascend to Him, on a Day whose length is fifty thousand years. 5 So be patient, [Prophet],

as befits you. 6 The disbelievers think it is distant, 7but We know it to be close. 8 On a Day when the heavens will be like molten brass 9 and the mountains like tufts of wool, 10 when no friend will ask about his friend, 11 even when they are within sight of one another. The guilty person will wish he could save himself from the suffering of that Day by sacrificing his sons, 12 his spouse, his brother, 13 the kinsfolk who gave him shelter, 14 and everyone on earth, if it could save him. 15 But no! There is a raging flame 16 that strips away the skin, 17 and it will claim everyone who rejects the truth, turns away, 18 amasses wealth and hoards it.
19 Man was truly created anxious: 20 he is fretful when misfortune touches him, 21but tight-fisted when good fortune comes his way.
22 Not so those who pray 23 and are constant in their prayers; 24who give a due share of their wealth 25 to beggars and the deprived;
26 who believe in the Day of Judgement 27 and fear the punishment of their Lord—28 none may feel wholly secure from it—29 who guard their chastity 30 from all but their spouses or their slave-girls—there is no blame attached to [relations with] these, 31but those whose desires exceed this limit are truly transgressors—32 who are faithful to their trusts and their pledges; 33 who give honest testimony 34 and are steadfast in their prayers. 35 They will be honoured in Gardens of bliss.
36What is wrong with the disbelievers? Why do they rush to peer at you [Prophet], 37 from right and left, in crowds? 38 Does every one of them expect to enter a Garden of bliss? 39No! We created them from the substance they know,a 40 and, by the Lord of every sunrise and sunset, We have the power 41 to substitute for them others better than they are– nothing can prevent Us from doing this. 42 So leave them to wallow in idle talk, until they come face to face with their promised Day, 43 the Day they will rush out of their graves as if rallying to a flag, 44 eyes downcast and covered in shame: that is the Day of which they were warned.
a They deny the Resurrection, and this points out to them that God has the power to create them from such a small beginning and that He can bring about the Resurrection. Cf. 56: 56–62.

71. NOAH

A Meccan sura giving further details of the life of Noah before the Flood, to encourage the Prophet and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1We sent Noah to his people: 'Warn your people, before a painful punishment comes to them.' 2 And so he said, 'My people, I am here to warn you plainly. 3 Serve God, be mindful of Him and obey me.
4 He will forgive you your sins and spare you until your appointed time—when God's appointed time arrives it cannot be postponed. If only you understood!'
5 He said, 'My Lord, I have called my people night and day, 6but the more I call them, the further they run away: 7 every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their heads with their garments, persist in their rejection, and grow more insolent and arrogant. 8 I have tried calling them openly. 9 I have tried preaching to them in public and speaking to them in private. 10 I said, "Ask forgiveness of your Lord: He is ever forgiving. 11 He will send down abundant rain from the sky for you; 12 He will give you wealth and sons; He will provide you with gardens and rivers. 13What is the matter with you? Why will you not fear God's majesty, 14 when He has created you stage by stage?a 15Have you ever wondered how God created seven heavens, one above the other, 16 placed the moon as a light in them and the sun as a lamp, 17 how God made you spring forth from the earth like a plant, 18 how He will return you into it and then bring you out again, 19 and how He has spread the Earth out for you 20 to walk along its spacious

paths?” ’
21 Noah said, ‘My Lord, they have disobeyed me and followed
those whose riches and children only increase their ruin; 22 who have
made a grand plan, 23 saying, “Do not renounce your gods! 24 Do not
renounce Wadd, Suwa_, Yaghuth, Ya_uq, or Nasr!”b They have led
a See 22: 5; 23: 12–15.
b Names of idols.
many astray. Lord, bring nothing but destructiona down on the
evildoers!’
25They were drowned and sent to Hell for their evildoings: they
found no one to help them against God. 26 And Noah said, ‘Lord, do
not leave any of the disbelievers on the earth– 27 if you leave them
they will lead Your servants astray and beget only sinners and disbelievers–
28Lord, forgive me, my parents, and whoever enters my
house as a believer. Forgive believing men and women but bring
nothing but ruin down on the evildoers!’
a See al-Mu_jam al-Wasit for this meaning of dalal.

72. THE JINN a

A Meccan sura that gives an account of what a group of jinn said when they overheard a recitation of the Qur_an and realized its truth (verses 1–15). This is a lesson to the Meccan Arabs, who are also told that the Prophet can help them only by delivering the Message—God is the All Powerful One (verses 16–28). The disbelievers are threatened with what they will meet on the Day of Judgement (verses 23–7).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Say [Prophet], ‘It has been revealed to me that a group of jinn once
listened in and said, “We have heard a wondrous Qur_an, 2 that gives
guidance to the right path, and we have come to believe it—We shall
never set up partners with our Lord—3 and that He—exalted be the
glory of our Lord!—has neither spouse nor child. 4 Outrageous
things have been said about God by the foolish among us, 5 although
we had thought that no man or jinn would [dare to] tell a lie about
Him. 6Men have sought refuge with the jinn in the past, but they
only misguided them further. 7 They thought, as you did, that God
would never raise anyone from the dead. 8We tried to reach heaven,
but discovered it to be full of stern guards and shooting stars—9we
used to sit in places there, listening,b but anyone trying to listen now
will find a shooting star lying in wait for him—10 [so now] we do not
know whether those who live on earth are due for misfortune, or
whether their Lord intends to guide them. 11 Some of us are righteous
and others less so: we follow different paths. 12We know we can
never frustrate God on earth; we can never escape Him. 13When we
heard the guidance we came to believe: whoever believes in his Lord
need fear no loss nor injustice. 14 Some of us submit to Him and
others go the wrong way: those who submit to God have found wise
guidance, 15but those who go wrong will be fuel for Hellfire.” ’
16 If theyc had taken to the right way, We would have given them
a Unseen beings.
b They were listening for hints of what might come next, but in verse 10 they say they are no longer able to know the future (cf. verse 26 below).
c The Meccan Arabs.
abundant water to drink– 17 a test for thema —but anyone who turns
away from his Lord’s Revelation will be sent by Him to spiralling
torment. 18 Places of worship are for God alone– so do not pray to
anyone other than God– 19 yet when God’s Servantb stood up to
pray to Him, they pressed in on him. 20 Say, ‘I pray to my Lord alone;
I set up no partner with Him.’ 21 Say, ‘I have no control over any
harm or good that may befall you.’ 22 Say, ‘No one can protect me
from God: I have no refuge except in Him. 23 I only deliver [what I
receive] from God– only His messages.’
Whoever disobeys God and His Messenger will have Hell’s Fire

as his permanent home: 24 when they are confronted by what they have been warned about, they will realize who has the weaker protector and the smaller number. 25 Say, 'I do not know whether what you have been warned about is near, or whether a distant time has been appointed for it by my Lord.' 26 He is the One who knows what is hidden. 27 He does not disclose it except to a messenger of His choosing. He sends watchers to go in front and behind 28 to ensure that each of His messengers delivers his Lord's message: He knows all about them, and He takes account of everything.

a In the Qur_an, plenty is as great a test as privation (see 21: 35), if not greater (see 10: 21–2).

b Muhammad.

The Qur_an 72: 17

73. ENFOLDED

A sura that is part very early Meccan, part Medinan (verse 20). This verse describes how God relaxed the early regime of devotion first imposed on the Prophet (in verses 1–9) to prepare him for the weighty message. The Prophet is urged to be patient (verses 10–11), told of the punishment that awaits the Meccan disbelievers in Hell (verses 12–14), and reminded of the punishment that befell Pharaoh in this life (verses 15–16).

In the name of God, the Lord of Mercy, the Giver of Mercy

1You [Prophet], enfolded in your cloak! 2 Stay up throughout the night, all but a small part of it, 3 half, or a little less, 4 or a little more; recite the Qur_an slowly and distinctly: 5We shall send a momentous message down to you. 6 Night prayera makes a deeper impression and sharpens words—7 you are kept busy for long periods of the day— 8 so celebrate the name of your Lord and devote yourself wholeheartedly to Him. 9 He is Lord of the east and west, there is no god but Him, so take Him as your Protector, 10 patiently endure what they say, ignore them politely, 11 and leave to Me those who deny the truth and live in luxury. Bear with them for a little while; 12We have fetters, a blazing fire, 13 food that chokes, and agonizing torment in store for them 14 on the Day when the earth and the mountains will shake. The mountains will become a heap of loose sand.

15We have sent a messenger to you [people] to be your witness, just as We sent a messenger to Pharaoh, 16but Pharaoh disobeyed the messenger and so We inflicted a heavy punishment on him. 17 So if you disbelieve, how can you guard yourselves against a Day that will turn children's hair grey, 18 a Day when the sky will be torn apart? God's promise will certainly be fulfilled. 19 This is a reminder. Let whoever wishes take the way to his Lord.

20 [Prophet], your Lord is well aware that you sometimes spend nearly two-thirds of the night at prayer—sometimes half, sometimes a third—as do some of your followers. God determines the division of night and day. He knows that you will not be able to keep a

a Or 'the hours of night'/'getting up at night'.

measure of it and He has relented towards all of you, so recite as much of the Qur_an as is easy for you. He knows that some of you will be sick, some of you travelling through the land seeking God's bounty, some of you fighting in God's way: recite as much as is easy for you, keep up the prayer, pay the prescribed alms, and make God a good loan. Whatever good you store up for yourselves will be improved and increased for you. Ask God for His forgiveness, He is most forgiving, most merciful.

The Qur_an 73: 20

74. WRAPPED IN HIS CLOAK

After his first encounter with the Angel of Revelation in the Cave of Hira, the Prophet went home trembling and asked his wife to cover him with his cloak. The first verses of this Meccan sura were then revealed (verses 1–7). The sura goes on, in a section from a later period, to remind the obstinate disbelievers of their fate on the Day of Judgement (verses 8–10) and a specific opponent of the Prophet is singled out (verses 11–31). The end of the sura (verses 39–53)

exposes the foolishness of the disbelievers' attitude to the Revelation and the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1You, wrapped in your cloak, 2 arise and give warning! 3 Proclaim the greatness of your Lord; 4 cleanse yourself;a 5 keep away from all filth;b 6 do not be overwhelmed and weaken;c 7 be steadfast in your Lord's cause.

8 When the Trumpet sounds, 9 that will be a Day of anguish for the disbelievers. 10 They will have no ease. 11 [Prophet], leave Me to deal with the one I created helpless,d 12 then gave vast wealth, 13 and sons by his side, 14 making everything easy for him—15 yet he still hopes I will give him more. 16 No! He has been stubbornly hostile to Our revelation: 17 I will inflict a spiralling torment on him. 18 He planned and plotted—19 devilishly he plotted! 20 ferociously he plotted!—21 and looked 22 and frowned and scowled 23 and turned away and behaved arrogantly 24 and said, 'This is just old sorcery, 25 just the talk of a mortal!'

26 I will throw him into the scorching Fire. 27What will explain to you what the scorching Fire is? 28 It spares nothing and leaves nothing; 29 it scorches the flesh of humans; 30 there are nineteen in charge of it—31 none other than angels appointed by Us to guard Hellfire– and We have made their numbera a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, 'What could God mean by this description?' God leaves whoever He will to stray and guides whoever He will– no one knows your Lord's forces except Him– this [description] is a warning to mortals. 32 Yes– by the moon! 33 By the departing night! 34 By the shining dawn! 35 It is one of the mightiest things, 36 a warning to all mortals, 37 to those of you who choose to go ahead and those who lag behind.

38Every soul is held in pledge for its deeds, 39but the Companions of the Right will stay 40 in Gardens and ask 41 about the guilty. 42'What drove you to the Scorching Fire?' [they will ask] 43 and they will answer, 'We did not pray; 44we did not feed the poor; 45we indulged with others [in mocking the believers]; 46we denied the Day of Judgement 47 until the Certain End came upon us.' 48No intercessor's plea will benefit them now.

49What is the matter with them? Why do they turn away from the warning, 50 like frightened asses 51fleeing from a lion? 52 Each one of them demands that a scripture be sent down to him and unrolled before his very eyes– 53No! Truly they have no fear of the life to come– 54but truly this is a reminder. 55 Let whoever wishes to take heed do so: 56 they will only take heed if God so wishes. He is the Lord who should be heeded, the Lord of forgiveness.

a Some have taken this literally to allude to a special significance of the number 19, but it is much more likely to be _idda in the meaning of 'number, group' (al-Mu_jam al-Wasit).

75. THE RESURRECTION

A Meccan sura, dealing with the Day of Resurrection and man's denial of that Day. God's power is convincingly described in several vignettes (verses 3–4, 26–30, 34–40). The third paragraph instructs the Prophet on appropriate reception of the revelation (verses 16–19), and thereby serves to emphasize that the Qur_an is indeed God's word.

a Literally 'clean your garments' (see Razi for this idiomatic usage of thiyab).

b Or 'from all idolatry'.

c An alternative translation would be 'do not give, hoping only to receive'. The translation given above is based on Mujahid's understanding of manna as 'to weaken'. See Razi for this interpretation, which seems much more appropriate to the context.

d Al-Walid ibn al-Mughira, one of the Prophet's obstinate opponents.

In the name of God, the Lord of Mercy, the Giver of Mercy
1By[a] the Day of Resurrection 2 and by the self-reproaching soul!
3Does man think We shall not put his bones back together?
4 In fact, We can reshape his very fingertips. 5Yet man wants to deny what is ahead of him: 6 he says, 'So, when will this Day of Resurrection be?'
7When eyes are dazzled 8 and the moon eclipsed, 9 when the sun and the moon are brought together, 10 on that Day man will say, 'Where can I escape?' 11Truly, there is no refuge: 12 they will all return to your Lord on that Day. 13 On that Day, man will be told what he put first and what he put last. 14Truly, man is a clear witness against himself, 15 despite all the excuses he may put forward.
16 [Prophet], do not rush your tongue in an attempt to hasten [your memorization of] the Revelation: 17We shall make sure of its safe collection and recitation. 18When We have recited it, repeat the recitation 19and We shall make it clear.
20Truly you [people] love this fleeting world 21 and neglect the life to come. 22 On that Day there will be radiant faces, 23 looking towards their Lord, 24 and on that Day there will be the sad and despairing faces 25 of those who realize that a great calamity is about to befall them.
26Truly, when the soul reaches the collarbone; 27 when it is said, 'Could any charm-healer save him now?'; 28 when he knows it is the final parting; 29 when his legs are brought together:[b] 30 on that day he will be driven towards your Lord. 31 He neither believed nor prayed,
[a] This is preceded by a phrase which can be rendered either 'I swear' or 'I do not swear' (i.e. there is no need for me to swear), depending on how la is read.
[b] This is taken to refer to when a corpse is wrapped in the shroud.
32but denied the truth and turned away, 33 walking back to his people with a conceited swagger.
34 Closer and closer it comes to you. 35 Closer and closer still.
36 Does man think he will be left alone?[a] 37Was he not just a drop of spilt-out sperm, 38 which became a clinging form, which God shaped in due proportion, 39 fashioning from it the two sexes, male and female? 40 Does He who can do this not have the power to bring the dead back to life?
[a] And not taken to account.
The Qur_an 75: 32
76. MAN[a]
A Medinan sura that speaks of how man is tested (verses 2–3) and what the results will be for the evildoers (verse 4) and for the righteous (verses 5–22). The Prophet is urged to persevere in his devotion and to bear with patience (verses 23–6).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Was there not a period of time when man was nothing to speak of ?[b]
2We created man from a drop of mingled fluid to put him to the test; We gave him hearing and sight; 3We guided him to the right path, whether he was grateful or not.
4We have prepared chains, iron collars, and blazing Fire for the disbelievers, but 5 the righteous will have a drink mixed with kafur,[c]
6 a spring for God's servants, which flows abundantly at their wish.
7 They fulfil their vows; they fear a day of widespread woes; 8 they give food to the poor, the orphan, and the captive, though they love it themselves, 9 saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you. 10We fear the Day of our Lord—a woefully grim Day.' 11 So God will save them from the woes of that Day, give them radiance and gladness, 12 and reward them, for their steadfastness, with a Garden and silken robes.
13 They will sit on couches, feeling neither scorching heat nor biting cold, 14 with shady [branches] spread above them and clusters of fruit hanging close at hand. 15 They will be served with silver plates 16 and gleaming silver goblets according to their fancy, 17 and they

will be given a drink infused with ginger 18 from a spring called Salsabil. 19Everlasting youths will attend them—if you could see them, you would think they were scattered pearls—20 and if you were to look around, you would see bliss and great wealth: 21 they will wear garments of green silk and brocade; they will be adorned with silver bracelets; their Lord will give them a pure drink.

a See footnote g, Sura 89.

b Literally 'Has there not come over man a period of time when he was not mentioned?' This refers to the time before a person is born, the point being that he was nothing, then God created him, just as He will bring him to life again for Judgement.

c A fragrant herb.

22 [It will be said], 'This is your reward. Your endeavours are appreciated.'

23We Ourself have sent down this Qur_an to you [Prophet] in gradual revelation. 24Await your Lord's Judgement with patience; do not yield to any of these sinners or disbelievers; 25 remember the name of your Lord at dawn and in the evening; 26 bow down before Him, and glorify Him at length by night.

27 These people love the fleeting life. They put aside [all thoughts of] a Heavy Day. 28Yet We created them; We strengthened their constitution; if We please, We can replace such people completely.

29 This is a reminder. Let whoever wishes, take the way to his Lord.

30 But you will only wish to do so if God wills– God is all knowing, all wise– 31 He admits whoever He will into His Mercy and has prepared a painful torment for the disbelievers.

77. [WINDS] SENT FORTHa

A Meccan sura that describes the Day of Decision: its inevitability, arguments for its coming, and the events that will presage the Judgement, as well as the fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the [winds] sent forth in swift succession, 2 violently storming, 3 scattering far and wide, 4 separating forcefully, 5 delivering a reminder, 6 as a proof or a warning: 7what you are promised will come to pass. 8 When the stars are dimmed 9 and the sky is torn apart, 10 when the mountains are turned to dust 11 and the messengers given their appointed timeb —12 for what Day has all this been set?

13The Day of Decision. 14What will explain to you what the Day of Decision is? 15Woe, on that Day, to those who denied the truth!

16Did We not destroy the first [of them]? 17We shall make the last follow them: 18 this is how We deal with the guilty. 19Woe, on that Day, to those who denied the truth!

20Did We not make you from an underrated fluid 21 which We housed in a safe lodging 22 for a determined period? 23We determine [it]: how excellently We determine! 24Woe, on that Day, to those who denied the truth! 25Did We not make the earth a home 26 for the living and the dead? 27Did We not place firm, lofty mountains on it and provide you with sweet water? 28Woe, on that Day, to those who denied the truth!

29 They will be told, 'Go to that which you used to deny! 30 Go to a shadow of smoke!' It rises in three columns; 31 no shade does it give, nor relief from the flame; 32 it shoots out sparks as large as treetrunksc 33 and as bright as copper.d 34Woe, on that Day, to those who denied the truth! 35 On that Day they will be speechless, 36 and they

a See 30: 48–51 and many other instances.

b To give testimony for their communities (Razi).

c An alternative meaning of qasr is 'palaces, castles', but this meaning of 'tree-trunks' seems to fit better (Razi).

d Commonly translated as 'camels', but 'copper' (reported by Razi) is a more convincing alternative.

will be given no chance to offer any excuses. 37Woe, on that Day, to those who denied the truth! 38 [They will be told], 'This is the Day of

Decision: We have gathered you and earlier generations. 39 If you have any plots against Me, try them now.' 40Woe, on that Day, to those who denied the truth! 41 But those who took heed of God will enjoy cool shade, springs, 42 and any fruit they desire; 43 [they will be told], 'Eat and drink to your hearts' content as a reward for your deeds: 44 this is how We reward those who do good.' 45Woe, on that Day, to those who denied the truth!
46 [You may] eat and enjoy yourselves for a short while, evildoers that you are. 47Woe, on that Day, to those who denied the truth!
48 When they are told, 'Bow down in prayer,' they do not do so. 49Woe, on that Day, to those who denied the truth! 50 In what revelation, after this, will they believe?

78. THE ANNOUNCEMENTa

A Meccan sura. The disbelievers often asked incredulously about the Resurrection. This sura gives evidence of God's power, then explains what will happen on the Day of Resurrection, and the respective fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1What are they asking about? 2The momentous announcement
3 about which they differ. 4 They will find out. 5 In the end they will find out. 6Did We not make the earth smooth, 7 and make the mountains to keep it stable?b 8Did We not create you in pairs, 9 give you sleep for rest, 10 the night as a cover, 11 and the day for your livelihood? 12Did We not build seven strong [heavens] above you, 13 and make a blazing lamp? 14Did We not send water pouring down from the clouds 15 to bring forth with it grain, plants, 16 and luxuriant gardens? 17 A time has been appointed for the Day of Decision:
18 a Day when the Trumpet will sound and you will come forward in crowds, 19 when the sky will open up like wide portals, 20when the mountains will vanish like a mirage. 21 Hell lies in wait, 22 a home for oppressors 23 to stay in for a long, long time, 24 where they will taste no coolness nor drink 25 except one that is scalding and darkc —26 a fitting requital, 27 for they did not fear a reckoning, 28 and they rejected Our messages as lies. 29We have recorded everything in a Record. 30 'Taste this: all you will get from Us is more torment.'
31For those who were aware of God there is supreme fulfilment: 32 private gardens, vineyards, 33nubile, well-matched companions, 34and an overflowing cup. 35 There they will hear no vain or lying talk: 36 a reward from your Lord, a fitting gift 37 from the Lord of the heavens and earth and everything between, the Lord of Mercy.
They will have no authority from Him to speak. 38 On the Day
a Of the Resurrection and Judgement.
b Literally 'and the mountains [as its] pegs'.
c Cf. 38: 57.
when the Spirita and the angels stand in rows, they will not speak except for those to whom the Lord of Mercy gives permission, who will say only what is right. 39That is the Day of Truth. So whoever wishes to do so should take the path that leads to his Lord. 40We have warned you of imminent torment, on the Day when every person will see what their own hands have sent ahead for them, when the disbeliever will say, 'If only I were dust!'b
a The Angel Gabriel
b In this world, they have often said, 'What, when we are dust, shall we be raised again?'

79. THE FORCEFUL CHARGERS

A Meccan sura, the main theme of which is the possibility and inevitability of the Resurrection, its results, and its timing. The story of Moses and Pharaoh acts as encouragement to the Prophet and a warning to the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the forceful chargers[a] 2 raring to go, 3 sweeping ahead at full stretch, 4 overtaking swiftly 5 to bring the matter to an end, 6 on the Day when the blast reverberates 7 and the second blast follows, 8 hearts will tremble 9 and eyes will be downcast. 10They[b] say, 'What? shall we be brought back to life, 11 after we have turned into decayed bones?' and they say, 12 'Such a return is impossible!'[c] 13 But all it will take is a single blast, 14 and they will be back above ground.
15Have you [Prophet] heard the story of Moses? 16 His Lord called out to him in the sacred valley of Tuwa: 17 'Go to Pharaoh, for he has exceeded all bounds, 18 and ask him, "Do you want to purify yourself [of sin]? 19 Do you want me to guide you to your Lord, so that you may hold Him in awe?" ' 20 Moses showed him the great sign, 21but he denied it and refused [the faith]. 22 He turned away and hastily 23 gathered his people, proclaiming, 24 'I am your supreme lord,' 25 so God condemned him to punishment in the life to come as well as in this life: 26 there truly is a lesson in this for anyone who stands in awe of God.
27Which is harder to create: you people or the sky that He built, 28 raising it high and perfecting it, 29 giving darkness to its night and bringing out its morning brightness, 30 and the earth, too, He spread out, 31 bringing waters and pastures out of it, 32 and setting firm mountains [in it] 33 for you and your animals to enjoy? 34 When the
[a] There are various interpretations of nazi_at. One is that they are angels coming to take the souls at death, which is a fitting oath, as this is a fearful event that cannot be avoided, just as the hour of doom cannot be avoided. Another is that they are horses going out on a military expedition, making the hearts of the enemy tremble. In my opinion this is the most likely (see Sura 100). The suddenness and feeling of alarm in this scene is a symbolic anticipation of the suddenness and shock that will accompany the end of the world.
[b] The disbelievers of Mecca.
[c] Or (mockingly) 'That would be a losing return!'.
great overwhelming event arrives 35 on the Day that man remembers what he has done 36 and Hell is there for all to see, 37 for anyone who has transgressed 38 and preferred the present life 39 Hell will be home; 40 for anyone who feared the meeting with his Lord and restrained himself from base desires, 41Paradise will be home.
42 They ask you [Prophet] about the Hour, 43 saying, 'When will it arrive?', but how can you tell [them that]? 44 Its time is known only to your Lord; 45 you are only sent to warn those who fear it. 46 On the Day they see it, it will seem they lingered [in this life] an evening [at most,] or its morning.[a]
[a] Cf. 46: 35.
The Qur_an 79: 35
80. HE FROWNED
A Meccan sura. While the Prophet was speaking to some disbelieving notables, hoping to convert them, a blind Muslim man came up to learn from him, but in his eagerness to attract the disbelievers to Islam, the Prophet frowned at him. The Prophet is then reproached and told not to concern himself with the disbelievers. In the second paragraph there is a condemnation of man's ingratitude: man becomes self-satisfied and forgets his origin and his final return to God.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 He frowned and turned away 2 when the blind man came to him—3 for all you know,[a] he might have grown in spirit, 4 or taken note of something useful to him. 5For the self-satisfied one 6 you go out of your way—7 though you are not to be blamed for his lack of spiritual growth—8but from the one who has come to you full of eagerness 9 and awe 10 you allow yourself to be distracted. 11 No indeed! This [Qur_an] is a lesson 12 from which those who wish to be taught should learn, 13 [written] on honoured, 14 exalted, pure pages, 15by the hands of 16 noble and virtuous scribes.
17Woe to man! How ungrateful he is! 18From what thing does God

create him? 19 He creates him from a droplet, He proportions him,
20 He makes the way easy for him, 21 then He causes him to die and be
buried. 22 When He wills, He will raise him up again. 23Yet man[b]
does not fulfil God's commands. 24 Let man consider the food he
eats! 25We[c] pour down abundant water 26 and cause the soil to split
open. 27We make grain grow, 28 and vines, fresh vegetation, 29 olive
trees, date palms, 30 luscious gardens, 31 fruits, and fodder: 32 all for
you and your livestock to enjoy.
33 When the Deafening Blast comes—34 the Day man will flee from
his own brother, 35 his mother, his father, 36 his wife, his children:
[a] The shift from talking about the Prophet to addressing him directly reinforces the reproach.
[b] Some commentators take this to refer only to disbelievers.
[c] This is a shift to the plural of divine majesty to emphasize the magnitude of the action; see iltifat in Introduction, p. xx.
37 each of them will be absorbed in concerns of their own on that
Day– 38 on that Day some faces will be beaming, 39 laughing, and
rejoicing, 40but some faces will be dust-stained 41 and covered in
darkness: 42 those are the disbelievers, the licentious.

81. SHROUDED IN DARKNESS

A Meccan sura stressing the fact that people will be confronted by their deeds on Judgement Day, asserting the truth of the Qur_an, and calling people to the right path. It opens with a powerful description of events on that Day, and the title of the sura is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When the sun is shrouded in darkness, 2 when the stars are dimmed,
3 when the mountains are set in motion, 4 when pregnant camels are
abandoned, 5 when wild beasts are herded together, 6 when the seas
boil over, 7 when souls are sorted into classes, 8 when the baby girl
buried alive is asked 9 for what sin she was killed,[a] 10 when the records
of deeds are spread open, 11 when the sky is stripped away, 12when
Hell is made to blaze 13 and Paradise brought near: 14 then every soul
will know what it has brought about.
15 I swear by the planets 16 that recede, move, and hide, 17by the
night that descends, 18by the dawn that softly breathes: 19 this is the
speech of a noble messenger,[b] 20 who possesses great strength and is
held in honour by the Lord of the Throne—21 he is obeyed there and
worthy of trust. 22Your companion[c] is not mad: 23 he did see him[d] on
the clear horizon. 24 He does not withhold what is revealed to him
from beyond. 25 This is not the word of an outcast devil.
26 So where are you [people] going? 27 This is a message for all
people; 28 for those who wish to take the straight path. 29 But you will
only wish to do so by the will of God, the Lord of all people.
[a] Cf. 16: 58–9. The pagan Arab habit of female infanticide.
[b] Gabriel.
[c] Addressed to the Meccans. The companion is the Prophet.
[d] Gabriel.

82. TORN APART

A Meccan sura dealing with man's ingratitude and his failure to concede that the Day of Judgement will come. Again, the sura opens with a powerful description of events on the Day of Judgement and the title is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When the sky is torn apart, 2 when the stars are scattered, 3 when the
seas burst forth, 4 when graves turn inside out: 5 each soul will know
what it has done and what it has left undone. 6 Mankind, what has
lured you away from God, 7 your generous Lord, who created you,
shaped you, proportioned you, 8 in whatever form He chose? 9 Yet
you still take the Judgement to be a lie! 10Over you stand 11watchers,
noble recorders 12 who know what you do: 13 the good will live in bliss,
14 and the wicked will burn in the Fire. 15 They will enter it on the

Day of Judgement 16 and they will find no escape. 17What will explain to you what the Day of Judgement is? 18Yes! What will explain to you what the Day of Judgement is? 19The Day when no soul will be able to do anything for another; on that Day, command will belong to God.a

a Or 'everything is up to God'.

83. THOSE WHO GIVE SHORT MEASURE

A Meccan sura. The practice of cheating appears to have been prevalent in Mecca, and is strongly condemned here and elsewhere in the Qur_an (e.g. 11: 84–8; 7: 85). In the sura the fate of the cheats and disbelievers is contrasted with the delight in store for the good.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Woe to those who give short measure, 2 who demand of other people full measure for themselves, 3but give less than they should when it is they who weigh or measure for others! 4 Do these people not realize that they will be raised up 5 on a mighty Day, 6 a Day when everyone will stand before the Lord of the Worlds? 7 No indeed! The list of the wicked is in Sijjina —8what will explain to you what Sijjin is?—9 a clearly numbered list. 10Woe on that day to the deniers, 11 those who deny the Day of Judgement! 12 Only the evil aggressor denies it: 13when Our revelations are recited to him, he says, 'Ancient fables!' 14 No indeed! Their hearts are encrusted with what they have done. 15 No indeed! On that Day they will be screened off from their Lord, 16 they will burn in Hell, 17 and they will be told, 'This is what you called a lie.'

18 No indeed! The list of the truly good is in _ Illiyyinb —19what will explain to you what _ Illiyyin is?—20 a clearly written list, 21 witnessed by those brought near.c 22 The truly good will live in bliss, 23 seated on couches, gazing around. 24You will recognize on their faces the radiance of bliss. 25 They will be served a sealed nectar, 26 its seal [perfumed with] a fragrant herbd —let those who strive, strive for this—27mixed with the water of Tasnim,e 28 a spring from which those brought near will drink. 29 The wicked used to laugh at the believers—30 they would wink at one another when the believers

a The root of this word, s–j–n, is the same as the one for sijn meaning 'prison'. The form is intensive.

b The root of this word, _–l–w, relates to height. The form is intensive.

c The elect. See also verse 28.

d One meaning of misk (also 'musk').

e The root of this word, s–n–m, suggests height and opulence.

passed by them, 31 joke about them when they got back to their own people, 32 and say, when they saw them, 'These people are misguided,' 33 though they were not sent to be their keepers– 34 so todaya the believers are laughing at the disbelievers 35 as they sit on couches, gazing around. 36Have the disbelievers [not] been repaid for their deeds?

a This is in the present tense, as if described on that Day.

84. RIPPED APART

A Meccan sura dealing with the inevitability of man's meeting with his Lord on the Day of Judgement. The obedience of the sky and earth is contrasted with the disobedience of the disbelievers. The reaction of the believers and of the disbelievers on the Day of Judgement is described. The title is taken from the description of events on that Day in the opening verse.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sky is ripped apart, 2 obeying its Lord as it rightly must, 3 when the earth is levelled out, 4 casts out its contents, and becomes empty, 5 obeying its Lord as it rightly must, 6 you humans, toiling laboriously towards your Lord, will meet Him: 7whoever is given his record in his right hand 8 will have an easy reckoning 9 and return to his people well pleased, 10but whoever is given his record from

behind his back 11 will cry out for destruction—12 he will burn in the blazing Fire. 13 He used to live among his people well pleased. 14He thought he would never return [to his Lord]—15 indeed he will! His Lord was watching him. 16 I swear by the glow of sunset, 17by the night and what it covers, 18by the full moon, 19 you will progress from stage to stage.a
20So why do they not believe? 21Why, when the Qur_an is read to them, do they not prostrate themselves [to God]? 22No! The disbelievers reject the Qur_an—23God knows best what they keep hidden inside—24 so give them news of a painful torment. 25 But those who believe and do good deeds will have a never-ending reward.

a As the sun sets, followed by darkness, which is then illuminated by the moon, you will move by stages from death to resurrection.

85. THE TOWERING CONSTELLATIONS

This Meccan sura strengthened the heart of the Prophet and his followers by referring to the fate of those who tortured earlier believers. The title expresses God's power over the whole universe, from the stars in the sky to the evildoers referred to in this sura. Indeed, His all-encompassing power is a recurring theme throughout the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky with its towering constellations, 2by the promised Day, 3by the Witnessa and that which is witnessed, 4damned were the makers of the trench,b 5 the makers of the fuel-stoked fire! 6They sat down 7 to watch what they were doing to the believers. 8 Their only grievance against them was their faith in God, the Mighty, the Praiseworthy, 9 to whom all control over the heavens and earth belongs: God is witness over all things.
10For those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning.
11 But for those who believe and do good deeds there will be Gardens graced with flowing streams: that is the great triumph. 12 [Prophet], your Lord's punishment is truly stern—13 it is He who brings people to life, and will restore them to life again—14 and He is the Most Forgiving, the Most Loving. 15 The Glorious Lord of the Throne, 16 He does whatever He will. 17Have you [not] heard the stories of the forces 18 of Pharaoh and Thamud? 19Yet still the disbelievers persist in denial. 20 God surrounds them all.
21 This is truly a glorious Qur_an 22 [written] on a preserved Tablet.c

a God.

b Various suggestions are made as to who these trench-makers were, among others, that they were those commanded to make a trench by a Jewish ruler of sixth-century Yemen in order to torture Christians, also that the passage could refer to Nimrod's treatment of Abraham (Razi).

c God keeps this with Him.

86. THE NIGHT-COMER

A Meccan sura that focuses on a series of examples of things coming out: the piercing night-star, spurting semen, the baby that bursts out of the womb, and plants that sprout out of the ground. All of these are used to illustrate resurrection from the grave.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky and the night-comer—2What will explain to you what the night-comer is? 3 The piercing star—4 there is a watcher over every soul.
5 Man should reflect on what he was created from. 6 He is created from spurting fluid, 7 then hea emerges from between the backbone and breastbone:b 8 God is certainly able to bring him back to life. 9On the Day when secrets are laid bare 10 he will have no power and no one to help him.
11 By the sky and its recurring rain, 12by the earth that cracks open!c 13 This is truly a decisive statement; 14 it is not something to be taken lightly. 15 They plot and scheme, 16but so do I: 17 [Prophet], let

the disbelievers be, let them be for a while.
a The pronoun here is taken to refer to the person rather than the fluid.
b Of the mother, where she carries the baby. He emerges from the womb as he will emerge from the grave.
c For plants to come out, and humans on the Day of Resurrection.

87. THE MOST HIGH

A Meccan sura reassuring the Prophet that God will help him and urging him to continue with his mission. The temporary nature of this world is highlighted through mention of the short life of green pasture (cf. 10: 24; 18: 45).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 [Prophet], glorify the name of your Lord the Most High, 2who created [all things] in due proportion; 3 who determined their destinies and guided them; 4 who brought out the green pasture 5 then made it dark debris. 6 [Prophet], We shall teach you [the Qur_an] and you will not forget—7 unless God wishes; He knows both what is open and what is hidden—8We shall show you the easy way.a 9So remind, if reminding will help.b 10 Those who stand in awe of God will heed the reminder, 11but it will be ignored by the most wicked, 12 who will enter the Great Fire, 13 where they will neither die nor live.c 14 Prosperous are those who purify themselves, 15 remember the name of their Lord, and pray. 16Yet you [people] prefer the life of this world, 17 even though the Hereafter is better and more lasting. 18 All this is in the earlier scriptures, 19 the scriptures of Abraham and Moses.

a Or 'We shall make things easy for you' Literally: 'We shall ease you towards ease'.
b Razi cites many instances in the Qur_an where this structure conveys the meaning 'warn [everyone], whether [or not] warning will help'.
c They will neither be granted the respite of death, nor be able to enjoy their continued state of life (Razi).

88. THE OVERWHELMING EVENT

This Meccan sura serves to warn the disbelievers, encourage the Prophet and the believers, and absolve him of responsibility for the disbelievers. The title comes from the description of events on the Day of Judgement in the first verse, and the downcast faces of the disbelievers on that Day are contrasted with the radiant faces of the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1Have you heard tella [Prophet] about the Overwhelming Event?
2 On that Day, there will be downcast faces, 3 toiling and weary, 4 as they enter the blazing Fire 5 and are forced to drink from a boiling spring, 6 with no food for them except bitter dry thorns 7 that neither nourish nor satisfy hunger. 8 On that Day there will also be faces radiant with bliss, 9well pleased with their labour, 10 in a lofty garden, 11 where they will hear no idle talk, 12 with a flowing spring, 13 raised couches, 14 goblets placed before them, 15 cushions set in rows, 16 and carpets spread. 17 Do the disbelievers not see how rain cloudsb are formed, 18 how the heavens are lifted, 19 how the mountains are raised high, 20 how the earth is spread out?
21 So [Prophet] warn them: your only task is to give warning, 22 you are not there to control them. 23 As for those who turn away and disbelieve, God will inflict the greatest torment upon them. It is to Us they will return, 24 and then it is for Us to call them to account.

a An Arabic convention to draw attention to what follows.
b The word ibl can mean 'camel' as well as 'rain cloud'. However, the latter is better in this context amongst all the other geographical images presented. Rain is often used to illustrate the concept of resurrection.

89. DAYBREAK

A Meccan sura in which God emphasizes (by oath) that the tyrants of the Prophet's time will be like those He dealt with in the past. The sura compares the destiny of the ungrateful with that of the souls at peace.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the Daybreak, 2by the Ten Nights,a 3by the even and the odd,b

4by the passing nightc —5 is this oath strong enough for a rational person?
6Have you [Prophet] considered how your Lord dealt with [the people] of _Ad,d 7 of Iram, [the city] of lofty pillars, 8 whose like has never been made in any land, 9 and the Thamud,e who hewed into the rocks in the valley, 10 and the mighty and powerfulf Pharaoh?
11 All of them committed excesses in their lands, 12 and spread corruption there: 13 your Lord let a scourge of punishment loose on them. 14Your Lord is always watchful.
15 [The nature of] mang is that, when his Lord tries him through honour and blessings, he says, 'My Lord has honoured me,' 16but when He tries him through the restriction of his provision, he says, 'My Lord has humiliated me.' 17 No indeed! You [people] do not honour orphans, 18 you do not urge one another to feed the poor,

a This refers to the first ten nights of the month of Dhu 'l-Hijjah, sacred before and after the Prophet's time, which culminate in the Hajj pilgrimage.
b This has been interpreted in many ways: as a reference to numbers (as translated here); or e.g. as the multiple (God's creation) and the One (God Himself).
c The complement of this oath is left unmentioned, to be understood from what follows. The commentators use this to complete the oath with 'they will be punished' based on the context of what follows. The omission reinforces the oath, as one has to think more carefully in order to grasp it, a device known in Arabic rhetoric as hadhf al-jawab (cf. 38: 1; 50: 1).
d See 26: 123 ff.
e See 26: 141 ff.
f Dhu'l-awtad, 'of the stakes', is explained as a Bedouin expression conveying strength and power. Another interpretation is that Pharaoh used stakes as implements of torture.
g Insan 'man' occurs sixty-five times in the Qur_an. It applies to both men and women, as of course does the generic 'man' in English.

19 you consume inheritancea greedily, 20 and you love wealth with a passion. 21 No indeed! When the earth is pounded to dust, pounded and pounded, 22 when your Lord comes with the angels, rank upon rank, 23 when Hell is that Day brought near– on that Day man will take heed, but what good will that be to him then? 24 He will say, 'Would that I had provided for this life to come!' 25 On that Day, no one will punish as He punishes, 26 and no one will bind as He binds.
27 '[But] you, soul at peace:b 28 return to your Lord well pleased and well pleasing; 29 go in among My servants; 30 and into My Garden.'

a This could refer to the inheritance of orphans (see 4: 2 and 4: 10) or inheritance generally.
b At peace through remembering God in this life and the next (cf. 13: 28), unlike the disbeliever who only takes heed on the Day of Judgement, when it will not benefit him. There is iltifat here: the sinners are mentioned in the third person while the honoured are addressed directly by their Lord.

89: 30 Daybreak

90. THE CITY

Revealed in Mecca. The point of this sura is that man is created to work and be judged. He should therefore seek to do good deeds rather than indulge in arrogance and wastefulness.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 I swear by this citya —2 and you [Prophet] are an inhabitantb of this city—3 [I swear] by parent and offspring, 4 that We have created man for toil and trial. 5 Does he think that no one will have power over him? 6 'I have squandered great wealth,' he says. 7 Does he think no one observes him? 8Did We not give him eyes, 9 a tongue, lips, 10 and point out to him the two clear ways [of good and evil]? 11Yet he has not attempted the steep path. 12What will explain to you what the steep path is? 13 It is to free a slave, 14 to feed at a time of hunger 15 an orphaned relative 16 or a poor person in distress, 17 and to be one of those who believe and urge one another to steadfastness and compassion.

18 Those who do this will be on the right-hand side, 19but those who disbelieve in Our revelations will be on the left-hand side, 20 and the Fire will close in on them.

a Mecca.

b Hillun bi can mean ‘fair game’ for the disbelievers, even in this inviolable city, ‘resident’, ‘free to live’; some see that it means the Prophet is a temporary resident, others that it prophesies his return after emigration to Medina.

91. THE SUN

A Meccan sura, the central theme of which is purifying or corrupting the soul, with the tribe of Thamud given as an example of corruption.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the sun in its morning brightness 2 and by the moon as it follows it, 3by the day as it displays the sun’s glory 4 and by the night as it conceals it, 5by the sky and how He built it 6 and by the earth and how He spread it, 7by the soul and how He formed it 8 and inspired it [to know] its own rebellion and piety! 9 The one who purifies his soul succeeds 10 and the one who corrupts it fails. 11 In their arrogant cruelty, the people of Thamuda called [their messenger] a liar, 12 when the most wicked man among them rose [against him].b 13The messenger of God said to them, ‘[Leave] God’s camel to drink,’ 14but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them. 15 He did not hesitatec to punishd them.

a See e.g. 7: 73–9 (on the tribe of Thamud).

b Cf. 54: 29.

c Literally ‘he does not fear’.

d One of the lexical meanings of _uqba is jaza_, here ‘to punish’; or ‘does not fear the consequences’.

92. THE NIGHT

A Meccan sura showing the consequences of the paths people choose and emphasizing God’s guidance and warning.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the enshrouding night, 2by the radiant day, 3by His creationa of male and female! 4 The ways you take differ greatly. 5 There is the one who gives, who is mindful of God, 6 who testifies to goodness—7We shall smooth his way towards ease. 8 There is the one who is miserly, who is self-satisfied, 9 who denies goodness—10We shall smooth his way towards hardship 11 and his wealth will not help him as he falls.b 12 Our part is to provide guidance—13 this world and the next belong to Us—14 so I warn you about the raging Fire, 15 in which none but the most wicked one will burn, 16 who denied [the truth], and turned away. 17 The most pious one will be spared this—18who gives his wealth away as self-purification, 19 not to return a favour to anyone 20but for the sake of his Lord the Most Highc —21 and he will be well pleased.

a Or ‘by Him who created . . .’.

b Or ‘what use will his wealth be to him when he falls?’.

c Literally ‘for the sake of the Face of his Lord’.

93. THE MORNING BRIGHTNESS

An early Meccan sura addressed to the Prophet, to reassure him, when he had not received revelation for some time, that his Lord had not forsaken him.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the morning brightness 2 and by the night when it grows still, 3 your Lord has not forsaken you [Prophet], nor does He hate you, 4 and the future will be better for you than the past; 5 your Lord is sure to give you so much that you will be well satisfied. 6 Did He not find you an orphan and shelter you? 7 Did He not find you lost and guide you? 8 Did He not find you in need and make you self-sufficient?

9 So do not be harsh with the orphan 10 and do not chide the one who asks for help; 11 talk about the blessings of your Lord.

94. RELIEF

This Meccan sura, addressed to the Prophet, is a continuation of the reassurance and encouragement given in Sura 93.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Did We not relieve your heart for you [Prophet], 2 and remove the burden 3 that weighed so heavily on your back, 4 and raise your reputation high? 5 So truly where there is hardship there is also ease; 6 truly where there is hardship there is also ease. 7The moment you are freed [of one task] work on, 8 and turn to your Lord for everything.

95. THE FIG

A Meccan sura questioning how man can deny the Judgement, and emphasizing the importance of faith and good deeds.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the fig, by the olive, 2by Mount Sinai, 3by this safe town,a 4We create man in the finest state 5 then reduce him to the lowest of the low, 6 except those who believe and do good deeds—7 they will have an unfailing reward. After this, what makes you [man] deny the Judgement?b 8 Is God not the most decisive of judges?c

a Mecca.

b Or 'who could say that you [Prophet] are lying about the Judgement?' (Razi)

c God would not create you and leave you without Judgement (cf. 23: 115–6).

96. THE CLINGING FORMa

A Meccan sura named after the term _alaq in verse 2. The first five verses are known to be the first revelation of the Qur_an when the Prophet was instructed to read. The second part came later to show that man transgresses when he becomes self-satisfied (as exemplified by a specific individual, Abu Jahl).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Read! In the name of your Lord who created: 2 He created manb from a clinging form. 3Read! Your Lord is the Most Bountiful One 4 who taught by [means of] the pen, 5 who taught man what he did not know.

6 But man exceeds all bounds 7 when he thinks he is self-sufficient: 8 [Prophet], all will return to your Lord. 9Have you seen the man who forbids 10 [Our] servant to pray? 11Have you seen whether he is rightly guided, 12 or encourages true piety? 13Have you seen whether he denies the truth and turns away from it? 14 Does he not realize that God sees all? 15 No! If he does not stop, We shall drag him by his foreheadc —16 his lying, sinful forehead. 17 Let him summon his comrades; 18We shall summon the guards of Hell. 19 No! Do not obey him [Prophet]: bow downd in worship and draw close.

a A stage in the development of a foetus (cf. 22: 5), i.e. embryo. _Alaq can also mean anything that clings: a clot of blood, a leech, even a lump of mud. All these meanings involve the basic idea of clinging or sticking. Clinging indicates a state of total dependence in contrast with verse 7.

b See note to 89: 15.

c In Hell. Many translators give 'forelock' instead of 'forehead' (cf. 54: 48). His head is sinful, not his forelock.

d Sujud is a position in the Muslim prayer with head, hands, knees, and toes on the ground, but not the rest of the body as in 'prostration'.

97. THE NIGHT OF GLORY

This Meccan sura celebrates the night when the first revelation of the Qur_an was sent down.

In the name of God, the Lord of Mercy, the Giver of Mercy

1We sent it down on the Night of Glory. 2What will explain to you what that Night of Glory is? 3 The Night of Glory is better than a thousand months; 4 on that night the angels and the Spirita descend again and again with their Lord's permission on every task; 5 [there is] peace that night until the break of dawn.

a The Angel Gabriel.

98. CLEAR EVIDENCE

A Medinan sura that takes its title from the clear evidence demanded by the disbelievers before they will believe. It spells out the basic tenets of faith, and

contrasts the Fire of Hell with the lasting bliss that will be enjoyed by the faithful.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Those who disbelieve among the People of the Book and the idolaters were not about to change their ways until they were sent clear evidence, 2 a messenger from God, reading out pages [blessed with] purity, 3 containing true scriptures. 4 [Yet] those who were given the Scripture became divided only after they were sent [such] clear evidence 5 though all they are ordered to do is worship God alone, sincerely devoting their religion to Him as people of true faith, keep up the prayer, and pay the prescribed alms, for that is the true religion. 6 Those who disbelieve among the People of the Book and the idolaters will have the Fire of Hell, there to remain. They are the worst of creation.

7 Those who believe and do good deeds are the best of creation.

8 Their reward with their Lord is everlasting Gardens graced with flowing streams, where they will stay forever. God is well pleased with them and they with Him. All this is for those who stand in awe of their Lord.

99. THE EARTHQUAKE

A Medinan sura, one of a series of suras that deal with scenes from the Day of Judgement. Compare Suras 81, 82, 101, and others.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the earth is shaken violently in its [last] quaking, 2 when the earth throws out its burdens,[a] 3 when man cries, 'What is happening to it?'; 4 on that Day, it will tell all 5 because your Lord will inspire it [to do so]. 6 On that Day, people will come forward in separate groups to be shown their deeds: 7whoever has done an atom's-weight of good will see it, 8but whoever has done an atom's-weight of evil will see that.

a This refers to the dead being thrown out of their graves.

100. THE CHARGING STEEDS

An early Meccan sura in which God swears by the warhorses He has subjected to man's usea that man is ungrateful and misguided.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the charging steeds that pant 2 and strike sparks with their hooves, 3 who make dawn raids, 4 raising a cloud of dust, 5 and plunging into the midst of the enemy, 6 man is ungrateful to his Lord—7 and He is witness to this[b] —8 he is truly excessive in his love of wealth.

9 Does he not know that when the contents of graves burst forth, 10 when the secrets of hearts are uncovered, on that Day, 11 their Lord will be fully aware of them all?

a Cf. 36: 71–2; 43: 12–13.

b Or man will by his own actions be a witness against himself on the Day of Judgement.

101. THE CRASHING BLOW

A Meccan sura which gives some scenes from the Resurrection and Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1The Crashing Blow! 2What is the Crashing Blow? 3What will explain to you what the Crashing Blow is? 4 On a Day when people will be like scattered moths 5 and the mountains like tufts of wool, 6 the one whose good deeds are heavy on the scales 7 will have a pleasant life, 8but the one whose good deeds are light 9 will have the Bottomless Pit for his home[a] —10what will explain to you what that is?—11 a blazing fire.

a Literally 'his mother is the bottomless pit'.

102. STRIVING FOR MORE

A Meccan sura which criticizes man's preoccupation with worldly wealth and stresses that he will be brought to account on the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Striving for more distracts you 2 until you go into your graves.[a] 3No indeed! You will come to know. 4 No indeed! In the end you will come

to know. 5 No indeed! If only you knew for certain. 6You will most definitely see Hellfire, 7 you will see it with the eye of certainty. 8On that Day, you will be asked about your pleasures.

a Literally 'until you visit the graves'. Their stay in the grave is like a short visit (cf. 46: 35).

103. THE DECLINING DAYa

A Meccan sura showing the way to salvation. The image of a declining day suggests the stage in the day, or in life, when only a short while is left for those wishing to make up for lost time.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the declining day, 2 man is [deep] in loss, 3 except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness.

a Other interpretations of the title include 'Time' and 'The Flight of Time'.

104. THE BACKBITER

A Meccan sura that condemns the greedy backbiter and gives a description of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Woe to every fault-finding backbitera 2 who amasses riches, counting them over, 3 thinking they will make him live for ever. 4No indeed! He will be thrust into the Crusher! 5What will explain to you what the Crusher is? 6 It is God's Fire, made to blaze, 7 which rises over people's hearts. 8 It closes in on them 9 in towering columns.b

a Said to refer either to al-Akhnas ibn Shurayq or to al-Walid ibn al-Mughira (cf. note to 74: 11).

b Cf. 77: 30–3.

105. THE ELEPHANT

This sura is a reference to events that happened in 570 ce, the year of the Prophet's birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca, destroy the Ka_ba, and divert pilgrims to the new cathedral in San_a. The destruction of this army is cited here to encourage the believers and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Do you [Prophet] not see how your Lord dealt with the army of the elephant? 2 Did He not utterly confound their plans? 3 He sent ranks of birds against them, 4 pelting them with pellets of hard-baked clay: 5 He made them [like] cropped stubble.

106. QURAYSH

This Meccan sura connects grammatically with the previous one's account of how God defeated the threat to Mecca posed by Abraha, so making it safe for the tribe of Quraysh to continue their trading journeys.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 [He did this] to make the Quraysh feel secure,a 2 secure in their winter and summer journeys.b 3 So let them worship the Lord of this House:c 4 who provides them with food to ward off hunger, safety to ward off fear.

a Or 'so that their covenants of security [from their neighbours should continue]' or 'so that they should remain accustomed to their trade journeys, and not stop them'.

b Their two annual trade caravans—to Yemen in winter and to Syria in summer—on which the prosperity of the Quraysh depended.

c The Ka_ ba.

107. COMMON KINDNESSES

A Meccan sura describing some characteristics of a person who denies the Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 [Prophet], have you considered the person who denies the Judgement? 2 It is he who pushes aside the orphan 3 and does not urge others to feed the needy. 4 So woe to those who pray 5but are heedless of their prayer; 6 those who are all show 7 and forbid common kindnesses.

108. ABUNDANCE

When the Prophet lost his last son, an opponent who hated him taunted him

with being 'cut off' without posterity. This Meccan sura comes to reassure the Prophet and as a retort to his enemy.

In the name of God, the Lord of Mercy, the Giver of Mercy

1We have truly given abundance[a] to you [Prophet]—2 so pray to your Lord and make your sacrifice to Him alone—3 it is the one who hates you who has been cut off.

a The word kawthar, 'abundance', is also interpreted here as referring to a specific river in Paradise.

109. THE DISBELIEVERS

Some of the Meccan idolaters suggested to the Prophet as a compromise that he should worship their gods for a year and they should worship his for a year. This was the reply.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say [Prophet], 'Disbelievers: 2 I do not worship what you worship, 3 you do not worship what I worship, 4 I will never worship what you worship, 5 you will never worship what I worship:[a] 6 you have your religion and I have mine.'

a If you keep to your present gods (see Zamakhshari, al-Kashshaf, vol. iv).

110. HELP

A Medinan sura said to be one of the last revelations the Prophet received before his death.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When God's help comes and He opens up[a] your way [Prophet], 2 when you see people embracing God's faith in crowds, 3 celebrate the praise of your Lord and ask His forgiveness: He is always ready to accept repentance.

a This sura is mainly understood by interpreters to refer to the surrender of Mecca to the Prophet. Accordingly many translate the word fath as 'victory', although there was no fighting. See also Sura 48, Surat al-Fath. Fath in classical Arabic means 'opening' or 'decision'. In a prayer, the Prophet says, 'Lord, open the gates of your Mercy for me.' Sura 1 is called al-Fatiha, as it opens the Qur_an. In 7: 89, iftah means 'decide between us and our enemy'.

111. PALM FIBRE

This sura refers to an uncle of the Prophet who opposed him fiercely, as did his wife. He insulted the Prophet with 'Tabbak yadak' ('may your hands be ruined'). This Meccan sura is the retort.

In the name of God, the Lord of Mercy, the Giver of Mercy

1May the hands of Abu Lahab be ruined! May he be ruined too! 2 Neither his wealth nor his gains will help him: 3 he will burn in the Flaming Fire— [a] 4 and so will his wife, the firewood-carrier,[b] 5 with a palm-fibre rope around her neck.

a Abu Lahab means 'Flame Man' and this verse contains a pun on this name.

b She used to tie bunches of thorns with ropes of twisted palm fibre and throw them into the Prophet's path.

112. PURITY [OF FAITH]

This sura is unusual in having as its title a term not mentioned in the body of the sura. Ikhlas conveys the meaning of sincerity in one's religion and total dedication to the One true God. Because of the importance of this theme in Islam, the Prophet said that this sura, despite its brevity, was equal to one-third of the Qur_an.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say, 'He is God the One, 2 God the eternal.[a] 3 He begot no one nor was He begotten. 4 No one is comparable to Him.'

a Samad: other commonly held interpretations include 'self-sufficient' and 'sought by all' (Razi).

113. DAYBREAK

A Meccan sura used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say [Prophet], 'I seek refuge with the Lord of daybreak 2 against the harm in what He has created, 3 the harm in the night when darkness gathers, 4 the harm in witches when they blow on knots,[a] 5 the harm in the envier when he envies.'

a Said to be a means of practising witchcraft and casting spells.

114. PEOPLE

Another Meccan sura commonly used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say, 'I seek refuge with the Lord of people, 2 the Controllera of people, 3 the God of people, 4 against the harm of the slinking whisperer—5 who whispers into the hearts of people—6 whether they be jinn or people.'

a Or 'King' or 'Master'.

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Introduction **:Surah Al-Fatiha (The Opening) al Quran)In the name of Allah, the**

Beneficent, the Merciful Praise be to Allah, Lord of the Worlds,The Beneficent, the Merciful.Owner of the Day of Judgment,Thee (alone) we worship; Thee (alone) we ask for help.Guide us on the straight path,
The path of those whom Thou hast favored;Not (the path) of those who earn Thine anger nor of those who go astray.
(1 : 1-7)

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

<u>THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE (by FAISAL)</u>Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the

definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male& female to worship him & in different colors, languages, countries to respect & recognize each other.Tv,watch,computer,phone everything has a purpose. Purpose of us is not just only to eat,poo,have sex&sleep .purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying.No1 is superior whether you are black or white,arab or non arab,male or female .For god everyone is equel.Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as If you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In

Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God.

Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the

Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand

what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of

one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: **Does Quran mention that Prophet Muhammad is the last prophet?** **Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)**

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarely im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of jesus.jesus was taken alive to heaven by God.jesus will come back and will die on this earth as a human & messenger of allah.from Adam to Moses to Jesus to Mohammad god sent all of them as messengers & they were all muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that's unjust & common sence.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray to god:god you love forgiveness,you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible.Torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for sciense. Acording to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives &they have a child there would be 1father&that's the husband only. If a woman has 4 husbands &she gives birth it would be confusing to know who is father out of 4.But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months &finally give birth of their childs.In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth &they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6.First the rule is to marry only 1 & then if he can do justice&treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4.Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3times more right then the father. He also said the heaven is in beneath the foot of your

mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives &wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time &still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect &position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment &a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have 1husband&1wife.In Islam a woman can have only 1 husband. For more information search in Google by your own self &believe in the evidence from god the holy Quran which provides peace &protection for humanity. May Allah guide&protect all.No hate only love peace&godbless for all.

Torah, Bible & Science: The Torah has many verses, which contradict modern scientific facts.These contradictions indicate that the Torah is not the word of Allah(S.W.) who is far from errors and ignorance of science facts that man

discovered later. Allah (S.W.), the Omniscient, would not tell in his book except the truth. He has a complete perfect knowledge of every thing in the universe.
- The Torah mentions the story of the creation in Genesis, where it talks about the creation of the universe in six earthly days consisting of mornings and evenings.
According to the biblical order, on the first day, He created the earth, the light, the darkness, and the water. On the second day, He created the sky when He put a firmament between water and water, and on the third day, the water gathered under the firmament, the land appeared and the herbs and grass grew.
On the fourth day, He created the sun, the moon, and the stars that above the firmament (the sky), and on the fifth day, He created the marine animals and the birds. On the sixth day, He created Adam and the wild animals, and finished the creation on that day. (See Genesis 1: 1 - 31)
Scientists note that the order and the directing of the story of the beginning of the universe are rejected by modern science that Allah (S.W.) gave to humanity. If these books were from Allah (S.W.), they would not contain these continuous errors.
Genesis talks about six earthly days consisting of days and nights (And there was evening and there was morning), and the seventh day was the Sabbath, on which the Creator rested (God Almighty is far above that). It is well known scientifically that the creation of the universal happened during periods of millions of years.
Allah (S.W.) is right when He mentions in the Holy Quran the difference between His days and human days. "Verily, a Day in the

sight of thy Lord is like a thousand years of your reckoning." (Holy Quran, Surah 22, Al-Hajj – 47)
Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days.
The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.
Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong.
Moreover, the appearance of the night and the day for three days,

without the sun is surprising!
In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations was millions of years before the presence of man. The majority of the objections about this story of creation are in father Devoux's criticism of Genesis.
- Among the scientific observations on the Torah, is that it speaks at length about the age of the founding fathers from Adam to Abraham. It makes the birth of Abraham in the twentieth century from the beginning of human existence on earth, specifically in the year1948 of the creation of the universe and the appearance of man on earth. There is no historical accurate information about the period between Abraham and Jesus, but historians estimated it to be eighteen centuries, depending on the biblical sources. Therefore, the appearance of Christ was thirty-eight centuries after the creation of Adam.
1 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 44 – 51, A study on the Torah and the Gospel, Kamel Saafan, pp179, Readings in the Holy Bible, Abderrahim Mohamad, Vol.2, pp 182 -183
According to the Hebrew date, the year (2000) is equal to the year 5761 of the creation of the universe; therefore, the biblical information makes human life on earth no more than six thousand years. This contradicts the scientific data, which consider the biblical Informations are full of errors or written by men not God.
Science has proved the existence of civilizations five thousand years before the birth of Jesus.
Archaeologists believe that there was a bloody war between the north and the south of Egypt in 4042 BCE, and won by the people of the Egyptian Delta. However, their victory was not decisive, as the Egyptian civilization recorded history started with the first family, which ruled Egypt between 3400 to 3200 BCE, and there is much that that had not been recorded.
Archaeologists also found human-made things that belong to more than five thousand years BCE, and the mission of Cairo University found traces of humans in the Fayoum region belong to tens of thousands of earlier years.
Encyclopedia Britannica states that the human traces in Palestine belong to two hundred thousand years. Donald Jean said in 1979, "The human presence on earth was four million years ago".
Allah (S.W.) is right when He affirms in the Holy Quran that humanity started long centuries ago. "(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets." (Holy Quran, Surah 20, Ta Ha – 51 - 52) "As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them." (Holy Quran, Surah 25, Al Furqan – 38) "Has not the story reached you, (O people!), of those who (went) before you of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah." (Holy Quran, Surah 14, Ibrahim – 38)
2 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 20, A study on the Torah and the Gospel, Kamel Saafan, pp179
- In addition, there are many things the Torah mentions that are contrary to the scientifically well established facts. It mentions that the rabbit is one of the ruminant animals! It says, "Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof, they are unclean unto you" (Deuteronomy 14: 7)
- It also mentions that the serpent was punished by eating or licking the soil, (See Genesis 3:14), as in the Book of Micah. "They shall lick the dust like a serpent; like crawling things of the

earth" (Micah 7: 17) All types of snakes that scientifically classified eat insects and reptiles and others, they never eat or lick soil.
- Leviticus speaks of legendary birds that have four legs - some leap, and some walk -, which do not exist except in legendary fiction. It says, "All winged creeping things that go upon all fours are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth. Even these of them ye may eat... But all winged creeping things, which have four feet, are an abomination unto you." (Leviticus 11: 20-23) No archaeological reports or other information states that something like this was on the face of earth one day.
- Among the scientific errors also is what the Book of Genesis mentions (30: 37-43). It claims that Jacob's sheep produced, and the color of the production was different from the color of the parents. He prepared some rods of fresh poplar and almond and pealed white streaks on them. Seeing these peeled rods, the sheep craved, and brought forth ring streaked, speckled, and spotted sheep. If this was true, the sheep's production in spring would be green, but this mistake is man made errors & is contrary to what scientists know about genes and genetic codes.so, it can't be word of the lord.
- The Book of Genesis mentions the strangest birth story, namely the story of Tamar, the adulterous, delivering the twins from Judas, her father-in-law and the father of her husbands. "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? Therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah" (Genesis 38: 27-30) The first-born put his hand out of his mother's womb, which is unusual during the birth process. However, the baby wanted to affirm his right of being the first-born child, and the midwife understood him, and bound upon his hand a scarlet thread.
Then a stranger thing, which medical theories cannot explain, happened. The first-born gave a space so his twin brother so he could come out into the world, and then he (whom his hand had a scarlet thread) followed him. This story cannot be accepted scientifically, and append it to the stories of the elderly better than append it to Allah's (S.W.) word and revelation.
- The Book of Job gives a strange vision of the creation of the fetus. It is poured in a template as pouring milk, then clots in the middle of this template, as the clotting milk transformed into cheese. This has nothing to do whatsoever with what scientists know about the stages of the creation of the fetus.
Addressing Allah (S.W.), the Book of Job says, "Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again? Hast thou not poured me out as milk, And curdled me like cheese? Thou hast clothed me with skin and flesh, And knit me together with bones and sinews." (Job 10: 9 -11)
- The Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5)
Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble". (Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).
The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.
Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)
Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.
These errors and others testify that this book is not the word of Allah (S.W.), if it is from Allah (S.W.) it would not contain these errors, which today's young students know, let alone the scientists. The word of Allah (S.W.) does not err, nor teach people lies or error.

<u>Killing innocent human</u> is a major sin in Islam & Islam is against terrorism. prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless &save us all. **Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign**

ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Evolution in the Holy Quran: It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times:but not the good one's & definitely not all jews okay.
"Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)" First 2 of the 10 Commandments
I am the Lord thy God,Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven images.
SURAT AL IKHLAS (MAKKAH)
1) Say he is Allah one & only
(2) Allah, the eternal, absolute
3) He begets not, nor is he begotten
(4) And there is none like unto him (Al-Quran) The original quran is 100% accurate in the Arabic language & its 1 only.But in English there are couple of translations of the same 1 arabic quran.so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.
Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah&bible.torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science .according to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

EVOLUTION AN UNPROVEN THEORY :Is there a guarantee that there is 100% evidence of it? no as simple as that.Their stories of evidences Based on bone similarities has no evidence how truthful they are because its mostly based on opinions.Fruits &vegetables have vitamins on them does it mean we came from them?Dogs have calcium in their bones.we have vitamins & calcium in our body ,so does it mean we came from them. God created the entire world matchable,livable,sutable for all humans & creatures.And he made us with similarities.All humans & animals breath from air,drink water.all living things,even trees have water in them like all humans.If god wants to create a cockroach a tree a bird a fish with human blood in them of course he can he is the creater.Its a miracle of god that we have similarities with monkies.It just proves god created the entire world with similarities with us.It does not prove we came from any animal or monkey.

THE CHALLENGE OF THE QUR'AAN
Literature and poetry have been instruments of human expression and creativity, in all cultures. The world also witnessed an age when literature and poetry occupied pride of position, similar to that now enjoyed by science and technology.Muslims as well as non-Muslims agree that Al-Qur'aan is Arabic literature par excellence - that it is the best Arabic literature on the face of the earth.
The Qur'aan, challenges mankind in the following verses:
"And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (If there are any) besides Allah, If your (doubts) are

true. But if ye cannot –And of a surety you cannot. hen fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] 1

The same notation is followed throughout the book. References and translation of the Qur'aan are from the translation of the Qur'aan by Abdullah Yusuf Ali, new revised edition, 1989, published by Amana Corporation, Maryland, USA.The challenge of the Qur'aan, is to produce a single Soorah (chapter) like the Soorahs it contains. The same challenge is repeated in the Qur'aan several times. The challenge to produce a Soorah, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'aanic Soorah remains unmet to this day. A modern rational man, however, would never accept a religious scripture, which says, in the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur'aan's extraordinarily beautiful language, as proof of its Divine origin. Any scripture

1 Al-Qur'an 2:23-24 indicates Soorah or Chapter No. 2 and Ayaat or Verses 23 and 24.

claiming to be a divine revelation must also be acceptable on the strength of its own reason and logic.

According to the famous physicist and Nobel Prize winner, Albert Einstein, "Science without religion is lame. Religion without science is blind." Let us therefore study the Qur'aan, and analyze whether

The Qur'aan is not a book of science but a book of 'signs', i.e. ayats. There are more than six thousand 'signs' in the Qur'aan of which more than a thousand deal with science. We all know that many a times Science takes a 'U-turn'. In this book I have considered only established scientific facts and not mere hypotheses and theories that are based on assumptions and are not backed by proof.

I. ASTRONOMY

CREATION OF THE UNIVERSE: 'THE BIG BANG'

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the 'Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the 'Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero. The Qur'aan contains the following verse, regarding the origin of the universe: "Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word dhukhan which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly

or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were

afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Qur'aanic verse regarding the alternation of day and night: "Seest thou not that Allah merges Night into Day And He merges Day into Night?" [Al-Qur'aan 31:29]

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth: "He created the heavens And the earth In true (proportions): He makes the Night Overlap the Day, and the Day Overlap the Night." [Al-Qur'aan 39:5]

The Arabic word used here is Kawwara meaning 'to overlap' or 'to coil'– the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth's shape: "And the earth, moreover, Hath He made egg shaped." 2 [Al-Qur'aan 79:30]

The Arabic word for egg here is dahaha, which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth. Thus the Qur'aan correctly describes the shape of the earth, though the prevalent notion when the Qur'aan was revealed was that the earth is flat.

THE LIGHT OF THE MOON IS REFLECTED LIGHT

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Qur'aan 1,400 years ago in the following verse:. "Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light." [Al-Qur'aan 25:61]

The Arabic word for the sun in the Qur'aan, is shams. It is referred to as siraaj, which means a 'torch' or as wahhaaj which means 'a blazing lamp' or as diya which means 'shining glory'. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion.

The Arabic word for the moon is qamar and it is described in the Qur'aan as muneer, which is a body that gives nur i.e. light. Again, the Qur'aanic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Qur'aan, is the moon mentioned as siraaj, wahhaaj or diya or the sun as nur or muneer. This implies that the Qur'aan recognizes the difference between the nature of sunlight and moonlight.

2 The Arabic word dahaha has been translated by A. Yusuf Ali as "vast expanse", which also is correct. The word dahaha also means an ostrich-egg.

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Consider the following verses related to the nature of light from the sun and the moon: "It is He who made the sun To be a shining glory And the moon to be a light (Of beauty)." [Al-Qur'aan 10:5]

"See ye not How Allah has created The seven heavens One above another, "And made the moon A light in their midst, and made the sun As a (Glorious) Lamp?" [Al-Qur'aan 71:15-16]

THE SUN ROTATES

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it.

In 1609, the German scientist Yohannus Keppler published the 'Astronomia Nova'. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain

correctly many of the mechanisms of the solar system including the sequence of night and day.

After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth. I remember having studied this fallacy from Geography books during my school days. Consider the following Qur'aanic verse: "It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33]

The Arabic word used in the above verse is yasbahûn . The word yasbahûn is derived from the word sabaha. It carries with it the idea of motion that comes

from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming.

Similarly, if you use the word yasbah for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. Most of the school textbooks have incorporated the fact that the sun rotates about its axis. The rotation of the sun about its own axis can be proved with the help of an equipment that projects the image of the sun on the table top so that one can examine the image of the sun without being blinded. It is noticed that the sun has spots which complete a circular motion once every 25 days i.e. the sun takes approximately 25 days to rotate around its axis.

In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy.

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The 'fixed place' towards, which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation. One cannot help but be amazed at the scientific accuracy of the Qur'aanic verses. Should we not ponder over the question: "What was the source of knowledge contained in the Qur'aan?"

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth. Regarding the impermanence of the sun's existence the Qur'aan says: "And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38] 3

The Arabic word used here is mustaqarr, which means a place or time that is determined. Thus the Qur'aan says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

THE PRESENCE OF INTERSTELLAR MATTER

Space outside organized astronomical systems was earlier assumed to be a vacuum . Astrophysicists later discovered the presence of bridges of matter in this interstellar space. These bridges of matter are called plasma, and consist of completely ionized gas containing equal number of free electrons and positive ions. Plasma is sometimes called the fourth state of matter (besides the three known states viz. solid, liquid and gas). The Qur'aan mentions the

presence of this interstellar material in the following verse: "He Who created the heavens And the earth and all That is between." [Al-Qur'aan 25:59]
It would be ridiculous, for anybody to even suggest that the presence of interstellar galactic material was known 1400 years ago.
3 A similar message is conveyed in the Qur'an in 13:2, 35:13, 39:5 and 39:21.

THE EXPANDING UNIVERSE

In 1925, an American astronomer by the name of Edwin Hubble, provided observational evidence that all galaxies are receding from one another, which implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what Al-Qur'aan says regarding the nature of the universe: "With the power and skill Did We construct The Firmament: For it is We Who create The vastness of Space." [Al-Qur'aan 51:47]
The Arabic word mûsi'ûn is correctly translated as 'expanding it', and it refers to the creation of the expanding vastness of the universe. Stephen Hawking, in his book, 'A Brief History of Time', says, "The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century."
The Qur'aan mentioned the expansion of the universe, before man even learnt to build a telescope! Some may say that the presence of astronomical facts in the Qur'aan is not surprising since the Arabs were advanced in the field of astronomy. They are correct in acknowledging the advancement of the Arabs in the field of astronomy. However they fail to realize that the Qur'aan was revealed centuries before the Arabs excelled in astronomy. Moreover many of the scientific facts mentioned above regarding astronomy, such as the origin of the universe with a Big Bang, were not known to the Arabs even at the peak of their scientific advancement. The scientific facts mentioned in the Qur'aan are therefore not due to the Arabs' advancement in astronomy. Indeed, the reverse is true. The Arabs advanced in astronomy, because astronomy occupies a place in the Qur'aan.

II. PHYSICS

THE EXISTENCE OF SUBATOMIC PARTICLES

In ancient times a well-known theory by the name of 'Theory of Atomism' was widely accepted. This theory was originally proposed by the Greeks, in particular by a man called Democritus, who lived about 23 centuries ago. Democritus and the people that came after him, assumed that the smallest unit of matter was the atom. The Arabs used to believe the same. The Arabic word dharrah most commonly meant an atom. In recent times modern science has discovered that it is possible to split even an atom. That the atom can be split further is a development of the 20th century. Fourteen centuries ago this concept would have appeared unusual even to an Arab. For him the dharrah was the limit beyond which one could not go. The following Qur'aanic verse however, refuses to acknowledge this limit: "The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3] 4
This verse refers to the Omniscience of God, His knowledge of all things, hidden or apparent. It then goes further and says that God is aware of everything, including what is smaller or bigger than the atom. Thus the verse clearly shows that it is possible for something smaller than the atom to exist, a fact discovered only recently by modern science.
4 A similar message is conveyed in the Qur'an in 10:61.

III. GEOGRAPHY

THE WATER CYCLE

In 1580, Bernard Palissy was the first man to describe the present day concept of 'water cycle'. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the

ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the rainwater that seeps into the cracks of the ground is responsible for this.
The water cycle is described by the Qur'aan in the following verses: "Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colours." [Al-Qur'aan 39:21]
"He sends down rain From the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise." [Al-Qur'aan 30:24]
"And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease)." [Al-Qur'aan 23:18]
No other text dating back 1400 years ago gives such an accurate description of the water cycle.

WINDS IMPREGNATE THE CLOUDS

"And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance)." [Al-Qur'aan 15:22]
The Arabic word used here is lawâqih, which is the plural of laqih from laqaha, which means to impregnate or fecundate. In this context, impregnate means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the Qur'aan: "It is Allah Who sends The Winds, and they raise The Clouds: then does He Spread them in the sky As He wills, and break them Into fragments, until thou seest Raindrops issue from the midst Thereof: then when He has Made them reach such Of His servants as He wills, Behold, they do rejoice!" [Al-Qur'aan 30:48]
The Qur'aanic descriptions are absolutely accurate and agree perfectly with modern data on hydrology. The water cycle is described in several verses of the Glorious Qur'aan, including 3:9, 7:57, 13:17, 25:48- 49, 36:34, 50:9-11, 56:68-70, 67:30 and 86:11.

IV. GEOLOGY

MOUNTAINS ARE LIKE PEGS (STAKES)

In Geology, the phenomenon of 'folding' is a recently discovered fact. Folding is responsible for the formation of mountain ranges. The earth's crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constitute the mountains. Geologists tell us that the radius of the Earth is about 3,750 miles and the crust on which we live is very thin, ranging between 1 to 30 miles. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth's crust and give it stability. The Qur'aan contains exactly such a description in the following verse: "Have We not made The earth as a wide Expanse, And the mountains as pegs?" [Al-Qur'aan 78:6-7]

The word awtad means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. A book named 'Earth' is considered as a basic reference textbook on geology in many universities around the world. One of the authors of this book is Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter. In this book he

illustrates the mountain in a wedge-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground.5 According to Dr. Press, the mountains play an important role in stabilizing the crust of the earth.

The Qur'aan clearly mentions the function of the mountains in preventing the earth from shaking: "And We have set on the earth Mountains standing firm, Lest it should shake with them." [Al-Qur'aan 21:31]

5 Earth, Press and Siever, p. 435. Also see Earth Science, Tarbuck and Lutgens,p. 157.

The Qur'aanic descriptions are in perfect agreement with modern geological data.

MOUNTAINS FIRMLY FIXED

The surface of the earth is broken into many rigid plates that are about 100 km in thickness. These plates float on a partially molten region called aesthenosphere. Mountain formations occur at the boundary of the plates. The earth's crust is 5 km thick below oceans, about 35 km thick below flat continental surfaces and almost 80 km thick below great mountain ranges. These are the strong foundations on which mountains stand. The Qur'aan also speaks about the strong mountain foundations in the following verse: "And the mountains Hath He firmly fixed." [Al-Qur'aan 79:32] 6

6 A similar message is contained in the Qur'an in 88:19, 31:10 and 16:15

V. OCEANOLOGY

BARRIER BETWEEN SWEET AND SALT WATERS

Consider the following Qur'aanic verses: "He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

In the Arabic text the word barzakh means a barrier or a partition. This barrier is not a physical partition. The Arabic word maraja literally means 'they both meet and mix with each other'. Early commentators of the Qur'aan were unable to explain the two opposite meanings for the two bodies of water, i.e. they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity and density. 7 Oceanologists are now in a better position to explain this verse. There is slanted unseen water barrier between the two seas through which water from one sea passes to the other.But when the water from one sea enters the other sea, it loses its distinctive characteristic and becomes homogenized with the other water. In a way this barrier serves as a transitional homogenizing area for the two waters. This scientific phenomenon mentioned in the Qur'aan was also confirmed by Dr. William Hay who is a well-known marine scientist and Professor of Geological Sciences at the University of Colorado, U.S.A. The Qur'aan mentions this phenomenon also in the following verse: "And made a separating bar between the two bodies Of flowing water?" [Al-Qur'aan 27:61]

This phenomenon occurs in several places, including the divider between the Mediterranean and the Atlantic Ocean at Gibralter. But when the Qur'aan speaks about the divider between fresh and salt water, it mentions the

7 Principles of Oceanography, Davis, pp. 92-93.

existence of "a forbidding partition" with the barrier. "It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater meet, the situation is somewhat different from that found in places where two seas meet. It has been discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density discontinuity separating the two layers." 8 This partition (zone of separation) has salinity different from both the fresh water and the salt water. 9

This phenomenon occurs in several places, including Egypt, where the river Nile flows into the Mediterranean Sea.

DARKNESS IN THE DEPTHS OF THE OCEAN

Prof. Durga Rao is an expert in the field of Marine Geology and was a professor at King Abdul Aziz University in Jeddah. He was asked to

comment on the following verse: "Or (the Unbelievers' state) Is like the depths of darkness In a vast deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: Depths of darkness, one Above another: if a man Stretches out his hand, He can hardly see it! For any to whom Allah Giveth not light, there is no light!" [Al-Qur'aan 24:40]
Prof. Rao said that scientists have only now been able to confirm, with the help of modern equipment that there is darkness in the depths of the ocean. Humans are unable to dive unaided underwater for more than 20 to 30 meters, and cannot survive in the deep oceanic regions at a depth of more than 200 meters. This verse does not refer to all seas because not every sea can be
8 Oceanography, Gross, p. 242. Also see Introductory Oceanography, Thurman, pp. 300-301.
9 Oceanography, Gross, p. 244 and Introductory Oceanography, Thurman, pp. 300-301.
described as having accumulated darkness layered one over another. It refers especially to a deep sea or deep ocean, as the Qur'aan says, "darkness in a vast deep ocean". This layered darkness in a deep ocean is the result of two causes:A light ray is composed of seven colours. These seven colours are Violet, Indigo, Blue, Green, Yellow, Orange and Red (VIBGYOR). The light ray undergoes refraction when it hits water. The upper 10 to 15 metres of water absorb the red colour. Therefore if a diver is 25 metres under water and gets wounded, he would not be able to see the red colour of his blood, because the red colour does not reach this depth. Similarly orange rays are absorbed at 30 to 50 metres, yellow at 50 to 100 metres, green at 100 to 200 metres, and finally, blue beyond 200 metres and violet and indigo above 200 metres. Due to successive disappearance of colour, one layer after another, the ocean progressively becomes darker, i.e. darkness takes place in layers of light. Below a depth of 1000 meters there is complete darkness. 10
. The sun's rays are absorbed by clouds, which in turn scatter light rays thus causing a layer of darkness under the clouds. This is the first layer of darkness. When light rays reach the surface of the ocean they are reflected by the wave surface giving it a shiny appearance. Therefore it is the waves which reflect light and cause darkness. The unreflected light penetrates into the depths of the ocean. Therefore the ocean has two parts. The surface characterized by light and warmth and the depth characterized by darkness. The surface is further separated from the deep part of the ocean by waves. The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. The darkness begins below the internal waves. Even the fish in the depths of the ocean cannot see; their only source of light is from their own bodies.
The Qur'aan rightly mentions: "Darkness in a vast deep ocean overwhelmed with waves topped by waves".
10 Oceans, Elder and Pernetta, p. 27.
In other words, above these waves there are more types of waves, i.e. those found on the surface of the ocean. The Qur'aanic verse continues, "topped by (dark) clouds; depths of darkness, one above another."
These clouds as explained are barriers one over the other that further cause darkness by absorption of colours at different levels.
Prof. Durga Rao concluded by saying, "1400 years ago a normal human being could not explain this phenomenon in so much detail. Thus the information must have come from a supernatural source".

VI. BIOLOGY

EVERY LIVING THING IS MADE OF WATER

Consider the following Qur'aanic verse: "Do not the Unbelievers see that the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?" [Al-Qur'aan 21:30]
Only after advances have been made in science, do we now know that cytoplasm, the basic substance of the cell is made up of 80% water. Modern research has also revealed that most organisms consist of 50% to 90% water and that every living entity requires water for its existence. Was it possible 14

centuries ago for any human-being to guess that every living being was made of water? Moreover would such a guess be conceivable by a human being in the deserts of Arabia where there has always been scarcity of water? The following verse refers to the creation of animals from water: "And Allah has created Every animal from water." [Al-Qur'aan 24:45]

The following verse refers to the creation of human beings from water: "It is He Who has Created man from water: Then has He established Relationships of lineage And marriage: for thy Lord Has power (over all things)." [Al-Qur'aan 25:54]

VII. BOTANY

PLANTS CREATED IN PAIRS, MALE AND FEMALE

Previously humans did not know that plants too have male and female gender distinctions. Botany states that every plant has a male and female gender. Even the plants that are unisexual have distinct elements of both male and female. "'And has sent Down water from the sky.' With it have We produced Diverse pairs of plants Each separate from the others." [Al-Qur'aan 20:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]

Fruit is the end product of reproduction of the superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur'aan.

In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics.

EVERYTHING MADE IN PAIRS

"And of everything We have created pairs." [Al-Qur'aan 51:49]

This refers to things other than humans, animals, plants and fruits. It may also be referring to a phenomenon like electricity in which the atoms consist of negatively – and positively – charged electrons and protons.

"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

The Qur'aan here says that everything is created in pairs, including things that the humans do not know at present and may discover later.

VIII. ZOOLOGY

ANIMALS AND BIRDS LIVE IN COMMUNITIES

"There is not an animal (That lives) on the earth, Nor a being that flies On its wings, but (forms Part of) communities like you." [Al-Qur'aan 6:38]

Research has shown that animals and birds live in communities, i.e. they organize, and live and work together.

THE FLIGHT OF BIRDS

Regarding the flight of birds the Qur'aan says: "Do they not look at The birds, held poised In the midst of (the air And) the sky? Nothing Holds them up but (the power Of) Allah. Verily in this Are Signs for those who believe." [Al-Qur'aan 16:79] A similar message is repeated in the Qur'aan in the verse: "Do they not observe The birds above them, Spreading their wings And folding them in? None can uphold them Except (Allah) Most Gracious: Truly it is He That watches over all things." [Al-Qur'aan 67:19]

The Arabic word amsaka literally means, 'to put one's hand on, seize, hold, hold someone back,' which expresses the idea that Allah holds the bird up in His power. These verses stress the extremely close dependence of the birds' behaviour on Divine order. Modern scientific data has shown the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of the birds that can explain the long and complicated journey that very young birds, without any prior experience and without any guide, are able to accomplish. They are also able to return to the departure point on a

definite date.

Prof. Hamburger in his book 'Power and Fragility' gives the example of 'mutton-bird' that lives in the Pacific with its journey of over 15,000 miles in the shape of figure '8'. It makes this journey over a period of 6 months and comes back to its departure point with a maximum delay of one week. The highly complicated instructions for such a journey have to be contained in the birds' nervous cells. They are definitely programmed. Should we not reflect on the identity of this 'Programmer'?

THE BEE

"And thy Lord taught the Bee To build its cells in hills, On trees, and in (men's) habitations; Then to eat of all The produce (of the earth), And find with skill the spacious Paths of its Lord." [Al-Qur'aan 16:68-69]

Von-Frisch received the Nobel Prize in 1973 for his research on the behaviour and communication of the bees. The bee, after discovering any new garden or flower, goes back and tells its fellow bees the exact direction and map to get there, which is known as 'bee dance'. The meanings of this insect's movements that are intended to transmit information between worker bees have been discovered scientifically using photography and other methods. The Qur'aan mentions in the above verse how the bee finds with skill the spacious paths of its Lord.

The worker bee or the soldier bee is a female bee. In Soorah Al-Nahl chapter no. 16, verses 68 and 69 the gender used for the bee is the female gender (fa'slukî and kulî), indicating that the bee that leaves its home for gathering food is a female bee. In other words the soldier or worker bee is a female bee. In fact, in Shakespeare's play, "Henry the Fourth", some of the characters speak about bees and mention that the bees are soldiers and that they have a king. That is what people thought in Shakespearean times. They thought that the worker bees are male bees and they go home and are answerable to a king bee. This, however, is not true. The worker bees are females and they do not report to a king bee but to a queen bee. But it took modern investigations in the last 300 years to discover this.

SPIDER'S WEB / HOME IS FRAGILE

The Qur'aan mentions in Soorah Al-'Ankabût, "The parable of those who Take protectors other than Allah Is that of the Spider, Who builds (to itself) A house; but truly The flimsiest of houses Is the Spider's house – If they but knew." [Al-Qur'aan 29:41]

Besides giving the physical description of the spider's web as being very flimsy, delicate and weak, the Qur'aan also stresses on the flimsiness of the relationship in the spider's house, where the female spider many a times kills its mate, the male spider.

LIFESTYLE AND COMMUNICATION OF ANTS

Consider the following Qur'aanic verse: "And before Solomon were marshaled His hosts – of Jinns and men And birds, and they were all Kept in order and ranks. "At length, when they came To a (lowly) valley of ants, One of the ants said: 'O ye ants, get into Your habitations, lest Solomon And his hosts crush you (Under foot) without knowing it.'" [Al-Qur'aan 27:17-18]

In the past, some people would have probably mocked at the Qur'aan, taking it to be a fairy tale book in which ants talk to each other and communicate sophisticated messages. In recent times, research has shown us several facts about the lifestyle of ants, which were not known earlier to humankind. Research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen from the following findings regarding ants:

(a) The ants bury their dead in a manner similar to the humans.

(b) They have a sophisticated system of division of labour, whereby they have managers, supervisors, foremen, workers, etc.

(c) Once in a while they meet among themselves to have a 'chat'.

(d) They have an advanced method of communication among themselves.

(e) They hold regular markets wherein they exchange goods.

(f) They store grains for long periods in winter and if the grain begins to bud, they cut the roots, as if they understand that if they leave it to

grow, it will rot. If the grains stored by them get wet due to rains, they take these grains out into the sunlight to dry, and once these are dry, they take them back inside as though they know that humidity will cause development of root systems and thereafter rotting of the grain.

IX. MEDICINE

HONEY HAS HEALING PROPERTIES

The bee assimilates juices of various kinds of flowers and fruit and forms within its body the honey, which it stores in its cells of wax. Only a couple of centuries ago man came to know that honey comes from the belly of the bee. This fact was mentioned in the Qur'aan 1,400 years ago in the following verse: "There issues From within their bodies A drink of varying colours, Wherein is healing for men." [Al-Qur'aan 16:69]

We are now aware that honey has a healing property and also a mild antiseptic property. The Russians used honey to cover their wounds in World War II. The wound would retain moisture and would leave very little scar tissue. Due to the density of honey, no fungus or bacteria would grow in the wound. A person suffering from an allergy of a particular plant may be given honey from that plant so that the person develops resistance to that allergy. Honey is rich in fructose and vitamin K. Thus the knowledge contained in the Qur'aan regarding honey, its origin and properties, was far ahead of the time it was revealed.

BLOOD CIRCULATION AND THE PRODUCTION OF MILK

The Qur'aan was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harwey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Qur'aan described the source of the constituents of milk, in conformity with these notions.To understand the Qur'aanic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.

In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.

This concept must be fully appreciated if we wish to understand the following verse in the Qur'aan: "And verily in cattle there is A lesson for you. We give you to drink Of what is inside their bodies, Coming from a conjunction Between the contents of the Intestine and the blood, A milk pure and pleasant for Those who drink it." [Al-Qur'aan 16:66] 11

"And in cattle (too) ye Have an instructive example: From within their bodies We produce (milk) for you To drink; there are, in them, (Besides),

11 Translation of this Qur'anic verse is from the book "The Bible, the Qur'an and Science" by Dr. Maurice Bucaille.

numerous (other) Benefits for you; And of their (meat) ye eat." [Al-Qur'aan 23:21]

The Qur'aanic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered.

XI. EMBRYOLOGY

MAN IS CREATED FROM ALAQ

A LEECH-LIKE SUBSTANCE

A few years ago a group of Arabs collected all information concerning embryology from the Qur'aan, and followed the instruction of the Qur'aan: "If ye realise this not, ask Of those who possess the Message." [Al-Qur'aan 16:43 & 21:7]

All the information from the Qur'aan so gathered, was translated into English and presented to Prof. (Dr.) Keith Moore, who was the Professor of Embryology and Chairman of the Department of Anatomy at the University of Toronto, in Canada. At present he is one of the highest authorities in the field of Embryology. He was asked to give his opinion regarding the

information present in the Qur'aan concerning the field of embryology. After carefully examining the translation of the Qur'aanic verses presented to him, Dr. Moore said that most of the information concerning embryology mentioned in the Qur'aan is in perfect conformity with modern discoveries in the field of embryology and does not conflict with them in any way. He added that there were however a few verses, on whose scientific accuracy he could not comment. He could not say whether the statements were true or false, since he himself was not aware of the information contained therein.
There was also no mention of this information in modern writings and studies on embryology. One such verse is: "Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created – Created man, out of A (mere) clot Of congealed blood." [Al-Qur'aan 96:1-2]
The word alaq besides meaning a congealed clot of blood also means something that clings, a leech-like substance. Dr. Keith Moore had no knowledge whether an embryo in the initial stages appears like a leech. To check this out he studied the initial stage of the embryo under a very powerful microscope in his laboratory and compared what he observed with a diagram of a leech and he was astonished at the striking resemblance between the two!

In the same manner, he acquired more information on embryology that was hitherto not known to him, from the Qur'aan. Dr. Keith Moore answered about eighty questions dealing with embryological data mentioned in the Qur'aan and Hadith. Noting that the information contained in the Qur'aan and Hadith was in full agreement with the latest discoveries in the field of embryology, Prof. Moore said, "If I was asked these questions thirty years ago, I would not have been able to answer half of them for lack of scientific information"
Dr. Keith Moore had earlier authored the book, 'The Developing Human'. After acquiring new knowledge from the Qur'aan, he wrote, in 1982, the 3rd edition of the same book, 'The Developing Human'. The book was the recipient of an award for the best medical book written by a single author. This book has been translated into several major languages of the world and is used as a textbook of embryology in the first year of medical studies.
In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, "It has been a great pleasure for me to help clarify statements in the Qur'aan about human development. It is clear to me that these statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah." 12
Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: "...these Hadiths, sayings of Muhammad (pbuh) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (7th century). It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches… there exist statements in the Qur'aan shown centuries later to
12 The reference for this statment is the video tape titled 'This is the Truth'. For a copy of this video tape contact the Islamic Research Foundation.
be valid which support knowledge in the Qur'aan having been derived from God."

MAN CREATED FROM A DROP EMITTED FROM BETWEEN THE BACK BONE AND THE RIBS

"Now let man but think From what he is created! He is created from A drop emitted – Proceeding from between The back bone and the ribs." [Al-Qur'aan 86:5-7]
In embryonic stages, the reproductive organs of the male and female, i.e. the testicles and the ovaries, begin their development near the kidney between the spinal column and the eleventh and twelfth ribs. Later they descend; the female gonads (ovaries) stop in the pelvis while the male gonads (testicles) continue their descent before birth to reach the scrotum through the inguinal canal. Even in the adult after the descent of the reproductive organ, these

organs receive their nerve supply and blood supply from the Abdominal Aorta, which is in the area between the backbone (spinal column) and the ribs. Even the lymphatic drainage and the venous return goes to the same area.

HUMAN BEINGS CREATED FROM NUTFAH

(Minute Quantity of Liquid)

The Glorious Qur'aan mentions no less than eleven times that the human being is created from nutfah, which means a minute quantity of liquid or a trickle of liquid which remains after emptying a cup. This is mentioned in several verses of the Qur'aan including 22:5 and 23:13. 13

Science has confirmed in recent times that only one out of an average of three million sperms is required for fertilising the ovum. This means that only a 13 The same is also mentioned in the Qur'an in 16:4, 18:37, 35:11, 36:77, 40:67, 53:46, 75:37, 76:2 and 80:19.

1/three millionth part or 0.00003% of the quantity of sperms that are emitted is required for fertilisation.

HUMAN BEINGS CREATED FROM SULALAH

(Quintessence of liquid)

"And made his progeny From a quintessence Of the nature of A fluid despised." [Al-Qur'aan 32:8]

The Arabic word sulâlah means quintessence or the best part of a whole. We have come to know now that only one single spermatozoon that penetrates the ovum is required for fertilization, out of the several millions produced by man. That one spermatozoon out of several millions, is referred to in the Qur'aan as sulâlah. Sulâlah also means gentle extraction from a fluid. The fluid refers to both male and female germinal fluids containing gametes. Both ovum and sperm are gently extracted from their environments in the process of fertilization.

MAN CREATED FROM NUTFATUN AMSHAAJ

(Mingled liquids)

Consider the following Qur'aanic verse: "Verily We created Man from a drop Of mingled sperm." [Al-Qur'aan 76:2]

The Arabic word nutfatin amshaajin means mingled liquids. According to some commentators of the Qur'aan, mingled liquids refers to the male or female agents or liquids. After mixture of male and female gamete, the zygote still remains nutfah. Mingled liquids can also refer to spermatic fluid that is formed of various secretions that come from various glands.

Therefore nutfatin amsaj, i.e. a minute quantity of mingled fluids refers to the male and female gametes (germinal fluids or cells) and part of the surrounding fluids.

SEX DETERMINATION

The sex of a fetus is determined by the nature of the sperm and not the ovum. The sex of the child, whether female or male, depends on whether the 23rd pair of chromosomes is XX or XY respectively. Primarily sex determination occurs at fertilization and depends upon the type of sex chromosome in the sperm that fertilizes an ovum. If it is an 'X' bearing sperm that fertilizes the ovum, the fetus is a female and if it is a 'Y' bearing sperm then the fetus is a male. "That He did create In pairs – male and female, From a seed when lodged (In its place)." [Al-Qur'aan 53:45-46]

The Arabic word nutfah means a minute quantity of liquid and tumnâ means ejaculated or planted. Therefore nutfah specifically refers to sperm because it is ejaculated. The Qur'aan says: "Was he not a drop of sperm emitted (In lowly form)? "Then did he become A clinging clot; Then did (Allah) make And fashion (him) In due proportion. "And of him He made Two sexes, male And female." [Al-Qur'aan 75:37-39]

Here again it is mentioned that a small quantity (drop) of sperm (indicated by the word nutfatan min maniyyin) which comes from the man is responsible for the sex of the fetus.

Mothers-in-law in the Indian subcontinent, by and large prefer having male grandchildren and often blame their daughters-in-law if the child is not of the desired sex. If only they knew that the determining factor is the nature of the male sperm and not the female ovum! If they were to blame anybody, they

should blame their sons and not their daughters-in-law since both the Qur'aan and Science hold that it is the male fluid that is responsible for the sex of the child!

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

(i) anterior abdominal wall of the mother

(ii) the uterine wall

(iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

In this verse Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged) for which the Arabic word qarârin makîn is used.

The uterus is well protected from the posterior by the spinal column supported firmly by the back muscles. The embryo is further protected by the amniotic sac containing the amniotic fluid. Thus the foetus has a well protected dwelling place. This small quantity of fluid is made into alaqah, meaning something which clings. It also means a leech-like substance. Both descriptions are scientifically acceptable as in the very early stages the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a

leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word alaqah is a blood clot. During this alaqah stage, which spans the third and fourth week of pregnancy, the blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech. In 1677, Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using a microscope. They thought that a sperm cell contained a miniature human being which grew in the uterus to form a newborn. This was known as the perforation theory. When scientists discovered that the ovum was bigger than the sperm, it was thought by De Graf and others that the foetus existed in a miniature form in the ovum. Later, in the 18th century Maupertuis propagated the theory of biparental inheritance. The alaqah is transformed into mudghah which means 'something that is chewed (having teeth marks)' and also something that is tacky and small which can be put in the mouth like gum. Both these explanations are scientifically correct. Prof. Keith Moore took a piece of plaster seal and made it into the size and shape of the early stage of foetus and chewed it between the teeth to make it into a 'Mudgha'. He compared this with the photographs of the early stage of foetus. The teeth marks resembled the 'somites' which is the early formation of the spinal column.

This mudghah is transformed into bones (izâm). The bones are clothed with intact flesh or muscles (lahm). Then Allah makes it into another creature. Prof. Marshall Johnson is one of the leading scientists in US, and is the head of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in US. He was asked to comment on the verses of the Qur'aan dealing with embryology. He said that the verses of the Qur'aan describing the embryological stages cannot be a coincidence. He said it was probable that Muhammad (pbuh) had a powerful microscope. On being reminded that the Qur'aan was revealed 1400 years ago, and microscopes were invented centuries after the time of Prophet Muhammad (pbuh), Prof. Johnson laughed and admitted that the first microscope invented could not magnify more than 10 times and could not show a clear picture. Later he said: "I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (pbuh)

recited the Qur'aan."

According to Dr. Keith Moore, the modern classification of embryonic development stages which is adopted throughout the world, is not easily comprehensible, since it identifies stages on a numerical basis i.e. stage I, stage II, etc. The divisions revealed in the Qur'aan are based on distinct and easily identifiable forms or shapes, which the embryo passes through. These are based on different phases of prenatal development and provide elegant scientific descriptions that are comprehensible and practical.

Similar embryological stages of human development have been described in the following verses: "Was he not a drop Of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (Allah) make and fashion (him) In due proportion. And of him He made Two sexes, male and female." [Al-Qur'aan 75:37-39]

"Him Who created thee, fashioned thee in due proportion, And gave thee a just bias; In whatever Form He wills, Does He put thee together." [Al-Qur'aan 82:7-8]

EMBRYO PARTLY FORMED AND PARTLY UNFORMED

At the mugdhah stage, if an incision is made in the embryo and the internal organ is dissected, it will be seen that most of them are formed while the others are not yet completely formed.

According to Prof. Johnson, if we describe the embryo as a complete creation, then we are only describing that part which is already created. If we describe it as an incomplete creation, then we are only describing that part which is not yet created. So, is it a complete creation or an incomplete creation? There is no better description of this stage of embryogenesis than the Qur'aanic description, "partly formed and partly unformed", as in the following verse: "We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed And partly unformed." [Al-Qur'aan 22:5]

Scientifically we know that at this early stage of development there are some cells which are differentiated and there are some cells that are undifferentiated – some organs are formed and yet others unformed.

SENSE OF HEARING AND SIGHT

The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. Consider the following Qur'aanic verses related to the development of the senses in the embryo: "And He gave You (the faculties of) hearing and sight and feeling (And understanding)." [Al-Qur'aan 32:9]

"Verily We created Man from a drop Of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight." [Al-Qur'aan 76:2]

"It is He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!" [Al-Qur'aan 23:78]

In all these verses the sense of hearing is mentioned before that of sight. Thus the Qur'aanic description matches with the discoveries in modern embryology.

XII. GENERAL SCIENCE

FINGERPRINTS

"Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers." [Al-Qur'aan 75:3-4]

Unbelievers argue regarding resurrection taking place after bones of dead people have disintegrated in the earth and how each individual would be identified on the Day of Judgement. Almighty Allah answers that He can not only assemble our bones but can also reconstruct perfectly our very fingertips.

Why does the Qur'aan, while speaking about determination of the identity of the individual, speak specifically about fingertips? In 1880, fingerprinting became the scientific method of identification, after research done by Sir Francis Golt. No two persons in the world can ever have exactly the same

fingerprint pattern. That is the reason why police forces worldwide use fingerprints to identify the criminal. 1400 years ago, who could have known the uniqueness of each human's fingerprint? Surely it could have been none other than the Creator Himself!

PAIN RECEPTORS PRESENT IN THE SKIN

It was thought that the sense of feeling and pain was only dependent on the brain. Recent discoveries prove that there are pain receptors present in the skin without which a person would not be able to feel pain. When a doctor examines a patient suffering from burn injuries, he verifies the degree of burns by a pinprick. If the patient feels pain, the doctor is happy, because it indicates that the burns are superficial and the pain receptors are intact. On the other hand if the patient does not feel any pain, it indicates that it is a deep burn and the pain receptors have been destroyed. The Qur'aan gives an indication of the existence of pain receptors in the following verse: "Those who reject Our signs, We shall soon Cast into the Fire; As often as their skins Are roasted through, We shall change them For fresh skins, That they may taste The Penalty: for Allah Is Exalted in Power, Wise." [Al-Qur'aan 4:56]

Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, has spent a great amount of time on research of pain receptors. Initially he could not believe that the Qur'aan mentioned this scientific fact 1,400 years ago. He later verified the translation of this particular Qur'aanic verse. Prof. Tejasen was so impressed by the scientific accuracy of the Qur'aanic verse, that at the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah he proclaimed in public: "There is no God but Allah and Muhammad (pbuh) is His Messenger."

CONCLUSION

To attribute the presence of scientific facts in the Qur'aan to coincidence would be against common sense and a true scientific approach. The Qur'aan invites all humans to reflect on the Creation of this universe in the verse: "Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day – There are indeed Signs For men of understanding." [Al-Qur'aan 3:190]

The scientific evidences of the Qur'aan clearly prove its Divine Origin. No human could have produced a book, fourteen hundred years ago, that would contain profound scientific facts, to be discovered by humankind centuries later. The Qur'aan, however, is not a book of Science but a book of 'Signs'. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur'aan is truly a message from Allah, the Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).

Several detailed tomes have been written on the subject of Qur'aan and modern science and further research in this field is on. Inshallah, this research will help mankind to come closer to the Word of the Almighty. This booklet contains only a few of the scientific facts present in the Qur'aan. I cannot claim to have done full justice to the subject. Prof.

Tejasen accepted Islam on the strength of just one scientific 'sign' mentioned in the Qu'ran. Some people may require ten signs while some may require hundred signs to be convinced about the Divine Origin of the Qur'aan. Some would be unwilling to accept the Truth even after being shown a thousand signs. The Qur'aan condemns such a closed mentality in the verse: "Deaf, dumb and blind, They will not return (To the path)." [Al-Qur'aan 2:18]

The Qur'aan contains a complete code of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'aanic way of life is far superior to the 'isms' that modern man has invented out of sheer ignorance. Who can give better guidance than the Creator Himself?

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

<u>Believing in prophets</u> is part and parcel of being a Muslim. It is documented in the Quran that belief in all the prophets is obligatory on every Muslim. It specifically says, "So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him." (2:136)

According to this citation, a Muslim is obligated to accept and revere all of the prophets. The Quran also ties between the belief in the prophets and righteousness to one another. One can't be righteous and reject genuine prophets. An example is, "Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God." (2:177)

The Quran indicates very clearly that to deny one prophet means that one is denying all of them: "As for those who ignore God and His messengers and want to make a distinction between them, saying, 'We believe in some but not in others,' seeking a middle way, they are really disbelievers: We have prepared a humiliating punishment for those who disbelieve." (4:150-151)

Prophets Mentioned in Quran

Those that are mentioned specifically by name are a total of twenty-five. Eighteen of which appear in four successive verses of the Quran: "Such was the argument We gave to Abraham against his people – We raise in rank whoever We will – your Lord is all wise, all knowing. We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron – in this way We reward those who do good – Zachariah, John, Jesus, and Elijah – every one of them was righteous – Ishmael, Elisha, Jonah, and Lot. We favored each one of them over other people." (6:83-86)

In five other places in the Quran the other seven are mentioned. They are Adam, regarded as the first prophet, Hud, Shuaib, Idrees, Thulkifl (believed to be Issaquah) Salleh and finally prophet Muhammad, may peace and blessings of God be upon them all. A total of twenty-five are mentioned by name in the Qur'an and most of them are familiar to the Judeo Christian faiths.

At the same time, the Quran also indicated that these were not the only prophets that were raised to humanity. Indeed, the Quran says, "and there never was a people, without a warner having lived among them (in the past)" (35:24). The warner in this context is the same as a prophet. More specifically, God declares in the Quran: "to every people (was sent) an apostle." (10:47) He goes on to explain, "We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee." (40:78)

The stories of prophets in the Quran are not there just for historical interest. For those who are familiar with the Bible, it is not just a chronology telling a story as such. The Quran discusses the story and at times omits some minor details while focusing on the lessons that can be learned from studying the history of those prophets.

Prophet Muhammad was the last of all the prophets and messengers of God through whom the entire mission of prophet-hood was brought to its final most comprehensive and complete format.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Jesus in Islam & Quran

> **"And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen**

(to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.' (The angel) said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.' She said: 'How can I have a son, when no man hath touched me, nor am I unchaste?' He said: 'So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).'" (Quran 19:16-21)

"Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: 'Be!' and he was.'" (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

"Then will God say: 'O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'" (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews

were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

"They have certainly disbelieved who say, 'God is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship God, my Lord and your Lord...'" (Quran 5:72)

God says about the belief that Jesus is part of a "Trinity":

"They have certainly disbelieved who say, 'God is the third of three.' (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away!" (Quran 5:73-75)

And also: "O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: 'God is a Trinity.' Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian." (Quran 4:171)

God deems this belief as an enormity against His Essence:

"And they say: 'The Most Merciful (God) has taken (for Himself) a son.' Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave." (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

"And (beware the Day) when God will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides God?'" He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord…'" (Quran 5:116-117)

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

"And I did not create the jinn and mankind except to worship Me." (Quran 51:56)

He also said:

"And We certainly sent into every nation a messenger, (saying), 'Worship God and avoid all false objects of worship…'" (Quran 16:36)

"And (remember) when Jesus, son of Mary, said: 'O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...'" (Quran 61:6)

Matthew 5:17-18, Jesus stated:

"Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them."

another prophet to come after him. God says:

"And when Jesus, son of Mary, said: 'O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.'" (Quran 61:6)

John 14:16-17:"And I will give you another Counselor to be with you forever, even the Spirit of Truth."

It was told by jesus so its none other then prophet Mohammad

Crucifixion

"…They did not kill him, nor did they crucify him, but (another) was made to resemble him to them…" (Quran 4:157)

"God lifted him up to His presence. God is Almighty, All-Wise."

(Quran 4:158) "No bearer of burdens shall bear the burden of another." (Quran 39:7)

"There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them." (Quran 4: 159)

SURAT AL IKHLAS (MAKKAH)
1) Say he is Allah one & only
(2) Allah, the eternal, absolute
3) He begets not, nor is he begotten
(4) And there is none like unto him (Al-Quran)

Bible & Muhammad
The Qur'an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own

(scriptures) in the law and the Gospel".

1. MUHAMMAD (PBUH) PROPHESISED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbut) will fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

i) **Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.**

[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]

ii) **Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.**

iii) **Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)**

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbut). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received

from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

iv) **Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).**

v) **Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him**

not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad ()): "He is Allah, (the) One.

2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him." Quran

(according to historians original bible does not exist) search in google!!!

(The punishment of raping a women in islam is death penalty)!!!

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

2. It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4. prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarely im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2. Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit

of truth, which
proceedeth from the Father, he shall testify of me."

3. Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not
come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the
Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.
Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by

name. Even the
Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Sprit. They fail to realise
that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the
Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet
Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Sprit of Truth, spoken about in this prophecy referes to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version.

Some hadiths (teachings of prophet Muhammad)(pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs."Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise."Source: Sunan Abu Dawud 1572Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you."Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of

the Throne, and as the ink for recording His words."Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of

those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47)Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues."[At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe."Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night."[Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it."Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just."Source: Sunan Abu Dawud 4336

It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.
Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.
Sanctity of human life

The Glorious Qur'an says:
"...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:
"...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.
Ethics of WAR
Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship." [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:
"She was not fighting. How then she came to be killed?" Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.
Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word 'jihad'. The term 'jihad' has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is

literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says:
"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said:
"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.
History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:
"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:
"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]
Islam- The Great Unifier
Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:
"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]
Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

Science in Quran by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR'S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool

in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur'an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, The Bible, the Qur'an and Science, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation of the Qur'an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

Dr. Abu Ameenah Bilal Philips

Director/Islamic Information Center Dubai

U.A.E.

May, 1995

INTRODUCTION

On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was "Physiological and Embryological data in the Qur'an". I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur'an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh century could have contained ideas that have only been discovered in modern times.

For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur'an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur'an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur'an. Scientific opinions comparable to those in the Qur'an are the result of modern knowledge. In the commentaries to translations of the Qur'an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects of the Qur'an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, The Bible, the Qur'an and Science. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad's often-quoted statements:

"Seeking knowledge is compulsory on every Muslim."

"wisdom is the lost property of the believer."

"whoever follows a path seeking knowledge, Allah will make his path to paradise easy."

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and

that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better understanding of the Qur'anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understand the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the

statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to

gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Within the first two years of Caliph 'Uthman's rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, The Bible, the Qur'an and Science, I have quoted passages from the Qur'an which came from the period prior to the Hijrah (the Prophet's emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur'an before the Prophet's departure from Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur'anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur'an which were from a time period very close to the time of revelation.

I shall also mention another fact of great importance. We shall examine statements in the Qur'an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur'an, were all able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic to them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur'an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be

scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur'an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur'anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur'an, an extremely important general concept emerges: The Qur'anic narration is quite different from the Biblical narration. This idea contradicts the parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

- **When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur'an from the Bible.**

- **Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God's Sabbath, with this verse from chapter al-A'raaf.**

"Your Lord is God who created the heavens and the earth in six days." Qur'an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word ayyaam, (one translation of which is 'days'), as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

"(God) who created the earth and heavens above." Qur'an, 20:4

In fact, the notion derived from the Qur'an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (dukhaan) which are unique to the Qur'an. As well as descriptions of the elements which, although at first were fused together (ratq), they subsequently became separated (fatq). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

"God then rose turning towards the heaven when it was smoke" Qur'an, 41:11

"Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?" Qur'an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah:("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are a11 in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them…" Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could anyone claim that Muhammad, the supposed author of the Qur'an, drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written page23 statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Qur'an,21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a

moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, The Bible, The Qur'an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb kawwara in chapter az-Zumar to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

"He coils the night upon the day and the day upon the night." Qur'an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur'an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur'an:

"The sun runs its coarse to a settled place That is the decree of the Almighty, the All Knowing." Qur'an, 36:38

"Settled place" is the translation of the word mustaqarr which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

Expansion of the UniverseChapter ath-Thaariyaat of the Qur'an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

"I built the heaven with power and it is I, who am expanding it." Qur'an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the "conquest" of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter ar-Rahmaan in the Qur'an:

"O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority."

Qur'an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur'anic chapter invites humankind to recognize God's beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur'anic reflections about our

own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it .

As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, The Bible, The Qur'an and Science, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

"Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow…" Qur'an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the Tartarus .In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

"Have We not made the earth an expanse and the mountains stakes?"

Qur'an, 78:6-7

Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGYMore than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this

subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

"(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs." Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra'd we read the following:

"… and of all fruits (God) placed (on the earth) two pairs." Qur'an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of digestive , a verse in the Qur'an described the source of the constituents of milk, in conformity with scientific facts.

To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur'an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

"Verily, in cattle there is a lesson for yon. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it." Qur'an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over

one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur'an on the subject of human reproduction which constitute a challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, "This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!"

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

"Verily, I created humankind from a small quantity of mingled fluids." Qur'an, 76:2

The Arabic word nutfah has been translated as "small quantity". It comes from the verb meaning 'to dribble, to trickle' and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (amshaaj) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur'an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

"Then He made [man's] offspring from the essence of a despised fluid."
Qur'an, 32:8

The Arabic word translated by the term 'essence' is sulaalah which means 'something extracted, the best part of a thing'. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the 'implantation of the egg'. Implantation is a result of the development of villosities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word 'alaq, which is also the title of the chapter in which one of the verses appears:

"God fashioned humans from a clinging entity." Qur'an, 96:2

I do not think there is any reasonable translation of the word 'alaq other than to use it in its original sense. It is a mistake to speak of a 'blood clot' here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu'minoon:

"I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh." Qur'an, 23:14

The term 'chewed flesh' (mudghah) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term 'intact flesh' (lahm).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

"I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion." Qur'an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

"… and (God) gave you ears, eyes and hearts." Qur'an, 32:9

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time have crept into the Qur'an. Throughout the Middle Ages there were a variety of beliefs about human development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of embryology came in 1651 with Harvey's statement that "all life initially comes from an egg". At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory.Bonnet, on the other hand, supported the theory of 'the ovaries of Eve', which stated that Eve, the mother of the human race, was-supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE,QUR'AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the

comparison between modern knowledge and passages in the Qur'an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the

universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur'an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'sacerdotal' (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of Creation, the so-called 'Yahvist' version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I

have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data. are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the p35 possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, The Bible, The Qur'an and Science, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning.Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

Why Christianity and Judaism are corrupted and why their holy books are written by men? Proof that their books have changed because these can't be words of God!

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. Genesis 19:32-36

Religious tolerant :

Deuteronomy 13:6-10

> **If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.**

2 Chronicles 15:13

> **Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.**

And Moses said unto them, Have ye saved all the women alive? ... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: " . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: "But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . .DEUTERONOMY I 3 -8 9

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it,"Be",and it is. Al-Quran.

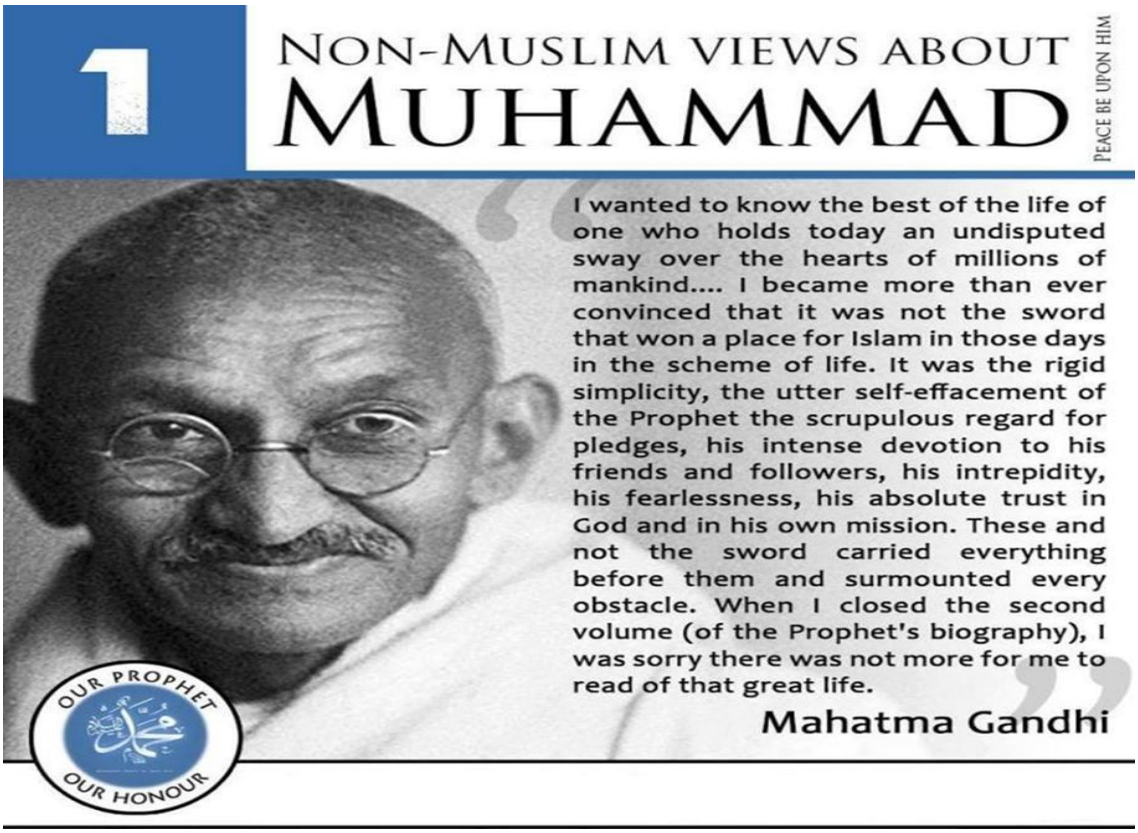
There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:
4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.
{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL,LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125]
Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)
Prophet Muhammad (PBUH) said:"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667) "Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran And I have sent you only as a giver of good news and as a warner. 25.56 Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran
"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."
[Saheeh Muslim]



◄ Numbers 23:19 ►

New International Version

God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

New Living Translation

God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?

English Standard Version

God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

New American Standard Bible

"God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Holman Christian Standard Bible

God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?

International Standard Version

God is not a human male— he doesn't lie, nor is he a human being— he never vacillates. Once he speaks up, he's going to act, isn't he? Once he makes a promise, he'll fulfill it, won't he?

NET Bible
God is not a man, that he should lie, nor a human being, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not make it happen?

GOD'S WORD® Translation
God is not like people. He tells no lies. He is not like humans. He doesn't change his mind. When he says something, he does it. When he makes a promise, he keeps it.

Jubilee Bible 2000
God is not a man, that he should lie; neither the son of man, that he should repent; he said and shall he not do it? He spoke and shall he not execute it?

King James 2000 Bible
God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American King James Version
God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American Standard Version
God is not a man, that he should lie, Neither the son of man, that he should repent: Hath he said, and will he not do it? Or hath he spoken, and will he not make it good?

Douay-Rheims Bible
God is not a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

Darby Bible Translation
God is not a man, that he should lie; neither a son of man, that he should repent. Shall he say and not do? and shall he speak and not make it good?

English Revised Version
God is not a man, that he should lie; Neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?

Webster's Bible Translation
God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoke, and shall he not make it good?

World English Bible
God is not a man, that he should lie, nor the son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good?

Young's Literal Translation
God is not a man -- and lieth, And a son of man -- and repenteth! Hath He said -- and doth He not do it? And spoken -- and doth He not confirm it?

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1.And Christianity worships a man called Jesus just like Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism believes in 1 god but you have to born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell.Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and thought it was god and called it holy

ghost.so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayeshah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684 The people will be resurrected (and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran &Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!!So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will

comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Information arranged and organized by

MR.FAISAL FAHIM

The Bible, The Qur'an and Science

The Holy Scriptures Examined In The Light Of Modern Knowledge

by

Dr. Maurice Bucaille

Translated from French
by

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THIS BOOK CONTAINS 4 BOOKS & IT'S A 4IN1 BOOK. 1ST BOOK IS (THE QURAN THE BIBLE AND SCIENCE) 2ND BOOK IS (THE TRUTH ABOUT MUHAMMAD AND JESUS) 3rd BOOK IS (The quran the final evidence they don't want you to know)& 4TH BOOK IS (THE QUR'AAN AND MODERN SCIENCE COMPATIBLE OR INCOMPATIBLE?)

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Foreword

In his objective study of the texts, Maurice Bucaille clears away many preconceived ideas about the Old Testament, the Gospels and the Qur'an. He tries, in this collection of Writings, to separate what belongs to Revelation from what is the product of error or human interpretation. His study sheds new light on the Holy Scriptures. At the end of a gripping account, he places the Believer before a point of cardinal importance: the continuity of a Revelation emanating from the same God, with modes of expression that differ in the course of time. It leads us to meditate upon those factors which, in our day, should spiritually unite rather than divide-Jews, Christians and Muslims.

As a surgeon, Maurice Bucaille has often been in a situation where he was able to examine not only people's bodies, but their souls. This is how he was struck by the existence of Muslim piety and by aspects of Islam which remain unknown to the vast majority of non-Muslims. In his search for explanations which are otherwise difficult to obtain, he learnt Arabic and studied the Qur'an. In it, he was surprised to find statements on natural phenomena whose meaning can only be understood through modern scientific knowledge.

He then turned to the question of the authenticity of the writings that constitute the Holy Scriptures of the monotheistic religions. Finally, in the case of the Bible, he proceeded to a confrontation between these writings and scientific data.

The results of his research into the Judeo-Christian Revelation and the Qur'an are set out in this book.

Introduction

Each of the three monotheistic religions possess its own collection of Scriptures. For the faithful-be they Jews, Christians or Muslims-these documents constitute the foundation of their belief. For them they are the material transcription of a divine Revelation; directly, as in the case of Abraham and Moses, who received the commandments from God Himself, or indirectly, as in the case of Jesus and Muhammad, the first of whom stated that he was speaking in the name of the Father, and the second of whom transmitted to men the Revelation imparted to him by Archangel Gabriel.

If we take into consideration the objective facts of religious history, we must place the Old Testament, the Gospels and the Qur'an on the same level as being collections of written Revelation. Although this attitude is in principle held by Muslims, the faithful in the West under the predominantly Judeo-Christian influence refuse to ascribe to the Qur'an the character of a book of Revelation.

Such an attitude may be explained by the position each religious community adopts towards the other two with regard to the Scriptures.

Judaism has as its holy book the Hebraic Bible. This differs from the Old Testament of the Christians in that the latter have included several books which did not exist in Hebrew. In practice, this divergence hardly makes any difference to the doctrine. Judaism does not however admit any revelation subsequent to its own.

Christianity has taken the Hebraic Bible for itself and added a few supplements to it. It has not however accepted all the published writings destined to make known to men the Mission of Jesus. The Church has made incisive cuts in the profusion of books relating the life and teachings of Jesus. It has only preserved a limited number of writings in the New Testament, the most important of which are the four Canonic Gospels. Christianity takes no account of any revelation subsequent to Jesus and his Apostles. It therefore rules out the Qur'an.

The Qur'anic Revelation appeared six centuries after Jesus. It resumes numerous data found in the Hebraic Bible and the Gospels since it quotes very frequently from the 'Torah'[1] and the 'Gospels.' The Qur'an directs all Muslims to believe in the Scriptures that precede it (sura 4, verse 136). It stresses the important position occupied in the Revelation by God's emissaries, such as Noah, Abraham, Moses, the Prophets and Jesus, to whom they allocate a special position. His birth is described in the Qur'an, and likewise in the Gospels, as a supernatural event. Mary is also given a special place, as indicated by the fact that sura 19 bears her name.

The above facts concerning Islam are not generally known in the West. This is hardly surprising, when we consider the way so many generations in the West were instructed in the religious problems facing humanity and the ignorance in which they were kept about anything related to Islam. The use of such terms as 'Mohammedan religion' and 'Mohammedans' has been instrumental-even to the present day-in maintaining the false notion that beliefs were involved that were spread by the work of man among which God (in the Christian sense) had no place. Many cultivated people today are interested in the philosophical, social and political aspects of Islam, but they do not pause to inquire about the Islamic Revelation itself, as indeed they should.

In what contempt the Muslims are held by certain Christian circles! I experienced this when I tried to start an exchange of ideas arising from a comparative analysis of Biblical and Qur'anic stories on the same theme. I noted a systematic refusal, even for the purposes of simple reflection, to take any account of what the Qur'an had to say on the subject in hand. It is as if a quote from the Qur'an were a reference to the Devil!

A noticeable change seems however to be under way these days at the highest levels of the Christian world. The Office for Non-Christian Affairs at the Vatican has produced a document result. from the Second Vatican Council under the French title *Orientations pour un dialogue entre Chrétiens et Musulmans*[2]

(Orientations for a Dialogue between Christians and Muslims), third French edition dated 1970, which bears witness to the profound change in official attitude. Once the document has invited the reader to clear away the "out-dated image, inherited from the past, or distorted by prejudice

and slander" that Christians have of Islam, the Vatican document proceeds to "recognize the past injustice towards the Muslims for which the West, with its Christian education, is to blame". It also criticizes the misconceptions Christians have been under concerning Muslim fatalism, Islamic legalism, fanaticism, etc. It stresses belief in unity of God and reminds us how surprised the audience was at the Muslim University of Al Azhar, Cairo, when Cardinal Koenig proclaimed this unity at the Great Mosque during an official conference in March, 1969. It reminds us also that the Vatican Office in 1967 invited Christians to offer their best wishes to Muslims at the end of the Fast of Ramadan with "genuine religious worth".

Such preliminary steps towards a closer relationship between the Roman Catholic Curia and Islam have been followed by various manifestations and consolidated by encounters between the two. There has been, however, little publicity accorded to events of such great importance in the western world, where they took place and where there are ample means of communication in the form of press, radio and television.

The newspapers gave little coverage to the official visit of Cardinal Pignedoli, the President of the Vatican Office of Non-Christian Affairs, on 24th April, 1974, to King Faisal of Saudi Arabia. The French newspaper *Le Monde* on 25th April, 1974, dealt with it in a few lines. What momentous news they contain, however, when we read how the Cardinal conveyed to the Sovereign a message from Pope Paul VI expressing "the regards of His Holiness, moved by a profound belief in the unification of Islamic and Christian worlds in the worship of a single God, to His Majesty King Faisal as supreme head of the Islamic world". Six months later, in October 1974, the Pope received the official visit to the Vatican of the Grand Ulema of Saudi Arabia. It occasioned a dialogue between Christians and Muslims on the "Cultural Rights of Man in Islam". The Vatican newspaper, *Observatore Romano*, on 26th October, 1974, reported this historic event in a front page story that took up more space than the report on the closing day of the meeting held by the Synod of Bishops in Rome.

The Grand Ulema of Saudi Arabia were afterwards received by the Ecumenical Council of Churches of Geneva and by the Lord Bishop of Strasbourg, His Grace Elchinger. The Bishop invited them to join in midday prayer before him in his cathedral. The fact that the event Was reported seems to be more on account of its unusual nature than because of its considerable religious significance. At all events, among those whom I questioned about this religious manifestation, there were very few who replied that they were aware of it.

The open-minded attitude Pope Paul VI has towards Islam will certainly become a milestone in the relations between the two religions. He himself Mid that he was "moved by a profound belief in the unification of the Islamic and Christian worlds in the worship of a single God". This reminder of the sentiments of the head of the Catholic Church concerning Muslims is indeed necessary. Far too many Christians, brought up in a spirit of open hostility, are against any reflection about Islam on principle. The Vatican document notes this with regret. It is on account of this that they remain totally ignorant of what Islam is in reality, and retain notions about the Islamic Revelation which are entirely mistaken.

Nevertheless, when studying an aspect of the Revelation of a monotheistic religion, it seems quite in order to compare what the other two have to say on the same subject. A comprehensive

study of a problem is more interesting than a compartmentalized one. The confrontation between certain subjects dealt with in the Scriptures and the facts of 20th century science will therefore, in this work, include all three religions. In addition it will be useful to realize that the three religions should form a tighter block by virtue of their closer relationship at a time when they are all threatened by the onslaught of materialism. The notion that science and religion are incompatible is as equally prevalent in countries under the Judeo-Christian influence as in the world of Islam-especially in scientific circles. If this question were to be dealt with comprehensively, a series of lengthy exposes would be necessary. In this work, I intend to tackle only one aspect of it: the examination of the Scriptures themselves in the light of modern scientific knowledge.

Before proceeding with our task, we must ask a fundamental question: How authentic are today's texts? It is a question which entails an examination of the circumstances surrounding their composition and the way in which they have come down to us.

In the West the critical study of the Scriptures is something quite recent. For hundreds of years people were content to accept the Bible-both Old and New Testaments-as it was. A reading produced nothing more than remarks vindicating it. It would have been a sin to level the slightest criticism at it. The clergy were priviledged in that they were easily able to have a comprehensive knowledge of the Bible, while the majority of laymen heard only selected readings as part of a sermon or the liturgy.

Raised to the level of a specialized study, textual criticism has been valuable in uncovering and disseminating problems which are often very serious. How disappointing it is therefore to read works of a so-called critical nature which, when faced with very real problems of interpretation, merely provide passages of an apologetical nature by means of which the author contrives to hide his dilemma. Whoever retains his objective judgment and power of thought at such a moment will not find the improbabilities and contradictions any the less persistent. One can only regret an attitude which, in the face of all logical reason, upholds certain passages in the Biblical Scriptures even though they are riddled with errors. It can exercise an extremely damaging influence upon the cultivated mind with regard to belief in God. Experience shows however that even if the few are able to distinguish fallacies of this kind, the vast majority of Christians have never taken any account of such incompatibilities with their secular knowledge, even though they are often very elementary.

Islam has something relatively comparable to the Gospels in some of the Hadiths. These are the collected sayings of Muhammad and stories of his deeds. The Gospels are nothing other than this for Jesus. Some of the collections of Hadiths were written decades after the death of Muhammad, just as the Gospels were written decades after Jesus. In both cases they bear human witness to events in the past. We shall see how, contrary to what many people think, the authors of the four Canonic Gospels were not the witnesses of the events they relate. The same is true of the Hadiths referred to at the end of this book.

Here the comparison must end because even if the authenticity of such-and-such a Hadith has been discussed and is still under discussion, in the early centuries of the Church the problem of the vast number of Gospels was definitively decided. Only four of them were proclaimed

official, or canonic, in spite of the many points on which they do not agree, and order was given for the rest to be concealed; hence the term 'Apocrypha'.

Another fundamental difference in the Scriptures of Christianity and Islam is the fact that Christianity does not have a text which is both revealed and written down. Islam, however, has the Qur'an which fits this description.

The Qur'an is the expression of the Revelation made to Muhammad by the Archangel Gabriel, which was immediately taken down, and was memorized and recited by the faithful in their prayers, especially during the month of Ramadan. Muhammad himself arranged it into suras, and these were collected soon after the death of the Prophet, to form, under the rule of Caliph Uthman (12 to 24 years after the Prophet's death), the text we know today.

In contrast to this, the Christian Revelation is based on numerous indirect human accounts. We do not in fact have an eyewitness account from the life of Jesus, contrary to what many Christians imagine. The question of the authenticity of the Christian and Islamic texts has thus now been formulated.

The confrontation between the texts of the Scriptures and scientific data has always provided man with food for thought.

It was at first held that corroboration between the scriptures and science was a necessary element to the authenticity of the sacred text. Saint Augustine, in letter No. 82, which we shall quote later on, formally established this principle. As science progressed however it became clear that there were discrepancies between Biblical Scripture and science. It was therefore decided that comparison would no longer be made. Thus a situation arose which today, we are forced to admit, puts Biblical exegetes and scientists in opposition to one another. We cannot, after all, accept a divine Revelation making statements which are totally inaccurate. There was only one way of logically reconciling the two; it lay in not considering a passage containing unacceptable scientific data to be genuine. This solution was not adopted. Instead, the integrity of the text was stubbornly maintained and experts were obliged to adopt a position on the truth of the Biblical Scriptures which, for the scientist, is hardly tenable.

Like Saint Augustine for the Bible, Islam has always assumed that the data contained in the Holy Scriptures were in agreement with scientific fact. A modern examination of the Islamic Revelation has not caused a change in this position. As we shall see later on, the Qur'an deals with many subjects of interest to science, far more in fact than the Bible. There is no comparison between the limited number of Biblical statements which lead to a confrontation With science, and the profusion of subjects mentioned in the Qur'an that are of a scientific nature. None of the latter can be contested from a scientific point of view. this is the basic fact that emerges from our study. We shall see at the end of this work that such is not the case for the Hadiths. These are collections of the Prophet's sayings, set aside from the Qur'anic Revelation, certain of which are scientifically unacceptable. The Hadiths in question have been under study in accordance with the strict principles of the Qur'an which dictate that science and reason should always be referred to, if necessary to deprive them of any authenticity.

These reflections on the scientifically acceptable or unacceptable nature of a certain Scripture need some explanation. It must be stressed that when scientific data are discussed here, what is meant is data definitely established. This consideration rules out any explanatory theories, once useful in illuminating a phenomenon and easily dispensed with to make way for further explanations more in keeping with scientific progress. What I intend to consider here are incontrovertible facts and even if science can only provide incomplete data, they will nevertheless be sufficiently well established to be used Without fear of error.

Scientists do not, for example, have even an approximate date for man's appearance on Earth. They have however discovered remains of human works which we can situate beyond a shadow of a doubt at before the tenth millenium B.C. Hence we cannot consider the Biblical reality on this subject to be compatible with science. In the Biblical text of Genesis, the dates and genealogies given would place man's origins (i.e. the creation of Adam) at roughly thirty-seven centuries B.C. In the future, science may be able to provide us with data that are more precise than our present calculations, but we may rest assured that it will never tell us that man first appeared on Earth 6,786 years ago, as does the Hebraic calendar for 1976. The Biblical data concerning the antiquity of man are therefore inaccurate.

This confrontation with science excludes all religious problems in the true sense of the word. Science does not, for example, have any explanation of the process whereby God manifested Himself to Moses. The same may be said for the mystery surrounding the manner in which Jesus was born in the absence of a biological father. The Scriptures moreover give no material explanation of such data. This present study is concerned With what the Scriptures tell us about extremely varied natural phenomena, which they surround to a lesser or greater extent with commentaries and explanations. With this in mind, we must note the contrast between the rich abundance of information on a given subject in the Qur'anic Revelation and the modesty of the other two revelations on the same subject.

It was in a totally objective spirit, and without any preconceived ideas that I first examined the Qur'anic Revelation. I was looking for the degree of compatibility between the Qur'anic text and the data of modern science. I knew from translations that the Qur'an often made allusion to all sorts of natural phenomena, but I had only a summary knowledge of it. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front of me: the Qur'an did not contain a single statement that was assailable from a modern scientific point of view.

I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping With the cast-iron facts of modern science.

On opening the Gospels, one is immediately confronted with a serious problem. On the first page we find the genealogy of Jesus, but Matthew's text is in evident contradiction to Luke's on the same question. There is a further problem in that the latter's data on the antiquity of man on Earth are incompatible with modern knowledge.

The existence of these contradictions, improbabilities and incompatibilities does not seem to me to detract from the belief in God. They involve only man's responsibility. No one can say what the original texts might have been, or identify imaginative editing, deliberate manipulations of them by men, or unintentional modification of the Scriptures. What strikes us today. when we realize Biblical contradictions and incompatibilities with well-established scientific data, is how specialists studying the texts either pretend to be unaware of them, or else draw attention to these defects then try to camouflage them with dialectic acrobatics. When we come to the Gospels according to Matthew and John, I shall provide examples of this brilliant use of apologetical turns of phrase by eminent experts in exegesis. Often the attempt to camouflage an improbability or a contradiction, prudishly called a 'difficulty', is successful. This explains why so many Christians are unaware of the serious defects contained in the Old Testament and the Gospels. The reader will find precise examples of these in the first and second parts of this work.

In the third part, there is the illustration of an unusual application of science to a holy Scripture, the contribution of modern secular knowledge to a better understanding of certain verses in the Qur'an which until now have remained enigmatic, if not incomprehensible. Why should we be surprised at this when we know that, for Islam, religion and science have always been considered twin sisters? From the very beginning, Islam directed people to cultivate science; the application of this precept brought with it the prodigious strides in science taken during the great era of Islamic civilization, from which, before the Renaissance, the West itself benefited. In the confrontation between the Scriptures and science a high point of understanding has been reached owing to the light thrown on Qur'anic passages by modern scientific knowledge. Previously these passages were obscure owning to the non-availability of knowledge which could help interpret them.

The Old Testament

General Outlines

Who is the author of the Old Testament?

One wonders how many readers of the Old Testament, if asked the above question, would reply by repeating what they had read in the introduction to their Bible. They might answer that, even though it was written by men inspired by the Holy Ghost, the author was God.

Sometimes, the author of the Bible's presentation confines himself to informing his reader of this succinct observation which puts an end to all further questions. Sometimes he corrects it by warning him that details may subsequently have been added to the primitive text by men, but that nonetheless, the litigious character of a passage does not alter the general "truth' that proceeds from it. This "truth' is stressed very heavily. The Church Authorities answer for it, being the only body, With the assistance of the Holy Ghost, able to enlighten the faithful on such points. Since the Councils held in the Fourth century, it was the Church that issued the list of Holy Books, ratified by the Councils of Florence (1441), Trent (1546), and the First Vatican Council (1870),

to form what today is known as the Canon. Just recently, after so many encyclicals, the Second Vatican Council published a text concerning the Revelation which is extremely important. It took three years (1962-1966) of strenuous effort to produce. The vast majority of the Bible's readers who find this highly reassuring information at the head of a modern edition have been quite satisfied with the guarantees of authenticity made over past centuries and have hardly thought it possible to debate them.

When one refers however to works written by clergymen, not meant for mass publication, one realizes that the question concerning the authenticity of the books in the Bible is much more complex than one might suppose *a priori*. For example, when one consults the modern publication in separate installments of the Bible in French translated under the guidance of the Biblical School of Jerusalem[**3**], the tone appears to be very different. One realizes that the Old Testament, like the New Testament, raises problems with controversial elements that, for the most part, the authors of commentaries have not concealed.

We also find highly precise data in more condensed studies of a very objective nature, such as Professor Edmond Jacob's study. *The Old Testament* (L'Ancien Testament)[4]. This book gives an excellent general view.

Many people are unaware, and Edmond Jacob points this out, that there were originally a number of texts and not just one. Around the Third century B.C., there were at least three forms of the Hebrew text: the text which was to become the Masoretic text, the text which was used, in part at least, for the Greek translation, and the Samaritan Pentateuch. In the First century B.C., there was a tendency towards the establishment of a single text, but it was not until a century after Christ that the Biblical text was definitely established.

If we had had the three forms of the text, comparison would have been possible, and we could have reached an opinion concerning what the original might have been. Unfortunately, we do not have the slightest idea. Apart from the Dead Sea Scrolls (Cave of Qumran) dating from a pre-Christian era near the time of Jesus, a papyrus of the Ten Commandments of the Second century A.D. presenting variations from the classical text, and a few fragments from the Fifth century A.D. (Geniza of Cairo) , the oldest Hebrew text of the Bible dates from the Ninth century A.D.

The Septuagint was probably the first translation in Greek. It dates from the Third century B.C. and was written by Jews in Alexandria. It Was on this text that the New Testament was based. It remained authoritative until the Seventh century A.D. The basic Greek texts in general use in the Christian world are from the manuscripts catalogued under the title Codex Vaticanus in the Vatican City and *Codex Sinaiticus* at the British Museum, London. They date from the Fourth century A.D.

At the beginning of the Fifth century A.D., Saint Jerome was able to produce a text in latin using Hebrew documents. It was later to be called the *Vulgate* on account of its universal distribution after the Seventh century A.D.

For the record, we shall mention the Aramaic version and the Syriac (Peshitta) version, but these are incomplete.

All of these versions have enabled specialists to piece together so-called 'middle-of-the-road' texts, a sort of compromise between the different versions. Multi-lingual collections have also been produced which juxtapose the Hebrew, Greek, Latin, Syriac, Aramaic and even Arabic versions. This is the case of the famous Walton Bible (London, 1667). For the sake of completeness, let us mention that diverging Biblical conceptions are responsible for the fact that the various Christian churches do not all accept exactly the same books and have not until now had identical ideas on translation into the same language. *The Ecumenical Translation of the Old Testament* is a work of unification written by numerous Catholic and Protestant experts now nearing completion[**5**] and should result in a work of synthesis.

Thus the human element in the Old Testament is seen to be quite considerable. It is not difficult to understand why from version to version, and translation to translation, with all the corrections inevitably resulting, it was possible for the original text to have been transformed during the course of more than two thousand years.

ORIGINS OF THE BIBLE

Before it became a collection of books, it was a folk tradition that relied entirely upon human memory, originally the only means of passing on ideas. This tradition was sung.

"At an elementary stage, writes E. Jacob, every people sings; in Israel, as elsewhere, poetry preceded prose. Israel sang long and well; led by circumstances of his history to the heights of joy and the depths of despair, taking part with intense feeling in all that happened to it, for everything in their eyes had a sense, Israel gave its song a wide variety of expression". They sang for the most diverse reasons and E. Jacob mentions a number of them to which we find the accompanying songs in the Bible: eating songs, harvest songs, songs connected with work, like the famous Well Song (Numbers 21, 17), wedding songs, as in the Song of Songs, and mourning songs. In the Bible there are numerous songs of war and among these we find the Song of Deborah (Judges 5, 1-32) exalting Israel's victory desired and led by Yahweh Himself, (Numbers 10, 35); "And whenever the ark (of alliance) set out, Moses said, 'Arise, oh Yahweh, and let thy enemies be scattered; and let them that hate thee nee before thee".

There are also the Maxims and Proverbs (Book of Proverbs, Proverbs and Maxims of the Historic Books), words of blessing and curse, and the laws decreed to man by the Prophets on reception of their Divine mandate.

E. Jacobs notes that these words were either passed down from family to family or channelled through the sanctuaries in the form of an account of the history of God's chosen people. History quickly turned into fable, as in the Fable of Jotham (Judges 9, 7-21), where "the trees went forth to anoint a king over them; and they asked in turn the olive tree, the fig tree, the vine and the bramble", which allows E. Jacob to note "animated by the need to tell a good story, the narration was not perturbed by subjects or times whose history was not well known", from which he concludes:

"It is probable that what the Old Testament narrates about Moses and the patriarchs only roughly corresponds to the succession of historic facts. The narrators however, even at the stage of oral transmission, were able to bring into play such grace and imagination to blend between them highly varied episodes, that when all is said and done, they were able to present as a history that was fairly credible to critical thinkers what happened at the beginning of humanity and the world".

There is good reason to believe that after the Jewish people settled in Canaan, at the end of the Thirteenth century B.C., writing was used to preserve and hand down the tradition. There was not however complete accuracy, even in what to men seems to demand the greatest durability, i.e. the laws. Among these, the laws which are supposed to have been written by God's own hand, the Ten Commandments, were transmitted in the Old Testament in two versions; Exodus (20,1-21) and Deuteronomy (5, 1-30). They are the same in spirit, but the variations are obvious. There is also a concern to keep a large written record of contracts, letters, lists of personalities (Judges, high city officials, genealogical tables), lists of offerings and plunder. In this way, archives were created which provided documentation for the later editing of definitive works resulting in the books we have today. Thus in each book there is a mixture of different literary genres: it can be left to the specialists to find the reasons for this odd assortment of documents.

The Old Testament is a disparate whole based upon an initially oral tradition. It is interesting therefore to compare the process by which it was constituted with what could happen in another period and another place at the time when a primitive literature was born.

Let us take, for example, the birth of French literature at the time of the Frankish Royalty. The same oral tradition presided over the preservation of important deeds: wars, often in the defense of Christianity, various sensational events, where heroes distinguished themselves, that were destined centuries later to inspire court poets, chroniclers and authors of various 'cycles'. In this way, from the Eleventh century A.D. onwards, these narrative poems, in which reality is mixed with legend, were to appear and constitute the first monument in epic poetry. The most famous of all is *the Song of Roland* (La Chanson de Roland) a biographical chant about a feat of arms in which Roland was the commander of Emperor Charlemagne's rearguard on its way home from an expedition in Spain. The sacrifice of Roland is not just an episode invented to meet the needs of the story. It took place on 15th August, 778. In actual fact it was an attack by Basques living in the mountains. This literary work is not just legend ; it has a historical basis, but no historian would take it literally.

This parallel between the birth of the Bible and a secular literature seems to correspond exactly with reality. It is in no way meant to relegate the whole Biblical text as we know it today to the store of mythological collections, as do so many of those who systematically negate the idea of God. It is perfectly possible to believe in the reality of the Creation, God's transmission to Moses of the Ten Commandments, Divine intercession in human affairs, e.g. at the time of Solomon. This does not stop us, at the same time, from considering that what has been conveyed to us is the gist of these facts, and that the detail in the description should be subjected to rigorous criticism, the reason for this being that the element of human participation in the transcription of originally oral traditions is so great

The Books of the Old Testament

The Old Testament is a collection of works of greatly differing length and many different genres. They were written in several languages over a period of more than nine hundred years, based on oral traditions. Many of these works were corrected and completed in accordance with events or special requirements, often at periods that were very distant from one another.

This copious literature probably flowered at the beginning of the Israelite Monarchy, around the Eleventh century B.C. It was at this period that a body of scribes appeared among the members of the royal household. They were cultivated men whose role was not limited to writing. The first incomplete writings, mentioned in the preceding chapter, may date from this period. There was a special reason for writing these works down; there were a certain number of songs (mentioned earlier), the prophetic oracles of Jacob and Moses, the Ten Commandments and, on a more general level, the legislative texts which established a religious tradition before the formation of the law. All these texts constitute fragments scattered here and there throughout the various collections of the Old Testament.

It was not until a little later, possibly during the Tenth century B.C., that the so-called 'Yahvist'[6] text of the Pentateuch was written. This text was to form the backbone of the first five books ascribed to Moses. Later, the so-called 'Elohist'[7] text was to be added, and also the so-called 'Sacerdotal'[8] version. The initial Yahvist text deals with the origins of the world up to the death of Jacob. This text comes from the southern kingdom, Judah.

At the end of the Ninth century and in the middle of the Eighth century B.C., the prophetic influence of Elias and Elisha took shape and spread. We have their books today. This is also the time of the Elohist text of the Pentateuch which covers a much smaller period than the Yahvist text because it limits itself to facts relating to Abraham, Jacob and Joseph. The books of Joshua and Judges date from this time.

The Eighth century B.C. saw the appearance of the writerprophets: Amos and Hosea in Israel, and Michah in Judah.

In 721 B.C., the fall of Samaria put an end to the Kingdom of Israel. The Kingdom of Judah took over its religious heritage. The collection of Proverbs dates from this period, distinguished in particular by the fusion into a single book of the Yahvist and Elohist texts of the Pentateuch; in this way the Torah was constituted. Deuteronomy was written at this time.

In the second half of the Seventh century B.C., the reign of Josiah coincided with the appearance of the prophet Jeremiah, but his work did not take definitive shape until a century later.

Before the first deportation to Babylon in 598 B.C., there appeared the Books of Zephaniah, Nahum and Habakkuk. Ezekiel was already prophesying during this first deportation. The fall of

Jerusalem in 587 B.C. marked the beginning of the second deportation which lasted until 538 B.C.

The Book of Ezekiel, the last great prophet and the prophet of exile, was not arranged into its present form until after his death by the scribes that were to become his spiritual inheritors. These same scribes were to resume Genesis in a third version, the so-called 'Sacerdotal' version, for the section going from the Creation to the death of Jacob. In this way a third text was to be inserted into the central fabric of the Yahvist and Elohist texts of the Torah. We shall see later on, in the books written roughly two and four centuries earlier, an aspect of the intricacies of this third text. It was at this time that the Lamentations appeared.

On the order of Cyrus, the deportation to Babylon came to an end in 538 B.C. The Jews returned to Palestine and the Temple at Jerusalem was rebuilt. The prophets' activities began again, resulting in the books of Haggai, Zechariah, the third book of Isaiah, Malachi, Daniel and Baruch (the last being in Greek). The period following the deportation is also the period of the Books of Wisdom: Proverbs was written definitively around 480 B.C., Job in the middle of the Fifth century B.C., Ecclesiastes or Koheleth dates from the Third century B.C., as do the Song of Songs, Chronicles I & II, Ezra and Nehemiah; Ecclesiasticus or Sirah appeared in the Second century B.C.; the Book of Wisdom and the Book of Maccabees I & II were written one century before Christ. The Books of Ruth, Esther and Jonah are not easily datable. The same is true for Tobit and Judith. All these dates are given on the understanding that there may have been subsequent adaptations, since it was only circa one century before Christ that form was first given to the writings of the Old Testament. For many this did not become definitive until one century after Christ.

Thus the Old Testament appears as a literary monument to the Jewish people, from its origins to the coming of Christianity. The books it consists of were written, completed and revised between the Tenth and the First centuries B.C. This is in no way a personal point of view on the history of its composition. The essential data for this historical survey were taken from the entry *The Bible* in the Encyclopedia Universalis[9] by J. P. Sandroz, a professor at the Dominican Faculties, Saulchoir. To understand what the Old Testament represents, it is important to retain this information, correctly established today by highly qualified specialists.

A Revelation is mingled in all these writings, but all we possess today is what men have seen fit to leave us. These men manipulated the texts to please themselves, according to the circumstances they were in and the necessities they had to meet.

When these objective data are compared with those found in various prefaces to Bibles destined today for mass publication, one realizes that facts are presented in them in quite a different way. Fundamental facts concerning the writing of the books are passed over in silence, ambiguities which mislead the reader are maintained, facts are minimalised to such an extent that a false idea of reality is conveyed. A large number of prefaces or introductions to the Bible misrepresent reality in this way. In the case of books that were adapted several times (like the Pentateuch), it is said that certain details may have been added later on. A discussion of an unimportant passage of a book is introduced, but crucial facts warranting lengthy expositions are passed over in silence. It is distressing to see such inaccurate information on the Bible maintained for mass publication.

THE TORAH OR PENTATEUCH

Torah is the Semitic name.
The Greek expression, which in English gives us 'Pentateuch', designates a work in five parts; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These were to form the five primary elements of the collection of thirty-nine volumes that makes up the Old Testament.

This group of texts deals with the origins of the world up to the entry of the Jewish people into Canaan, the land promised to them after their exile in Egypt, more precisely until the death of Moses. The narration of these facts serves however as a general framework for a description of the provisions made for the religious and social life of the Jewish people, hence the name Law or Torah.

Judaism and Christianity for many centuries considered that the author was Moses himself. Perhaps this affirmation was based on the fact that God said to Moses (Exodus 17, 14): "Write this (the defeat of Amalek) as a memorial in a book", or again, talking of the Exodus from Egypt, "Moses wrote down their starting places" (Numbers 33, 2), and finally "And Moses wrote this law" (Deuteronomy 31, 9). From the First century B.C. onwards, the theory that Moses wrote the Pentateuch was upheld; Flavius Josephus and Philo of Alexandria maintain it.

Today, this theory has been completely abandoned; everybody is in agreement on this point. The New Testament nevertheless ascribes the authorship to Moses. Paul, in his Letter to the Romans (10, 5) quoting from Leviticus, affirms that "Moses writes that the man who practices righteousness which is based on the law . . ." etc. John, in his Gospel (5,46-47), makes Jesus say the following: "If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?" We have here an example of editing, because the Greek word that corresponds to the original (written in Greek) is *episteuete*, so that the Evangelist is putting an affirmation into Jesus's mouth that is totally wrong: the following demonstrates this.

I am borrowing the elements of this demonstration from Father de Vaux, Head of the Biblical School of Jerusalem. He prefaced his French translation of Genesis in 1962 with a General Introduction to the Pentateuch which contained valuable arguments. These ran contrary to the affirmations of the Evangelists on the authorship of the work in question. Father de Vaux reminds us that the "Jewish tradition which was followed by Christ and his Apostles" was accepted up to the end of the Middle Ages. The only person to contest this theory was Abenezra in the Twelfth century. It was in the Sixteenth century that Calstadt noted that Moses could not have written the account of his own death in Deuteronomy (34, 5-12). The author then quotes other critics who refuse to ascribe to Moses a part, at least, of the Pentateuch. It was above all the work of Richard Simon, father of the Oratory, *Critical History of the Old Testament* (Histoire critique du Vieux Testament) 1678, that underlined the chronological difficulties, the repetitions, the confusion of the stories and stylistic differences in the Pentateuch. The book caused a scandal. R. Simon's line of argument was barely followed in history books at the beginning of the Eighteenth century. At this time, the references to antiquity very often proceeded from what "Moses had written".

One can easily imagine how difficult it was to combat a legend strengthened by Jesus himself who, as we have seen, supported it in the New Testament. It is to Jean Astruc, Louis XV's doctor, that we owe the decisive argument.

By publishing, in 1753, *his Conjectures on the original writings which it appears Moses used to compose the Book of Genesis* (Conjectures sur les Mèmoires originaux dont il parait que Moyse s'est servi pour composer le livre de la Genèse), he placed the accent on the plurality of sources. He was probably not the first to have noticed it, but he did however have the courage to make public an observation of prime importance: two texts, each denoted by the way in which God was named either Yahweh or Elohim, were present side by side in Genesis. The latter therefore contained two juxtaposed texts. Eichorn (1780-1783) made the same discovery for the other four books; then Ilgen (1798) noticed that one of the texts isolated by Astruc, the one where God is named Elohim, was itself divided into two. The Pentateuch literally fell apart.

The Nineteenth century saw an even more minute search into the sources. In 1854, four sources were recognised. They were called the Yahvist version, the Elohist version, Deuteronomy, and the Sacerdotal version. It was even possible to date them:

1) The Yahvist version was placed in the Ninth century B.C. (written in Judah)

2) The Elohist version was probably a little more recent (written in Israel)

3) Deuteronomy was from the Eighth century B.C. for some (E. Jacob) , and from the time of Josiah for others (Father de Vaux)

4) The Sacerdotal version came from the period of exile or after the exile: Sixth century B.C.

It can be seen that the arrangement of the text of the Pentateuch spans at least three centuries.

The problem is, however, even more complex. In 1941, A. Lods singled out three sources in the Yahvist version, four in the Elohist version, six in Deuteronomy, nine in the Sacerdotal version, "not including the additions spread out among eight different authors" writes Father de Vaux. More recently, it has been thought that "many of the constitutions or laws contained in the Pentateuch had parallels outside the Bible going back much further than the dates ascribed to the documents themselves" and that "many of the stories of the Pentateuch presupposed a background that was different from-and older than-the one from which these documents were supposed to have come". This leads on to "an interest in the formation of traditions". The problem then appears so complicated that nobody knows where he is anymore.

The multiplicity of sources brings with it numerous disagreements and repetitions. Father de Vaux gives examples of this overlapping of traditions in the case of the Flood, the kidnapping of Joseph, his adventures in Egypt, disagreement of names relating to the same character, differing descriptions of important events.

Thus the Pentateuch is shown to be formed from various traditions brought together more or less skillfully by its authors. The latter sometimes juxtaposed their compilations and sometimes

adapted the stories for the sake of synthesis. They allowed improbabilities and disagreements to appear in the texts, however, which have led modern man to the objective study of the sources.

As far as textual criticism is concerned, the Pentateuch provides what is probably the most obvious example of adaptations made by the hand of man. These were made at different times in the history of the Jewish people, taken from oral traditions and texts handed down from preceding generations. It was begun in the Tenth or Ninth century B.C. with the Yahvist tradition which took the story from its very beginnings. The latter sketches Israel's own particular destiny to "fit it back into God's Grand Design for humanity" (Father de Vaux). It was concluded in the Sixth century B.C. with the Sacerdotal tradition that is meticulous in its precise mention of dates and genealogies.[10] Father de Vaux writes that "The few stories this tradition has of its own bear witness to legal preoccupations: Sabbatical rest at the completion of the Creation, the alliance with Noah, the alliance with Abraham and the circumcision, the purchase of the Cave of Makpela that gave the Patriarchs land in Canaan". We must bear in mind that the Sacerdotal tradition dates from the time of the deportation to Babylon and the return to Palestine starting in 538 B.C. There is therefore a mixture of religious and purely political problems.

For Genesis alone, the division of the Book into three sources has been firmly established: Father de Vaux in the commentary to his translation lists for each source the passages in the present text of Genesis that rely on them. On the evidence of these data it is possible to pinpoint the contribution made by the various sources to any one of the chapters. For example, in the case of the Creation, the Flood and the period that goes from the Flood to Abraham, occupying as it does the first eleven chapters of Genesis, we can see alternating in the Biblical text a section of the Yahvist and a section of the Sacerdotal texts. The Elohist text is not present in the first eleven chapters. The overlapping of Yahvist and Sacerdotal contributions is here quite clear. For the Creation and up to Noah (first five chapter's), the arrangement is simple: a Yahvist passage alternates with a Sacerdotal passage from beginning to end of the narration. For the Flood and especially chapters 7 and 8 moreover, the cutting of the text according to its source is narrowed down to very short passages and even to a single sentence. In the space of little more than a hundred lines of English text, the text changes seventeen times. It is from this that the improbabilities and contradictions arise when we read the present-day text. (see Table on page 15 for schematic distribution of sources)

THE HISTORICAL BOOKS

In these books we enter into the history of the Jewish people, from the time they came to the Promised Land (which is most likely to have been at the end of the Thirteenth century B.C.) to the deportation to Babylon in the Sixth century B.C.

Here stress is laid upon what one might call the 'national event' which is presented as the fulfillment of Divine word. In the narration however, historical accuracy has rather been brushed aside: a work such as the Book of Joshua complies first and foremost with theological intentions. With this in mind, E. Jacob underlines the obvious contradiction between archaeology and the texts in the case of the supposed destruction of Jericho and Ay.

Chapter	*Phrase*	*to Chapter*	*Phrase*	*Text*

The Book of Judges is centered on the defense of the chosen people against surrounding enemies and on the support given to them by God. The Book was adapted several times, as Father A. Lefèvre notes with great objectivity in his Preamble to the Crampon Bible. the various prefaces in the text and the appendices bear witness to this. The story of Ruth is attached to the narrations contained in Judges.

TABLE OF THE DISTRIBUTION OF THE YAHVIST AND SACERDOTAL TEXTS IN CHAPTERS 1 TO 11 in GENESIS)

The first figure indicates the chapter.
The second figure in brackets indicates the number of phrases, sometimes divided into two parts indicated by the letters a and b.

Letters: Y indicates Yahvist text S indicates Sacerdotal text

Example: The first line of the table indicates: from Chapter 1, phrase 1 to Chapter 2, phrase 4a, the text published in present day Bibles is the Sacerdotal text.

1	(1)	2	(4a)	S
2	(4b)	4	(26)	Y
5	(1)	5	(32)	S
6	(1)	6	(8)	Y
6	(9)	6	(22)	S
7	(1)	7	(5)	Y
7	(6)			S
7	(7)	7	(10)	Y adapted
7	(11)			S
7	(12)			Y
7	(13)	7	(16a)	S
7	(16b)	7	(17)	Y
7	(18)	7	(21)	S
7	(22)	7	(23)	Y
7	(24)	8	(2a)	S
8	(2b)		(5)	Y
8	(3)	8	(12)	S
8	(6)	8		Y
8	(13a)			S
8	(13b)		(19)	Y
8	(14)	8	(22)	S
8	(20)	8	(17)	Y
9	(1)	9	(27)	S
9	(18)	9	(7)	Y
9	(28)	10	(19)	S
10	(8)	10	(23)	Y
10	(20)	10	(30)	S
10	(24)	10	(32)	Y
10	(31)	10	(9)	S
11	(1)	11	(32)	Y
11	(10)	11		S

What simpler illustration can there be of the way men have manipulated the Biblical Scriptures?

The Book of Samuel and the two Books of Kings are above all biographical collections concerning Samuel, Saul, David, and Solomon. Their historic worth is the subject of debate. From this point of view E. Jacob finds numerous errors in it, because there are sometimes two and even three versions of the same event. The prophets Elias, Elisha and Isaiah also figure here, mixing elements of history and legend. For other commentators, such as Father A. Lefèvre, "the historical value of these books is fundamental."

Chronicles I & II, the Book of Ezra and the Book of Nehemiah have a single author, called 'the Chronicler', writing in the Fourth century B.C. He resumes the whole history of the Creation up to this period, although his genealogical tables only go up to David. In actual fact, he is using above all the Book of Samuel and the Book of Kings, "mechanically copying them out without regard to the inconsistencies" (E. Jacob), but he nevertheless adds precise facts that have been confirmed by archaeology. In these works care is taken to adapt history to the needs of theology. E. Jacob notes that the author "sometimes writes history according to theology". "To explain the fact that King Manasseh, who was a sacrilegious persecutor, had a long and prosperous reign, he postulates a conversion of the King during a stay in Assyria (Chronicles II, 33/11) although there is no mention of this in any Biblical or non-Biblical source". The Book of Ezra and the Book of Nehemiah have been severely criticised because they are full of obscure points, and because the period they deal with (the Fourth century B.C.) is itself not very well known, there being few non-Biblical documents from it.

The Books of Tobit, Judith and Esther are classed among the Historical Books. In them very big liberties are taken with history. proper names are changed, characters and events are invented, all for the best of religious reasons. They are in fact stories designed to serve a moral end, pepll)ered with historical improbabilities and inaccuracies.

The Books of Maccabees are of quite a different order. They provide a version of events that took place in the Second century B.C. which is as exact a record of the history of this period as may be found. It is for this reason that they constitute accounts of great value.

The collection of books under the heading 'historical' is therefore highly disparate. History is treated in both a scientific and a whimsical fashion.

THE PROPHETIC BOOKS

Under this heading we find the preachings of various prophets who in the Old Testament have been classed separately from the first great prophets such as Moses, Samuel, Elias and Elisha, whose teachings are referred to in other books.

The prophetic books cover the period from the Eighth to the Second century B.C.

In the Eighth century B.C., there were the books of Amos, Hosea, Isaiah and Michah. The first of these is famous for his condemnation of social injustice, the second for his religious corruption which leads him to bodily suffering (for being forced to marry a sacred harlot of a pagan cult), like God suffering for the degradation of His people but still granting them His love. Isaiah is a figure of political history. he is consulted by kings and dominates events; he is the prophet of grandeur. In addition to his personal works, his oracles are published by his disciples right up until the Third century B.C.: protests against iniquities, fear of God's judgement, proclamations of liberation at the time of exile and later on the return of the Jews to Palestine. It is certain that in the case of the second and third Isaiah, the prophetic intention is paralleled by political considerations that are as clear as daylight. The preaching of Michah, a contemporary of Isaiah, follows the same general ideas.

In the Seventh century B.C., Zephaniah, Jeremiah, Nahum and Habakkuk distinguished themselves by their preachings. Jeremiah became a martyr. His oracles were collected by Baruch who is also perhaps the author of Lamentations.

The period of exile in Babylon at the beginning of the Sixth century B.C. gave birth to intense prophetic activity. Ezekiel figures importantly as the consoler of his brothers, inspiring hope among them. His visions are famous. The Book of Obadiah deals with the misery of a conquered Jerusalem.

After the exile, which came to an end in 538 B.C., prophetic activity resumed with Haggai and Zechariah who urged the reconstruction of the Temple. When it was completed, writings going under the name of Malachi appeared. They contain various oracles of a spiritual nature.

One wonders why the Book of Jonah is included in the prophetic books when the Old Testament does not give it any real text to speak of. Jonah is a story from which one principle fact emerges: the necessary submission to Divine Will.

Daniel was written in three languages (Hebrew, Aramaic and Greek). According to Christian commentators, it is a , disconcerting' Apocalypse from an historical point of view. It is probably a work from the Maccabaean period, Second century B.C. Its author wished to maintain the faith of his countrymen, at the time of the 'abomination of desolation', by convincing them that the moment of deliverance was at hand. (E. Jacob)

THE BOOKS OF POETRY AND WISDOM

These form collections of unquestionable literary unity. Foremost among them are the Psalms, the greatest monument to Hebrew poetry. A large number were composed by David and the others by priests and levites. Their themes are praises, supplications and meditations, and they served a liturgical function.

The book of Job, the book of wisdom and piety *par excellence*, probably dates from 400-500 B.C.

The author of 'Lamentations' on the fall of Jerusalem at the beginning of the Sixth century B.C. may well be Jeremiah.

We must once again mention the Song of Songs, allegorical chants mostly about Divine love, the Book of Proverbs, a collection of the words of Solomon and other wise men of the court, and Ecclesiastes or Koheleth, where earthly happiness and wisdom are debated.

We have, therefore, a collection of works with highly disparate contents written over at least seven centuries, using extremely varied sources before being amalgamated inside a single work.

How was this collection able, over the centuries, to constitute an inseparable whole and-with a few variations according to community-become the book containing the Judeo-Christian Revelation? This book was called in Greek the 'canon' because of the idea of intangibility it conveys.

The amalgam does not date from the Christian period, but from Judaism itself, probably with a primary stage in the Seventh century B.C. before later books were added to those already accepted. It is to be noted however that the first five books, forming the Torah or Pentateuch, have always been given pride of place. Once the proclamations of the prophets (the prediction of a chastisement commensurate with misdemeanour) had been fulfilled, there was no difficulty in adding their texts to the books that had already been admitted. The same was true for the assurances of hope given by these prophets. By the Second century B.C., the 'Canon' of the prophets had been formed.

Other books, e.g. Psalms, on account of their liturgical function, were integrated along with further writings, such as Lamentations, the Book of Wisdom and the Book of Job.

Christianity, which was initially Judeo-Christianity, has been carefully studied-as we shall see later on-by modern authors, such as Cardinal Daniélou. Before it was transformed under Paul's influence, Christianity accepted the heritage of the Old Testament without difficulty. The authors of the Gospels adhered very strictly to the latter, but whereas a 'purge' has been made of the Gospels by ruling out the 'Apocrypha', the same selection has not been deemed necessary for the Old Testament. Everything, or nearly everything, has been accepted.

Who would have dared dispute any aspects of this disparate amalgam before the end of the Middle Ages-in the West at least? The answer is nobody, or almost nobody. From the end of the Middle Ages up to the beginning of modern times, one or two critics began to appear; but, as we have already seen, the Church Authorities have always succeeded in having their own way. Nowadays, there is without doubt a genuine body of textual criticism, but even if ecclesiastic specialists have devoted many of their efforts to examining a multitude of detailed points, they have preferred not to go too deeply into what they euphemistically call difficulties'. They hardly seem disposed to study them in the light of modern knowledge. They may well establish parallels with history-principally when history and Biblical narration appear to be in agreement-but so far they have not committed themselves to be a frank and thorough comparison with scientific ideas. They realize that this would lead people to contest notions about the truth of Judeo-Christian Scriptures, which have so far remained undisputed.

The Old Testament and Science Findings

Few of the subjects dealt within the Old Testament, and likewise the Gospels, give rise to a confrontation with the data of modern knowledge. When an incompatibility does occur between the Biblical text and science, however, it is on extremely important points.

As we have already seen in the preceding chapter, historical errors were found in the Bible and we have quoted several of these pinpointed by Jewish and Christian experts in exegesis. The latter have naturally had a tendency to minimize the importance of such errors. They find it quite natural for a sacred author to present historical fact in accordance with theology and to write history to suit certain needs. We shall see further on, in the case of the Gospel according to Matthew, the same liberties taken with reality and the same commentaries aimed at making admissible as reality what is in contradiction to it. A logical and objective mind cannot be content with this procedure.

From a logical angle, it is possible to single out a large number of contradictions and improbabilities. The existence of different sources that might have been used in the writing of a description may be at the origin of two different presentations of the same fact. This is not all; different adaptations, later additions to the text itself, like the commentaries added *a posteriori*, then included in the text later on when a new copy was made-these are perfectly recognized by specialists in textual criticism and very frankly underlined by some of them. In the case of the Pentateuch alone, for example, Father de Vaux in the General Introduction preceding his translation of Genesis (pages 13 and 14), has drawn attention to numerous disagreements. We shall not quote them here since we shall be quoting several of them later on in this study. The general impression one gains is that one must not follow the text to the letter.

Here is a very typical example:

In Genesis (6, 3), God decides just before the Flood henceforth to limit man's lifespan to one hundred and twenty years, "... his days shall be a hundred and twenty years". Further on however, we note in Genesis (11, 10-32) that the ten descendants of Noah had lifespans that range from 148 to 600 years (see table in this chapter showing Noah's descendants down to Abraham). The contradiction between these two passages is quite obvious. The explanation is elementary. The first passage (Genesis 6, 3) is a Yahvist text, probably dating as we have already seen from the Tenth century B.C. The second passage in Genesis (11, 10-32) is a much more recent text (Sixth century B.C.) from the Sacerdotal version. This version is at the origin of these genealogies, which are as precise in their information on lifespans as they are improbable when taken *en masse*.

It is in Genesis that we find the most evident incompatibilities with modern science. These concern three essential points:

1) the Creation of the world and its stages;
2) the date of the Creation of the world and the date of man's appearance on earth;
3) the description of the Flood.

THE CREATION OF THE WORLD

As Father de Vaux points out, Genesis "starts with two juxtaposed descriptions of the Creation". When examining them from the point of view of their compatibility with modern scientific data, we must look at each one separately.

First Description of the Creation

The first description occupies the first chapter and the very first verses of the second chapter. It is a masterpiece of inaccuracy from a scientific point of view. It must be examined one paragraph at a time. The text reproduced here is from the Revised Standard Version of the Bible.[11]

Chapter 1, verses 1 & 2:

"In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters."

It is quite possible to admit that before the Creation of the Earth, what was to become the Universe as we know it was covered in darkness. To mention the existence of water at this period is however quite simply pure imagination. We shall see in the third part of this book how there is every indication that at the initial stage of the formation of the universe a gaseous mass existed. It is an error to place water in it.

Verses 3 to 5:

"And God said, 'Let there be light', and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day."

The light circulating in the Universe is the result of complex reactions in the stars. We shall come back to them in the third part of this work. At this stage in the Creation, however, according to the Bible, the stars were not yet formed. The "lights' of the firmament are not mentioned in Genesis until verse 14, when they were created on the Fourth day, "to separate the day from the night", "to give light upon earth"; all of which is accurate. It is illogical, however, to mention the result (light) on the first day, when the cause of this light was created three days later. The fact that the existence of evening and morning is placed on the first day is moreover, purely imaginary; the existence of evening and morning as elements of a single day is only conceivable after the creation of the earth and its rotation under the light of its own star, the Sun!

-verses 6 to 8:
"And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day."

The myth of the waters is continued here with their separation into two layers by a firmament that in the description of the Flood allows the waters above to pass through and flow onto the earth. This image of the division of the waters into two masses is scientifically unacceptable.

-verses 9 to 13:
"And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind upon the earth.' And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day."

The fact that continents emerged at the period in the earth's history, when it was still covered with water, is quite acceptable scientifically. What is totally untenable is that a highly organized vegetable kingdom with reproduction by seed could have appeared before the existence of the sun (in Genesis it does not appear until the fourth day), and likewise the establishment of alternating nights and days.

-verses 14 to 19:
"And God said, 'Let there be lights in the firmaments of the heavens to separate the day from night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth.' And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon earth, to rule over. the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day."

Here the Biblical author's description is acceptable. The only criticism one could level at this passage is the position it occupies in the description as a whole. Earth and Moon emanated, as we know, from their original star, the Sun. To place the creation of the Sun and Moon after the creation of the Earth is contrary to the most firmly established ideas on the formation of the elements of the Solar System.

-verses 20 to 30:
"And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.' So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them saying,

"Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, a fifth day."

This passage contains assertions which are unacceptable.
According to Genesis, the animal kingdom began with the appearance of creatures of the sea and winged birds. The Biblical description informs us that it was not until the next day-as we shall see in the following verses-that the earth itself was populated by animals.

It is certain that the origins of life came from the sea, but this question will not be dealt with until the third part of this book. From the sea, the earth was colonized, as it were, by the animal kingdom. It is from animals living on the surface of the earth, and in particular from one species of reptile which lived in the Second era, that it is thought the birds originated. Numerous biological characteristics common to both species make this deduction possible. The beasts of the earth are not however mentioned until the sixth day in Genesis; after the appearance of the birds. This order of appearance, beasts of the earth after birds, is not therefore acceptable.

-verses 24 to 31:
"And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.' And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good."

"Then God said, "Let us make man in our image, after our likeness; and let them have dominion (sic) over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth and over every creeping thing that creeps upon the earth".

"So God created man in his own image, in the image of God he created him; male and female he created them."

"And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' And God said, "Behold, I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day."

This is the description of the culmination of the Creation. The author lists all the living creatures not mentioned before and describes the various kinds of food for man and beast.

As we have seen, the error was to place the appearance of beasts of the earth after that of the birds. Man's appearance is however correctly situated after the other species of living things.

The description of the Creation finishes in the first three verses of Chapter 2:

"Thus the heavens and the earth were finished, and all the host (sic) of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation;

These are the generations of the heavens and the earth when they were created."

This description of the seventh day calls for some comment.

Firstly the meaning of certain words. The text is taken from the Revised Standard Version of the Bible mentioned above. The word 'host' signifies here, in all probability, the multitude of beings created. As for the expression 'he rested', it is a manner of translating the Hebrew word 'shabbath', from which the Jewish day for rest is derived, hence the expression in English 'sabbath'.

It is quite clear that the 'rest' that God is said to have taken after his six days' work is a legend. There is nevertheless an explanation for this. We must bear in mind that the description of the creation examined here is taken from the so-called Sacerdotal version, written by priests and scribes who were the spiritual successors of Ezekiel, the prophet of the exile to Babylon writing in the Sixth century B.C. We have already seen how the priests took the Yahvist and Elohist versions of Genesis and remodelled them after their own fashion in accordance with their own preoccupations. Father de Vaux has written that the 'legalist' character of these writings was very essential. An outline of this has already been given above.

Whereas the Yahvist text of the Creation, written several centuries before the Sacerdotal text, makes no mention of God's sabbath, taken after the fatigue of a week's labor, the authors of the Sacerdotal text bring it into their description. They divide the latter into separate days, with the very precise indication of the days of the week. They build it around the sabbatic day of rest which they have to justify to the faithful by pointing out that God was the first to respect it. Subsequent to this practical necessity, the description that follows has an apparently logical religious order, but in fact scientific data permit us to qualify the latter as being of a whimsical nature.

The idea that successive phases of the Creation, as seen by the Sacerdotal authors in their desire to incite people to religious observation, could have been compressed into the space of one week is one that cannot be defended from a scientific point of view. Today we are perfectly aware that the formation of the Universe and the Earth took place in stages that lasted for very long periods. (In the third part of the present work, we shall examine this question when we come to look at the Qur'anic data concerning the Creation). Even if the description came to a close on the evening of the sixth day, without mentioning the seventh day, the 'sabbath' when God is said to have rested, and even if, as in the Qur'anic description, we were permitted to think that they were in fact undefined periods rather than actual days, the Sacerdotal description would still not be any more acceptable. The succession of episodes it contains is an absolute contradiction with elementary scientific knowledge.

It may be seen therefore that the Sacerdotal description of the Creation stands out as an imaginative and ingenious fabrication. Its purpose was quite different from that of making the truth known.

Second Description

The second description of the Creation in Genesis follows immediately upon the first without comment or transitional passage. It does not provoke the same objections.

We must remember that this description is roughly three centuries older and is very short. It allows more space to the creation of man and earthly paradise than to the creation of the Earth and Heavens. It mentions this very briefly
(Chapter2, 4b-7): "In the day that Yahweh God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up-for Yahweh God had not caused it to rain upon the earth, and there was no man to till the ground;

but a flood went up from earth and watered the whole face of the ground-then Yahweh God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

This is the Yahvist text that appears in the text of present day Bibles. The Sacerdotal text was added to it later on, but one may ask if it was originally so brief. Nobody is in a position to say whether the Yahvist text has not, in the course of time, been pared down. We do not know if the few lines we possess represent all that the oldest Biblical text of the Creation had to say.

The Yahvist description does not mention the actual formation of the Earth or the Heavens. It makes it clear that when God created man, there was no vegetation on Earth (it had not yet rained), even though the waters of the Earth had covered its surface. The sequel to the text confirms this: God planted a garden at the same time as man was created. The vegetable kingdom therefore appears on Earth at the same time as man. This is scientifically inaccurate; man did not appear on Earth until a long time after vegetation had been growing on it. We do not know how many hundreds of millions of years separate the two events.

This is the only criticism that one can level at the Yahvist text. The fact that it does not place the creation of man in time in relation to the formation of the world and the earth, unlike the Sacerdotal text, which places them in the same week, frees it from the serious objections raised against the latter.

THE DATE OF THE WORLD'S CREATION AND THE DATE OF MAN'S APPEARANCE ON EARTH.

The Jewish calendar, which follows the data contained in the Old Testament, places the dates of the above very precisely. The second half of the Christian year 1975 corresponds to the

beginning of the 5, 736th year of the creation of the world. The creation of man followed several days later, so that he has the same numerical age, counted in years, as in the Jewish calendar.

There is probably a correction to be made on account of the fact that time was originally calculated in lunar years, while the calendar used in the West is based on solar years. This correction would have to be made if one wanted to be absolutely exact, but as it represents only 3%, it is of very little consequence. To simplify our calculations, it is easier to disregard it. What matters here is the order of magnitude. It is therefore of little importance if, over a thousand years, our calculations are thirty years out. We are nearer the truth in following this Hebraic estimate of the creation of the world if we say that it happened roughly thirty-seven centuries before Christ.

What does modern science tell us? It would be difficult to reply to the question concerning the formation of the Universe. All we can provide figures for is the era in time when the solar system was formed. It is possible to arrive at a reasonable approximation of this. The time between it and the present is estimated at four and a half billion years. We can therefore measure the margin separating the firmly established reality we know today and the data taken from the Old Testament. We shall expand on this in the third part of the present work. These facts emerge from a close scrutiny of the Biblical text. Genesis provides very precise information on the time that elapsed between Adam and Abraham. For the period from the time of Abraham to the beginnings of Christianity, the information provided is insufficient. It must be supported by other sources.

1. From Adam to Abraham

Genesis provides extremely precise genealogical data in Chapters 4, 5, 11, 21 and 25. They concern all of Abraham's ancestors in direct line back to Adam. They give the length of time each person lived, the father's age at the birth of the son and thus make it easily possible to ascertain the dates of birth and death of each ancestor in relation to the creation of Adam, as the table indicates.

All the data used in this table come from the Sacerdotal text of Genesis, the only Biblical text that provides information of this kind. It may be deduced, according to the Bible, that Abraham was born 1,948 years after Adam.

ABRAHAM'S GENEALOGY

Name	*date of birth after creation of Adam*	*length of life*	*date of death after creation of Adam*
Adam		930	930
Seth	130	912	1042
Enosch	235	905	1140
Kenan	325	910	1235
Mahalaleel	395	895	1290
Jared	460	962	1422
Enoch	622	365	987
Methuselah	687	969	1656
Lamech	874	777	1651
Noah	1056	950	2006
Shem	1556	600	2156
Arpachshad	1658	438	2096
Shelah	1693	433	2122
Eber	1723	464	2187
Peleg	1757	239	1996
Reu	1787	239	2026
Serug	1819	230	2049
Nahor	1849	148	1997
Terah	1878	205	2083
Abraham	1948	175	2123

2. From Abraham to The Beginnings Of Christianity

The Bible does not provide any numerical information on this period that might lead to such precise estimates as those found in Genesis on Abraham's ancestors. We must look to other sources to estimate the time separating Abraham from Jesus. At present, allowing for a slight margin of error, the time of Abraham is situated at roughly eighteen centuries before Jesus. Combined with information in Genesis on the interval separating Abraham and Adam, this would place Adam at roughly thirty-eight centuries before Jesus. This estimate is undeniably wrong: the origins of this inaccuracy arise from the mistakes in the Bible on the Adam-Abraham period. The Jewish tradition still founds its calendar on this. Nowadays, we can challenge the traditional defenders of Biblical truth with the incompatibility between the whimsical estimates of Jewish priests living in the Sixth century B.C. and modern data. For centuries, the events of antiquity relating to Jesus were situated in time according to information based on these estimates.

Before modern times, editions of the Bible frequently provided the reader with a preamble explaining the historical sequence of events that had come to pass between the creation of the world and the time when the books were edited. The figures vary slightly according to the time. For example, the Clementine Vulgate, 1621, gave this information, although it did place Abraham a little earlier and the Creation at roughly the 40th century B.C. Walton's polyglot Bible, produced in the 17th century, in addition to Biblical texts in several languages, gave the reader tables similar to the one shown here for Abraham's ancestors. Almost all the estimates coincide with the figures given here. With the arrival of modern times, editors were no longer able to maintain such whimsical chronologies without going against scientific discovery that placed the Creation at a much earlier date. They were content to abolish these tables and preambles, but they avoided warning the reader that the Biblical texts on which these chronologies were based had become obsolete and could no longer be considered to express the truth. They preferred to draw a modest veil over them, and invent set-phrases of cunning dialectics that would make acceptable the text as it had formerly been, without any subtractions from it.

This is why the genealogies contained in the Sacerdotal text of the Bible are still honoured, even though in the Twentieth century one cannot reasonably continue to count time on the basis of such fiction.

Modern scientific data do not allow us to establish the date of man's appearance on earth beyond a certain limit. We may be certain that man, with the capacity for action and intelligent thought that distinguishes him from beings that appear to be anatomically similar to him, existed on Earth after a certain estimable date. Nobody however can say at what exact date he appeared. What we can say today is that remains have been found of a humanity capable of human thought and action whose age may be calculated in tens of thousands of years.

This approximate dating refers to the prehistoric human species, the most recently discovered being the Cro-Magnon Man. There have of course been many other discoveries all over the world of remains that appear to be human. These relate to less highly evolved species, and their age could be somewhere in the hundreds of thousands of years. But were they genuine men?

Whatever the answer may be, scientific data are sufficiently precise concerning the prehistoric species like the Cro-Magnon Man, to be able to place them much further back than the epoch in which Genesis places the first men. There is therefore an obvious incompatibility between what we can derive from the numerical data in Genesis about the date of man's appearance on Earth and the firmly established facts of modern scientific knowledge.

THE FLOOD

Chapters 6, 7 and 8 are devoted to the description of the Flood. In actual fact, there are two descriptions; they have not been placed side by side, but are distributed all the way through. Passages are interwoven to give the appearance of a coherent succession of varying episodes. In these three chapters there are, in reality, blatant contradictions; here again the explanation lies in the existence of two quite distinct sources: the Yahvist and Sacerdotal versions.

It has been shown earlier that they formed a disparate amalgam; each original text has been broken down into paragraphs or phrases, elements of one source alternating with the other, so that in the course of the complete description, we go from one to another seventeen times in roughly one hundred lines of English text.

Taken as a whole, the story goes as follows:
Man's corruption had become widespread, so God decided to annihilate him along with all the other living creatures. He warned Noah and told him to construct the Ark into which he was to take his wife, his three sons and their wives, along with other living creatures. The two sources differ for the latter. one passage (Sacerdotal) says that Noah was to take one pair of each species; then in the passage that follows (Yahvist) it is stated that God ordered him to take seven males and seven females from each of the so-called 'pure' animal species, and a single pair from the 'impure' species. Further on, however, it is stated that Noah actually took one pair of each animal. Specialists, such as Father de Vaux, state that the passage in question is from an adaptation of the Yahvist description.

Rainwater is given as the agent of the Flood in one (Yahvist) passage, but in another (Sacerdotal), the Flood is given a double cause: rainwater and the waters of the Earth.

The Earth was submerged right up to and above the mountain peaks. All life perished. After one year, when the waters had receded, Noah emerged from the Ark that had come to rest on Mount Ararat.

One might add that the Flood lasted differing lengths of time according to the source used: forty days for the Yahvist version and one hundred and fifty in the Sacerdotal text.

The Yahvist version does not tell us when the event took place in Noah's life, but the Sacerdotal text tells us that he was six hundred years old. The latter also provides information in its genealogies that situates him in relation to Adam and Abraham. If we calculate according to the information contained in Genesis, Noah was born 1,056 years after Adam (see table of Abraham's Genealogy) and the Flood therefore took place 1,656 years after the creation of Adam. In relation to Abraham, Genesis places the Flood 292 years before the birth of this Patriarch.

According to Genesis, the Flood affected the whole of the human race and all living creatures created by God on the face of the Earth were destroyed. Humanity was then reconstituted by Noah's three sons and their wives so that when Abraham was born roughly three centuries later, he found a humanity that Was already re-formed into separate communities. How could this reconstruction have taken place in such a short time? This simple observation deprives the narration of all verisimilitude.

Furthermore, historical data show its incompatibility with modern knowledge. Abraham is placed in the period 1800-1850 B.C., and if the Flood took place, as Genesis suggests in its genealogies, roughly three centuries before Abraham, we would have to place him somewhere in the Twenty-first to Twenty-second century B.C. Modern historical knowledge confirms that at

this period, civilizations had sprung up in several parts of the world; for their remains have been left to posterity.

In the case of Egypt for example, the remains correspond to the period preceding the Middle Kingdom (2,100 B.C.) at roughly the date of the First Intermediate Period before the Eleventh Dynasty. In Babylonia it is the Third Dynasty at Ur. We know for certain that there was no break in these civilizations, so that there could have been no destruction affecting the whole of humanity, as it appears in the Bible.

We cannot therefore consider that these three Biblical narrations provide man with an account of facts that correspond to the truth. We are obliged to admit that, objectively speaking, the texts which have come down to us do not represent the expression of reality. We may ask ourselves whether it is possible for God to have revealed anything other than the truth. It is difficult to entertain the idea that God taught to man ideas that were not only fictitious, but contradictory. We naturally arrive therefore at the hypothesis that distortions occurred that were made by man or that arose from traditions passed down from one generation to another by word of mouth, or from the texts of these traditions once they were written down. When one knows that a work such as Genesis was adapted at least twice over a period of not less than three centuries, it is hardly surprising to find improbabilities or descriptions that are incompatible with reality. This is because the progress made in human knowledge has enabled us to know, if not everything, enough at least about certain events to be able to judge the degree of compatibility between our knowledge and the ancient descriptions of them. There is nothing more logical than to maintain this interpretation of Biblical errors which only implicates man himself. It is a great pity that the majority of commentators, both Jewish and Christian, do not hold with it. The arguments they use nevertheless deserve careful attention.

Position Of Christian Authors With Regard To Scientific Error In The Biblical Texts.

A Critical Examination.

One is struck by the diverse nature of Christian commentators' reactions to the existence of these accumulated errors, improbabilities and contradictions. Certain commentators acknowledge some of them and do not hesitate in their work to tackle thorny problems. Others pass lightly over unacceptable statements and insist on defending the text word for word. The latter try to convince people by apologetic declarations, heavily reinforced by arguments which are often unexpected, in the hope that what is logically unacceptable will be forgotten.

In the Introduction to his translation of Genesis, Father de Vaux acknowledges the existence of critical arguments and even expands upon their cogency. Nevertheless, for him the objective reconstitution of past events has little interest. As he writes in his notes, the fact that the Bible resumes "the memory of one or two disastrous floods of the valleys of the Tigris and Euphrates,

enlarged by tradition until they took on the dimensions of a universal cataclysm" is neither here nor there; "the essential thing is, however, that the sacred author has infused into this memory eternal teachings on the justice and mercy of God toward the malice of man and the salvation of the righteous."

In this way justification is found for the transformation of a popular legend into an event of divine proportions-and it is as such that it is thought fit to present the legend to men's faith-following the principle that an author has made use of it to illustrate religious teachings. An apologetic position of this kind justifies all the liberties taken in the composition of writings which are supposed to be sacred and to contain the word of God. If one acknowledges such human interference in what is divine, all the human manipulations of the Biblical texts will be accounted for. If there are theological intentions, all manipulations become legitimate; so that those of the 'Sacerdotal' authors of the Sixth century are justified, including their legalist preoccupations that turned into the whimsical descriptions we have already seen.

A large number of Christian commentators have found it more ingenious to explain errors, improbabilities and contradictions in Biblical descriptions by using the excuse that the Biblical authors were expressing ideas in accordance with the social factors of a different culture or mentality. From this arose the definition of respective 'literary genres' which was introduced into the subtle dialectics of commentators, so that it accounts for all difficulties. Any contradictions there are between two texts are then explained by the difference in the way each author expressed ideas in his own particular 'literary genre'. This argument is not, of course, acknowledged by everybody because it lacks gravity. It has not entirely fallen into disuse today however, and we shall see in the New Testament its extravagant use as an attempt to explain blatant contradictions in the Gospels.

Another way of making acceptable what would be rejected by logic when applied to a litigious text, is to surround the text in question with apologetical considerations. The reader's attention is distracted from the crucial problem of the truth of the text itself and deflected towards other problems.

Cardinal Daniélou's reflections on the Flood follow this mode of expression. They appear in the review *Living* God (Dieu Vivant)[12] under the title: *'Flood, Baptism, Judgment', (Deluge, Baptème, Jugement')* where he writes "The oldest tradition of the Church has seen in the theology of the Flood an image of Christ and the Church". It is "an episode of great significance" . . . "a judgment striking the whole human race." Having quoted from Origen in his *Homilies on Ezekiel*, he talks of "'the shipwreck of the entire universe saved in the Ark", Cardinal Daniélou dwells upon the value of the number eight "expressing the number of people that were saved in the Ark (Noah and his wife, his three sons and their wives)". He turns to his own use Justin's writings in his *Dialogue*. "They represent the symbol of the eighth day when Christ rose from the dead" and "Noah, the first born of a new creation, is an image of Christ who was to do in reality what Noah had prefigured." He continues the comparison between Noah on the one hand, who was saved by the ark made of wood and the water that made it float ("water of the Flood from which a new humanity was born"), and on the other, the cross made of wood. He stresses the value of this symbolism and concludes by underlining the "spiritual and doctrinal wealth of the sacrament of the Flood" (sic).

There is much that one could say about such apologetical comparisons. We should always remember that they are commentaries on an event that it is not possible to defend as reality, either on a universal scale or in terms of the time in which the Bible places it. With a commentary such as Cardinal Daniélou's we are back in the Middle Ages, where the text had to be accepted as it was and any discussion, other than conformist, was off the point.

It is nevertheless reassuring to find that prior to that age of imposed obscurantism, highly logical attitudes were adopted. One might mention those of Saint Augustine which proceed from his thought, that was singularly advanced for the age he lived in. At the time of the Fathers of the Church, there must have been problems of textual criticism because Saint Augustine raises them in his letter No. 82. The most typical of them is the following passage:

"It is solely to those books of Scripture which are called 'canonic' that I have learned to grant such attention and respect that I firmly believe that their authors have made no errors in writing them. When I encounter in these books a statement which seems to contradict reality, I am in no doubt that either the text (of my copy) is faulty, or that the translator has not been faithful to the original, or that my understanding is deficient."

It was inconceivable to Saint Augustine that a sacred text might contain an error. Saint Augustine defined very clearly the dogma of infallibility when, confronted with a passage that seemed to contradict the truth, he thought of looking for its cause, without excluding the hypothesis of a human fault. This is the attitude of a believer with a critical outlook. In Saint Augustine's day, there was no possibility of a confrontation between the Biblical text and science. An open-mindedness akin to his would today eliminate a lot of the difficulties raised by the confrontation of certain Biblical texts with scientific knowledge.

Present-day specialists, on the contrary, go to great trouble to defend the Biblical text from any accusation of error. In his introduction to Genesis, Father de Vaux explains the reasons compelling him to defend the text at all costs, even if, quite obviously, it is historically or scientifically unacceptable. He asks us not to view Biblical history "according to the rules of historical study observed by people today", as if the existence of several different ways of writing history was possible. History, when it is told in an inaccurate fashion, (as anyone will admit), becomes a historical novel. Here however, it does not have to comply with the standards established by our conceptions. The Biblical commentator rejects any verification of Biblical descriptions through geology, paleontology or pre-historical data. "The Bible is not answerable to any of these disciplines, and were one to confront it with the data obtained from these sciences, it would only lead to an unreal opposition or an artificial concordance."[13] One might point out that these reflections are made on what, in Genesis, is in no way in harmony with modern scientific data-in this case the first eleven chapters. When however, in the present day, a few descriptions have been perfectly verified, in this case certain episodes from the time of the patriarchs, the author does not fail to support the truth of the Bible with modern knowledge. "The doubt cast upon these descriptions should yield to the favorable witness that history and eastern archaeology bear them."[14] In other words. if science is useful in confirming the Biblical description, it is invoked, but if it invalidates the latter, reference to it is not permitted.

To reconcile the irreconcilable, i.e. the theory of the truth of the Bible with the inaccurate nature of certain facts reported in the descriptions in the Old Testament, modern theologians have applied their efforts to a revision of the classical concepts of truth. It lies outside the scope of this book to give a detailed expose of the subtle ideas that are developed at length in works dealing with the truth of the Bible; such as O. Loretz's work (1972) *What is the Truth of the Bible?* (Quelle est la Vérité de la Bible?)[15]. This judgment concerning science will have to suffice:

The author remarks that the Second Vatican Council "has avoided providing rules to distinguish between error and truth in the Bible. Basic considerations show that this is impossible, because the Church cannot determine the truth or otherwise of scientific methods in such a way as to decide in principle and on a general level the question of the truth of the Scriptures".

It is obvious that the Church is not in a position to make a pronouncement on the value of scientific 'method' as a means of access to knowledge. The point here is quite different. It is not a question of theories, but of firmly established facts. In our day and age, it is not necessary to be highly learned to know that the world was not created thirty-seven or thirty-eight centuries ago. We know that man did not appear then and that the Biblical genealogies on which this estimate is based have been proven wrong beyond any shadow of a doubt. The author quoted here must be aware of this. His statements on science are only aimed at side-stepping the issue so that he does not have to deal with it the way he ought to.

The reminder of all these different attitudes adopted by Christian authors when confronted with the scientific errors of Biblical texts is a good illustration of the uneasiness they engender. It recalls the impossibility of defining a logical position other than by recognizing their human origins and the impossibility of acknowledging that they form part of a Revelation.

The uneasiness prevalent in Christian circles concerning the Revelation became clear at the Second Vatican Council (19621965) where it took no less than five drafts before there was any agreement on the final text, after three years of discussions. It was only then that "this painful situation threatening to engulf the Council" came to an end, to use His Grace Weber's expression in his introduction to the Conciliar Document No. 4 on the Revelation[16].

Two sentences in this document concerning the Old Testament (chap IV, page 53) describe the imperfections and obsolescence of certain texts in a way that cannot be contested:

"In view of the human situation prevailing before Christ's foundation of salvation, the Books of *the Old Testament* enable everybody to know who is God and who is man, and also the way in which God, in his justice and mercy, behaves towards men. These books, *even though they contain material which is imperfect and obsolete, nevertheless bear witness to truly divine teachings."*

There is no better statement than the use of the adjectives 'imperfect' and 'obsolete' applied to certain texts, to indicate that the latter are open to criticism and might even be abandoned; the principle is very clearly acknowledged.

This text forms part of a general declaration which was definitively ratified by 2,344 votes to 6; nevertheless, one might question this almost total unanimity. In actual fact, in the commentaries of the official document signed by His Grace Weber, there is one phrase in particular which obviously corrects the solemn affirmation of the council on the obsolescence of certain texts: '"Certain books of the Jewish Bible have a temporary application and have something imperfect in them."

'Obsolete', the expression used in the official declaration, is hardly a synonym for 'temporary application', to use the commentator's phrase. As for the epithet 'Jewish' which the latter curiously adds, it suggests that the conciliar text only criticized the version in Hebrew. This is not at all the case. It is indeed the Christian Old Testament alone that, at the Council, was the object of a judgment concerning the imperfection and obsolescence of certain parts.

Conclusions

The Biblical Scriptures must be examined without being embellished artificially with qualities one would like them to have. They must be seen objectively as they are. This implies not only a knowledge of the texts, but also of their history. The latter makes it possible to form an idea of the circumstances which brought about textual adaptations over the centuries, the slow formation of the collection that we have today, with its numerous substractions and additions.

The above makes it quite possible to believe that different versions of the same description can be found in the Old Testament, as well as contradictions, historical errors, improbabilities and incompatibilities with firmly established scientific data. They are quite natural in human works of a very great age. How could one fail to find them in the books written in the same conditions in which the Biblical text was composed?

At a time when it was not yet possible to ask scientific questions, and one could only decide on improbabilities or contradictions, a man of good sense, such as Saint Augustine, considered that God could not teach man things that did not correspond to reality. He therefore put forward the principle that it was not possible for an affirmation contrary to the truth to be of divine origin, and was prepared to exclude from all the sacred texts anything that appeared to him to merit exclusion on these grounds.

Later, at a time when the incompatibility of certain passages of the Bible with modern knowledge has been realized, the same attitude has not been followed. This refusal has been so insistent that a whole literature has sprung up, aimed at justifying the fact that, in the face of all opposition, texts have been retained in the Bible that have no reason to be there.

The Second Vatican Council (1962-1965) has greatly reduced this uncompromising attitude by introducing reservations about the "Books of the Old Testament" which "contain material that is imperfect and obsolete". One wonders if this will remain a pious wish or if it will be followed by

a change in attitude towards material which, in the Twentieth century, is no longer acceptable in the books of the Bible. In actual fact, save for any human manipulation, the latter were destined to be the "witness of true teachings coming from God".

The Gospels

Introduction

Many readers of the Gospels are embarrassed and even abashed when they stop to think about the meaning of certain descriptions. The same is true when they make comparisons between different versions of the same event found in several Gospels. This observation is made by Father Roguet in his book *Initiation to the Gospels* (Initiation à l'Evangile)[17]. With the wide experience he has gained in his many years of answering perturbed readers' letters in a Catholic weekly, he has been able to assess just how greatly they have been worried by what they have read. His questioners come from widely varying social and cultural backgrounds. He notes that their requests for explanations concern texts that are "considered abstruse, incomprehensible, if not contradictory, absurd or scandalous'. There can be no doubt that a complete reading of the Gospels is likely to disturb Christians profoundly.

This observation is very recent: Father Roguet's book was published in 1973. Not so very long ago, the majority of Christians knew only selected sections of the Gospels that were read during services or commented upon during sermons. With the exception of the Protestants, it was not customary for Christians to read the Gospels in their entirety. Books of religious instruction only contained extracts; the *in extenso* text hardly circulated at all. At a Roman Catholic school Ihad copies of the works of Virgil and Plato, but I did not have the New Testament. The Greek text of this would nevertheless have been very instructive: it was only much later on that I realized why they had not set us translations of the holy writings of Christianity. The latter could have led us to ask our teachers questions they would have found it difficult to answer.

These discoveries, made if one has a critical outlook during a reading *in extens* of the Gospels, have led the Church to come to the aid of readers by helping them overcome their perplexity. "Many Christians need to learn how to read the Gospels", notes Father Roguet. Whether or not one agrees with the explanations he gives, it is greatly to the author's credit that he actually tackles these delicate problems. Unfortunately, it is not always like this in many writings on the Christian Revelation.

In editions of the Bible produced for widespread publication, introductory notes more often than not set out a collection of ideas that would tend to persuade the reader that the Gospels hardly raise any problems concerning the personalities of the authors of the various books, the authenticity of the texts and the truth of the descriptions. In spite of the fact that there are so many unknowns concerning authors of whose identity we are not at all sure, we find a wealth of precise information in this kind of introductory note. Often they present as a certainty what is

pure hypothesis, or they state that such-and-such an evangelist was an eye-witness of the events, while specialist works claim the opposite. The time that elapsed between the end of Jesus' ministry and the appearance of the texts is drastically reduced. They would have one believe that these were written by one man taken from an oral tradition, when in fact specialists have pointed out adaptations to the texts. Of course, certain difficulties of interpretation are mentioned here and there, but they ride rough shod over glaring contradictions that must strike anyone who thinks about them. In the little glossaries one finds among the appendices complementing a reassuring preface, one observes how improbabilities, contradictions or blatant errors have been hidden or stifled under clever arguments of an apologetic nature. This disturbing state of affairs shows up the misleading nature of such commentaries.

The ideas to be developed in the coming pages will without doubt leave any readers still unaware of these problems quite amazed. Before going into detail however, I will provide an immediate illustration of my ideas with an example that seems to me quite conclusive.

Neither Matthew nor John speaks of Jesus's Ascension. Luke in his Gospel places it on the day of the Resurrection and forty days later in the Acts of the Apostles of which he is said to be the author. Mark mentions it (without giving a date) in a conclusion considered unauthentic today. The Ascension therefore has no solid scriptural basis. Commentators nevertheless approach this important question with incredible lightness.

A. Tricot, in his *Little Dictionary of the New Testament*(Petit Dictionnaire du Nouveau Testament) in the Crampon Bible, (1960 edition)[18], a work produced for mass publication, does not devote an entry to the Ascension. *The Synopsis of the Four Gospels* (Synopse des Quatre Evangiles) by Fathers Benoît and Boismard, teachers at the Biblical School of Jerusalem, (1972 edition)[19], informs us in volume II, pages 451 and 452, that the contradiction between Luke's Gospel and the Acts of the Apostles may be explained by a 'literary artifice': this is, to say the least, difficult to follow ! .

In all probability, Father Roguet in his *Initiation to the Gospel*, 1973, (pg. 187) has not been convinced by the above argument. The explanation he gives us is curious, to say the least:

"'Here, as in many similar cases, the problem only appears insuperable if one takes Biblical statements literally, and forgets their religious significance. It is not a matter of breaking down the factual reality into a symbolism which is inconsistent, but rather of looking for the theological intentions of those revealing these mysteries to us by providing us with facts we can apprehend with our senses and signs appropriate to our incarnate spirit."

How is it possible to be satisfied by an exegesis of this kind. Only a person who accepted everything unconditionally would find such apologetic set-phrases acceptable.

Another interesting aspect of Father Roguet's commentary is his admission that there are 'many similar cases'; similar, that is, to the Ascension in the Gospels. The problem therefore has to be approached as a whole, objectively and in depth. It would seem reasonable to look for an explanation by studying the conditions attendant upon the writing of the Gospels, or the religious atmosphere prevailing at the time. When adaptations of the original writings taken from oral

traditions are pointed out, and we see the way texts handed down to us have been corrupted, the presence of obscure, incomprehensible, contradictory, improbable, and even absurd passages comes as much less of a surprise. The same may be said of texts which are incompatible with today's proven reality, thanks to scientific progress. Observations such as these denote the element of human participation in the writing and modification of the texts.

Admittedly, in the last few decades, objective research on the Scriptures has gained attention. In a recent book, *Faith in the Resurrection, Resurrection of Faith*[20] (Foi en la Resurrection, Resurrection de la foi), Father Kannengiesser, a professor at the Catholic Institute of Paris, outlines this profound change in the following terms: "The faithful are hardly aware that a revolution has taken place in methods of Biblical exegesis since the time of Pious XII"[21]. The 'Revolution' that the author mentions is therefore very recent. It is beginning to be extended to the teaching of the faithful, in the case of certain specialists at least, who are animated by this spirit of revival. "The overthrow of the most assured prospects of the pastoral tradition," the author writes, "has more or less begun with this revolution in methods of exegesis."

Father Kannengiesser warns that 'one should not take literally' facts reported about Jesus by the Gospels, because they are 'writings suited to an occasion' or 'to combat', whose authors 'are writing down the traditions of their own community about Jesus'. Concerning the Resurrection of Jesus, which is the subject of his book, he stresses that none of the authors of the Gospels can claim to have been an eye-witness. He intimates that, as far as the rest of Jesus's public life is concerned, the same must be true because, according to the Gospels, none of the Apostles-apart from Judas Iscariot-left Jesus from the moment he first followed Him until His last earthly manifestations.

We have come a long way from the traditional position, which was once again solemnly confirmed by the Second Vatican Council only ten years ago. This once again is resumed by modern works of popularization destined to be read by the faithful. Little by little the truth is coming to light however.

It is not easy to grasp, because the weight of such a bitterly defended tradition is very heavy indeed. To free oneself from it, one has to strike at the roots of the problem, i.e. examine first the circumstances that marked the birth of Christianity.

Historical Reminder Judeo-Christian and Saint Paul

The majority of Christians believe that the Gospels were writ ten by direct witnesses of the life of Jesus and therefore constitute unquestionable evidence concerning the events high-lighting His life and preachings. One wonders, in the presence of such guarantees of authenticity, how it is possible to discuss the teachings derived from them and how one can cast doubt upon the validity of the Church as an institution applying the general instructions Jesus Himself gave. Today's popular editions of the Gospels contain commentaries aimed at propagating these ideas among the general public.

The value the authors of the Gospels have as eye-witnesses is always presented to the faithful as axiomatic. In the middle of the Second century, Saint Justin did, after all, call the Gospels the 'Memoirs of the Apostles'. There are moreover so many details proclaimed concerning the authors that it is a wonder that one could ever doubt their accuracy. 'Matthew was a well-known character 'a customs officer employed at the tollgate or customs house at Capharnaum'; it is even said that he spoke Aramaic and Greek. Mark is also easily identifiable as Peter's colleague; there is no doubt that he too was an eye-witness. Luke is the 'dear physician' of whom Paul talks: information on him is very precise. John is the Apostle who was always near to Jesus, son of Zebedee, fisherman on the Sea of Galilee.

Modern studies on the beginnings of Christianity show that this way of presenting things hardly corresponds to reality. We shall see who the authors of the Gospels really were. As far as the decades following Jesus's mission are concerned, it must be understood that events did not at all happen in the way they have been said to have taken place and that Peter's arrival in Rome in no way laid the foundations for the Church. On the contrary, from the time Jesus left earth to the second half of the Second century, there was a struggle between two factions. One was what one might call Pauline Christianity and the other Judeo-Christianity. It was only very slowly that the first supplanted the second, and Pauline Christianity triumphed over Judeo-Christianity.

A large number of very recent works are based on contemporary discoveries about Christianity. Among them we find Cardinal Daniélou's name. In December 1967 he published an article in the review Studies (Etudes) entitled. *'A New Representation of the Origins of Christianity: Judeo-Christianity'.* (Une vision nouvelle des origines chrétiennes, le judéo-christianisme). Here he reviews past works, retraces its history and enables us to place the appearance of the Gospels in quite a different context from the one that emerges on reading accounts intended for mass publication. What follows is a condensed version of the essential points made in his article, including many quotations from it.

After Jesus's departure, the "little group of Apostles" formed a "Jewish sect that remained faithful to the form of worship practised in the Temple". However, when the observances of converts from paganism were added to them, a 'special system' was offered to them, as it were: the Council of Jerusalem in 49 A.D. exempted them from circumcision and Jewish observances; "many Judeo-Christians rejected this concession". This group was quite separate from Paul's. What is more, Paul and the Judeo-Christians were in conflict over the question of pagans who had turned to Christianity, (the incident of Antioch, 49 A.D.). "For Paul, the circumcision, Sabbath, and form of worship practised in the Temple were henceforth old fashioned, even for the Jews. Christianity was to free itself from its political-cum-religious adherence to Judaism and open itself to the Gentiles."

For those Judeo-Christians who remained 'loyal Jews,' Paul was a traitor. Judeo-Christian documents call him an 'enemy', accuse him of 'tactical double-dealing', . . . '"Until 70 A.D., Judeo-Christianity represents the majority of the Church" and "Paul remains an isolated case". The head of the community at that time was James, a relation of Jesus. With him were Peter (at the beginning) and John. "James may be considered to represent the Judeo-Christian camp, which deliberately clung to Judaism as opposed to Pauline Christianity." Jesus's family has a very important place in the Judeo-Christian Church of Jerusalem. "James's successor was Simeon, son of Cleopas, a cousin of the Lord".

Cardinal Danielou here quotes Judeo-Christian writings which express the views on Jesus of this community which initially formed around the apostles: the Gospel of the Hebrews (coming from a Judeo-Christian community in Egypt), the writings of Clement: Homilies and Recognitions, 'Hypotyposeis', the Second Apocalypse of James, the Gospel of Thomas.[22] "It is to the Judeo-Christians that one must ascribe the oldest writings of Christian literature." Cardinal Daniélou mentions them in detail.

"It was not just in Jerusalem and Palestine that Judeo-Christianity predominated during the first hundred years of the Church. The Judeo-Christian mission seems everywhere to have developed before the Pauline mission. This is certainly the explanation of the fact that the letters of Paul allude to a conflict." They were the same adversaries he was to meet everywhere: in Galatia, Corinth, Colossae, Rome and Antioch.

The Syro-Palestinian coast from Gaza to Antioch was Judeo-Christian '"as witnessed by the Acts of the Apostles and Clementine writings". In Asia Minor, the existence of Judeo-Christians is indicated in Paul's letters to the Galatians and Colossians. Papias's writings give us information about Judeo-Christianity in Phrygia. In Greece, Paul's first letter to the Corinthians mentions Judeo-Christians, especially at Apollos. According to Clement's letter and the Shepherd of Hermas, Rome was an 'important centre'. For Suetonius and Tacitus, the Christians represented a Jewish sect. Cardinal Daniélou thinks that the first evangelization in Africa was Judeo-Christian. The Gospel of the Hebrews and the writings of Clement of Alexandria link up with this.

It is essential to know these facts to understand the struggle between communities that formed the background against which the Gospels were written. The texts that we have today, after many adaptations from the sources, began to appear around 70 A.D., the time when the two rival communities were engaged in a fierce struggle, with the Judeo-Christians still retaining the upper hand. With the Jewish war and the fall of Jerusalem in 70 A.D. the situation was to be reversed. This is how Cardinal Daniélou explains the decline:

"After the Jews had been discredited in the Empire, the Christians tended to detach themselves from them. The Hellenistic peoples of Christian persuasion then gained the upper hand. Paul won a posthumous victory. Christianity separated itself politically and sociologically from Judaism; it became the third people. All the same, until the Jewish revolt in 140 A.D., Judeo-Christianity continued to predominate culturally"

From 70 A.D. to a period sometime before 110 A.D. the Gospels of Mark, Matthew, Luke and John were produced. They do not constitute the first written Christian documents: the letters of

Paul date from well before them. According to O. Culmann, Paul probably wrote his letter to the Thessalonians in 50 A.D. He had probably disappeared several years prior to the completion of Mark's Gospel.

Paul is the most controversial figure in Christianity. He was considered to be a traitor to Jesus's thought by the latter's family and by the apostles who had stayed in Jerusalem in the circle around James. Paul created Christianity at the expense of those whom Jesus had gathered around him to spread his teachings. He had not known Jesus during his lifetime and he proved the legitimacy of his mission by declaring that Jesus, raised from the dead, had appeared to him on the road to Damascus. It is quite reasonable to ask what Christianity might have been without Paul and one could no doubt construct all sorts of hypotheses on this subject. As far as the Gospels are concerned however, it is almost certain that if this atmosphere of struggle between communities had not existed, we would not have had the writings we possess today. They appeared at a time of fierce struggle between the two communities. These 'combat writings', as Father Kannengiesser calls them, emerged from the multitude of writings on Jesus. These occurred at the time when Paul's style of Christianity won through definitively, and created its own collection of official texts. These texts constituted the 'Canon' which condemned and excluded as unorthodox any other documents that were not suited to the line adopted by the Church.

The Judeo-Christians have now disappeared as a community with any influence, but one still hears people talking about them under the general term of 'Judaïstic'. This is how Cardinal Daniélou describes their disappearance:

"When they were cut off -from the Great Church, that gradually freed itself from its Jewish attachments, they petered out very quickly in the West. In the East however it is possible to find traces of them in the Third and Fourth Centuries A.D., especially in Palestine, Arabia, Transjordania, Syria and Mesopotamia. Others joined in the orthodoxy of the Great Church, at the same time preserving traces of Semitic culture; some of these still persist in the Churches of Ethiopia and Chaldea".

The Four Gospels. Sources and History.

In the writings that come from the early stages of Christianity, the Gospels are not mentioned until long after the works of Paul. It was not until the middle of the Second century A.D., after 140 A.D. to be precise, that accounts began to appear concerning a collection of Evangelic

writings, In spite of this, "from the beginning of the Second century A.D., many Christian authors clearly intimate that they knew a. great many of Paul's letters." These observations are set out in the Introduction to the *Ecumenical Translation of the Bible, New Testament* (Introduction à la Traduction oecuménique de la Bible, Nouveau Testament) edited 1972[23]. They are worth mentioning from the outset, and it is useful to point out here that the work referred to is the result of a collective effort which brought together more than one hundred Catholic and Protestant specialists.

The Gospels, later to become official, i.e. canonic, did not become known until fairly late, even though they were completed at the beginning of the Second century A.D. According to the Ecumenical Translation, stories belonging to them began to be quoted around the middle of the Second century A.D. Nevertheless, "it is nearly always difficult to decide whether the quotations come from written texts that the authors had next to them or if the latter were content to evoke the memory of fragments of the oral tradition."

"Before 140 A.D." we read in the commentaries this translation of the Bible contains, "there was, in any case, no account by which one might have recognised a collection of evangelic writings". This statement is the opposite of what A. Tricot writes (1960) in the commentary to his translation of the New Testament: "Very early on, from the beginning of the Second century A.D., it became a habit to say "Gospel' meaning the books that Saint Justin around 150 A.D. had also called "The Memoirs of the Apostles'." Unfortunately, assertions of this kind are sufficiently common for the public to have ideas on the date of the Gospels which are mistaken.

The Gospels did not form a complete whole 'very early on'; it did not happen until more than a century after the end of Jesus's mission. *The Ecumenical Translation of the Bible* estimates the date the four Gospels acquired the status of canonic literature at around 170 A.D.

Justin's statement which calls the authors 'Apostles' is not acceptable either, as we shall see.

As far as the date the Gospels were written is concerned, A. Tricot states that Matthew's, Mark's and Luke's Gospels were written before 70 A.D.: but this is not acceptable, except perhaps for Mark. Following many others, this commentator goes out of his way to present the authors of the Gospels as the apostles or the companions of Jesus. For this reason he suggests dates of writing that place them very near to the time Jesus lived. As for John, whom A. Tricot has us believe lived until roughly 100 A.D., Christians have always been used to seeing him depicted as being very near to Jesus on ceremonial occasions. It is very difficult however to assert that he is the author of the Gospel that bears his name. For A. Tricot, as for other commentators, the Apostle John (like Matthew) was the officially qualified witness of the facts he recounts, although the majority of critics do not support the hypothesis which says he wrote the fourth Gospel.

If however the four Gospels in question cannot reasonably be regarded as the 'Memoirs' of the apostles or companions of Jesus, where do they come from?

24. Pub. Presses Universitaires de France, Paris, 1967

Culmann, in his book *The New Testament* (Le Nouveau Testament)[24], says of this that the evangelists were only the "spokesmen of the early Christian community which wrote down the oral tradition. For thirty or forty years, the Gospel had existed as an almost exclusively oral tradition: the latter only transmitted sayings and isolated narratives. The evangelists strung them together, each in his own way according to his own character and theological preoccupations. They linked up the narrations and sayings handed down by the prevailing tradition. The grouping of Jesus's sayings and likewise the sequence of narratives is made by the use of fairly vague linking phrases such as 'after this', 'when he had' etc. In other words, the 'framework' of the Synoptic Gospels[25] is of a purely literary order and is not based on history."

The same author continues as follows:

"It must be noted that the needs of preaching, worship and teaching, more than biographical considerations, were what guided the early community when it wrote down the tradition of the life of Jesus. The apostles illustrated the truth of the faith they were preaching by describing the events in the life of Jesus. Their sermons are what caused the descriptions to be written down. The sayings of Jesus were transmitted, in particular, in the teaching of the catechism of the early Church."

This is exactly how the commentators of the *Ecumenical Translation of the Bible* (Traduction oecuménique de la Bible) describe the writing of the Gospels: the formation of an oral tradition influenced by the preachings of Jesus's disciples and other preachers; the preservation by preaching of this material, which is in actual fact found in the Gospels, by preaching, liturgy, and teaching of the faithful; the slender possibility of a concrete form given by writings to certain confessions of faith, sayings of Jesus, descriptions of the Passion for example; the fact that the evangelists resort to various written forms as well as data contained in the oral tradition. They resort to these to produce texts which "are suitable for various circles, which meet the needs of the Church, explain observations on the Scriptures, correct errors and even, on occasion, answer adversaries' objections. Thus the evangelists, each according to his own outlook, have collected and recorded in writing the material given to them by the oral tradition".

This position has been collectively adopted by more than one hundred experts in the exegesis of the New Testament, both Catholic and Protestant. It diverges widely from the line established by the Second Vatican Council in its dogmatic constitution on the Revelation drawn up between 1962 and 1965. This conciliar document has already been referred to once above, when talking of the Old Testament. The Council was able to declare of the latter that the books which compose it "contain material which is imperfect and obsolete", but it has not expressed the same reservations about the Gospels. On the contrary, as we read in the following.

"Nobody can overlook the fact that, among all the Scriptures, even those of the New Testament, the Gospels have a well-deserved position of superiority. This is by virtue of the fact that they represent the most pre-eminent witness to the life and teachings of the Incarnate Word, Our Saviour. At all times and in all places the Church has maintained and still maintains the apostolic origin of the four Gospels. What the apostles actually preached on Christ's orders, both they and the men in their following subsequently transmitted, with the divine inspiration of the Spirit, in

writings which are the foundation of the faith, i.e. the fourfold Gospel according to Matthew, Mark, Luke and John."

"Our Holy Mother, the Church, has firmly maintained and still maintains with the greatest constancy, that these four Gospels, which it unhesitatingly confirms are historically authentic, faithfully transmit what Jesus, Son Of God, actually did and taught during his life among men for their eternal salvation until the day when He was taken up into the heavens. . . . The sacred authors therefore composed the four Gospels in such a way as to always give us true and frank information on the life of Jesus".

This is an unambiguous affirmation of the fidelity with which the Gospels transmit the acts and sayings of Jesus.

There is hardly any compatibility between the Council's affirmation and what the authors quoted above claim. In particular the following:

The Gospels *"are not to be taken literally"* they are *"writings suited to an occasion"* or *"combat writings"*. Their authors *"are writing down the traditions of their own community concerning Jesus"*. (Father Kannengiesser).

The Gospels are texts which "are suitable for various circles, meet the needs of the Church, explain observations on the Scriptures, correct errors and even, on occasion, answer adversaries' objections. Thus, the evangelists, each according to his own outlook, have collected and recorded in writing the material given to them by the oral tradition". (*Ecumenical Translation of the Bible*).

It is quite clear that we are here faced with contradictory statements: the declaration of the Council on the one hand, and more recently adopted attitudes on the other. According to the declaration of the Second Vatican Council, a faithful account of the actions and words of Jesus is to be found in the Gospels; but it is impossible to reconcile this with the existence in the text of contradictions, improbabilities, things which are materially impossible or statements which run contrary to firmly established reality.

If, on the other hand, one chooses to regard the Gospels as expressing the personal point of view of those who collected the oral traditions that belonged to various communities, or as writings suited to an occasion or combat-writings, it does not come as a surprise to find faults in the Gospels. All these faults are the sign that they were written by men in circumstances such as these. The writers may have been quite sincere, even though they relate facts without doubting their inaccuracy. They provide us with descriptions which contradict other authors' narrations, or are influenced by reasons of religious rivalry between communities. They therefore present stories about the life of Jesus from a completely different angle than their adversaries.

It has already been shown how the historical context is in harmony with the second approach to the Gospels. The data we have on the texts themselves definitively confirms it.

THE GOSPEL ACCORDING TO MATTHEW

Matthew's is the first of the four Gospels as they appear in the New Testament. This position is perfectly justified by the fact that it is a prolongation, as it were, of the Old Testament. It was written to show that "Jesus fulfilled the history of Israel", as the commentators of the *Ecumenical Translation of the Bible* note and on which we shall be drawing heavily. To do BO, Matthew constantly refers to quotations from the Old Testament which show how Jesus acted as if he were the Messiah the Jews were awaiting.

This Gospel begins with a genealogy of Jesus[**26**]. Matthew traces it back to Abraham via David. We shall presently see the fault in the text that most commentators silently ignore. Matthew's obvious intention was nevertheless to indicate the general tenor of his work straight away by establishing this line of descendants. The author continues the same line of thought by constantly bringing to the forefront Jesus's attitude toward Jewish law, the main principles of which (praying, fasting, and dispensing charity) are summarized here.

Jesus addresses His teachings first and foremost to His own people. This is how He speaks to the twelve Apostles "go nowhere among the Gentiles, and enter no town of the Samaritans[**27**] but go rather to the lost sheep of the house of Israel." (Matthew 10, 5-6). "I was sent only to the lost sheep of the house of Israel". (Matthew 15, 24). At the end of his Gospel, in second place, Matthew extends the apostolic mission of Jesus's first disciples to all nations. He makes Jesus give the following order. "Go therefore and make disciples of all nations" (Matthew 28, 19), but the primary destination must be the 'house of Israel'. A.

Tricot says of this Gospel, "Beneath its Greek garb, the flesh and bones of this book are Jewish, and so is its spirit; it has a Jewish feel and bears its distinctive signs".

On the basis of these observations alone, the origins of Matthew's Gospel may be placed in the tradition of a Judeo-Christian community. According to O. Culmann, this community "was trying to break away from Judaism while at the same time preserving the continuity of the Old Testament. The main preoccupations and the general tenor of this Gospel point towards a strained situation."

There are also political factors to be found in the text. The Roman occupation of Palestine naturally heightened the desire of this country to see itself liberated. They prayed for God to intervene in favour of the people He had chosen among all others, and as their omnipotent sovereign who could give direct support to the affairs of men, as He had already done many times in the course of history.

What sort of person was Matthew? Let us say straight away that he is no longer acknowledged to be one of Jesus's companions. A. Tricot nevertheless presents him as such in his commentary to the translation of the New Testament, 1960: "Matthew alias, Levi, was a customs officer employed at the tollgate or customs house at Capharnaum when Jesus called him to be one of His disciples." This is the opinion of the Fathers of the Church, Origen, Jerome and Epiphanes. This opinion is no longer held today. One point which is uncontested is that the author is writing "for people who speak Greek, but nevertheless know Jewish customs and the Aramaic language."

It would seem that for the commentators of the Ecumenical Translation, the origins of this Gospel are as follows:

"It is normally considered to have been written in Syria, perhaps at Antioch (. . .), or in Phoenicia, because a great many Jews lived in these countries.[28] (. . .) we have indications of a polemic against the orthodox Judaism of the Synagogue and the Pharasees such as was manifested at the synagogal assembly at Jamina circa 80 A.D." In such conditions, there are many authors who date the first of the Gospels at about 80-90 A.D., perhaps also a little earlier. it is not possible to be absolutely definite about this . . . since we do not know the author's exact name, we must be satisfied with a few outlines traced in the Gospel itself. the author can be recognized by his profession. He is well-versed in Jewish writings and traditions. He knows, respects, but vigorously challenges the religious leaders of his people. He is a past master in the art of teaching and making Jesus understandable to his listeners. He always insists on the practical consequences of his teachings. He would fit fairly well the description of an educated Jew turned Christian; a householder "who brings out of his treasure what is new and what is old" as Matthew says (13,52). This is a long way from the civil servant at Capharnaum, whom Mark and Luke call Levi, and who had become one of the twelve Apostles . . .

Everyone agrees in thinking that Matthew wrote his Gospel using the same sources as Mark and Luke. His narration is, as we shall see, different on several essential points. In spite of this, Matthew borrowed heavily from Mark's Gospel although the latter was not one of Jesus's disciples (O. Culmann).

Matthew takes very serious liberties with the text. We shall see this when we discuss the Old Testament in relation to the genealogy of Jesus which is placed at the beginning of his Gospel.

He inserts into his book descriptions which are quite literally incredible. This is the adjective used in the work mentioned above by Father Kannengiesser referring to an episode in the Resurrection. the episode of the guard. He points out the improbability of the story referring to military guards at the tomb, "these Gentile soldiers" who "report, not to their hierarchical superiors, but to the high priests who pay them to tell lies". He adds however: "One must not laugh at him because Matthew's intention was extremely serious. In his own way he incorporates ancient data from the oral tradition into his written work. The scenario is nevertheless worthy of *Jesus Christ Superstar*.[29]"

Let us not forget that this opinion on Matthew comes from an eminent theologian teaching at the Catholic Institute of Paris (Institut Catholique de Paris).

Matthew relates in his narration the events accompanying the death of Jesus. They are another example of his imagination.

"And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of tombs after his resurrection they went into the holy city and appeared to many."

This passage from Matthew (27, 51-53) has no corresponding passage in the other Gospels. It is difficult to see how the bodies of the saints in question could have raised from the dead *at the time of Jesus's death* (according to the Gospels it was on the eve of the Sabbath) and only emerge from their tombs *after his resurrection* (according to the same sources on the day after the Sabbath).

The most notable improbability is perhaps to be found in Matthew. It is the most difficult to rationalize of all that the Gospel authors claim Jesus said. He relates in chapter 12, 38-40 the episode concerning Jonah's sign:

Jesus was among the scribes and pharisees who addressed him in the following terms:

"Teacher, we wish to see a sign from you. But he answered them, "An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth."

Jesus therefore proclaims that he will stay in the earth three days and three nights. So Matthew, along with Luke and Mark, place the death and burial of Jesus on the eve of the Sabbath. This, of course, makes the time spent in the earth three days (*treis êmeras* in the Greek text), but this period can only include two and not three nights (*treis nuktas* in the Greek text[30]).

Gospel commentators frequently ignore this episode. Father Roguet nevertheless points out this improbability when he notes that Jesus "only stayed in the tomb" three days (one of them complete) and two nights. He adds however that "it is a set expression and really means three days". It is disturbing to see commentators reduced to using arguments that do not contain any positive meaning. It would be much more satisfying intellectually to say that a gross error such as this was the result of a scribe's mistake!

Apart from these improbabilities, what mostly distinguishes Matthew's Gospel is that it is the work of a Judeo-Christian community in the process of breaking away from Judaism while remaining in line with the Old Testament. From the point of view of Judeo-Christian history it is very important.

THE GOSPEL ACCORDING TO MARK

This is the shortest of the four Gospels. It is also the oldest, but in spite of this it is not a book written by an apostle. At best it was written by an apostle's disciple.

O. Culmann has written that he does not consider Mark to be a disciple of Jesus. The author nevertheless points out, to those who have misgivings about the ascription of this Gospel to the Apostle Mark, that "Matthew and Luke would not have used this Gospel in the way they did had they not known that it was indeed based on the teachings of an apostle". This argument is in no way decisive. O. Culmann backs up the reservations he expresses by saying that he frequently quotes from the New Testament the sayings of a certain 'John nicknamed Mark'. These

quotations. do not however mention the name of a Gospel author, and the text of Mark itself does not name any author.

The paucity of information on this point has led commentators to dwell on details that seem rather extravagant: using the pretext, for example, that Mark was the only evangelist to relate in his description of the Passion the story of the young man who had nothing but a linen cloth about his body and, when seized, left the linen cloth and ran away naked
(Mark 14, 51-52), they conclude that the young man must have been Mark, "the faithful disciple who tried to follow the teacher" (Ecumenical Translation). Other commentators see in this "personal memory a sign of authenticity, an anonymous signature", which "proves that he was an eyewitness" (O. Culmann).

O. Culmann considers that "many turns of phrase corroborate the hypothesis that the author was of Jewish origin," but the presence of Latin expressions might suggest that he had written his Gospel in Rome. "He addresses himself moreover to Christians not living in Palestine and is careful to explain the Aramic expressions he uses."

Tradition has indeed tended to see Mark as Peter's companion in Rome. It is founded on the final section of Peter's first letter (always supposing that he was indeed the author) . Peter wrote in his letter. "The community which is at Babylon, which is likewise chosen, sends you greetings; and so does my son Mark." "By Babylon, what is probably meant is Rome" we read in the commentary to the Ecumenical Translation. From this, the commentators then imagine themselves authorized to conclude that Mark, who was supposed to have been with Peter in Rome, was the Evangelist . . .One wonders whether it was not the same line of reasoning that led Papias, Bishop of Hierapolis in circa 150 A.D., to ascribe this Gospel to Mark as 'Peter's interpreter' and the possible collaborator of Paul.

Seen from this point of view, the composition of Mark's Gospel could be placed after Peter's death, i.e. at between 65 and 70 A.D. for the Ecumenical Translation and circa 70 A.D. for O. Culmann.

The text itself unquestionably reveals a major flaw. it is written with a total disregard to chronology. Mark therefore places, at the beginning of his narration (1, 16-20), the episode of the four fishermen whom Jesus leads to follow him by simply saying "I will make you become fishers of men", though they do not even know Him. The evangelist shows, among other things, a complete lack of plausibility.

As Father Roguet has said, Mark is 'a clumsy writer', 'the weakest of all the evangelists'; he hardly knows how to write a narrative. The commentator reinforces his observation by quoting a passage about how the twelve Apostles were selected.

Here is the literal translation:

"And he went up into the hills, and called to him those whom he desired; and they came to him. And he made that the twelve were to be with him, and to be sent out to preach and have authority

to cast out demons; and he made the twelve and imposed the name Simon on Peter" (Mark, 3, 13-16).

He contradicts Matthew and Luke, as has already been noted above, with regard to the sign of Jonah. On the subject of signs given by Jesus to men in the course of His mission Mark (8, 11-13) describes an episode that is hardly credible:

"The Pharisees came and began to argue with him, seeking from him a sign from heaven, to test him. And he sighed deeply in his spirit, and said, 'Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.' And he left them, and getting into the boat again he departed to the other side."

There can be no doubt that this is an affirmation coming from Jesus Himself about his intention not to commit any act which might appear supernatural. Therefore the commentators of the Ecumenical Translation, who are surprised that Luke says Jesus will only give one sign (the sign of Jonah; see Matthew's Gospel) , consider it 'paradoxical' that Mark should say "no sign shall be given to this generation" seeing, as they note, the "miracles that Jesus himself gives as a sign" (Luke 7,22 and 11,20).

Mark's Gospel as a whole is officially recognised as being canonic. All the same, the final section of Mark's Gospel (16,1920) is considered by modem authors to have been tacked on to the basic work: the Ecumenical Translation is quite explicit about this.

This final section is not contained in the two oldest complete manuscripts of the Gospels, the *Codex Vaticanus* and the *Codex Sinaiticus* that date from the Fourth century A.D. O. Culmann notes on this subject that: "More recent Greek manuscripts and certain versions at this point added a conclusion on appearances which is not drawn from Mark but from the other Gospels." In fact, the versions of this added ending are very numerous. In the texts there are long and short versions (both are reproduced in the Bible, Revised Standard Version, 1952). Sometimes the long version has some additional material.

Father Kannengiesser makes the following comments on the ending. "The last verses must have been surpressed when his work was officially received (or the popular version of it) in the community that guaranteed its validity. Neither Matthew, Luke or a *fortiori* John saw the missing section. Nevertheless, the gap was unacceptable. A long time afterwards, when the writings of Matthew, Luke and John, all of them similar, had been in circulation, a worthy ending to Mark was composed. Its elements were taken from sources throughout the other Gospels. It would be easy to recognise the pieces of the puzzle by enumerating Mark (16,9-20). One would gain a more concrete idea of the free way in which the literary genre of the evangelic narration was handled until the beginnings of the Second century A.D."

What a blunt admission is provided for us here, in the thoughts of a great theologian, that human manipulation exists in the texts of the Scriptures!

THE GOSPEL ACCORDING TO LUKE

For O. Culmann, Luke is a 'chronicler', and for Father Kannengiesser he is a 'true novelist'. In his prologue to Theophilus, Luke warns us that he, in his turn, following on from others who have written accounts concerning Jesus, is going to write a narrative of the same facts using the accounts and information of eyewitnesses-implying that he himself is not one-including information from the apostles' preachings. It is therefore to be a methodical piece of work which he introduces in the following terms:

"Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having informed myself about all things from their beginnings, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning things of which you have been informed."

From the very first line one can see all that separates Luke from the 'scribbler' Mark to whose work we have just referred. Luke's Gospel is incontestably a literary work written in classical Greek free from any barbarisms.

Luke was a cultivated Gentile convert to Christianity. His attitude towards the Jews is immediately apparent. As O. Culmann points out, Luke leaves out Mark's most Judaic verses and highlights the Jews' incredulity at Jesus's words, throwing into relief his good relations with the Samaritans, whom the Jews detested. Matthew, on the other hand, has Jesus ask the apostles to flee from them. This is just one of many striking examples of the fact that the evangelists make Jesus say whatever suits their own personal outlook. They probably do so with sincere conviction. They give us the version of Jesus's words that is adapted to the point of view of their own community. How can one deny in the face of such evidence that the Gospels are 'combat writings' or 'writings suited to an occasion', as has been mentioned already? The comparison between the general tone of Luke's Gospel and Matthew's is in this respect a good demonstration.

Who was Luke? An attempt has been made to identify him with the physician of the same name referred to by Paul in several of his letters. The Ecumenical Translation notes that "several commentators have found the medical occupation of the author of this Gospel confirmed by the precision with which he describes the sick". This assessment is in fact exaggerated out of all proportion. Luke does not properly speaking 'describe' things of this kind; "the vocabulary he uses is that of a cultivated man of his time". There was a Luke who was Paul's travelling companion, but was he the same person? O. Culmann thinks he was.

The date of Luke's Gospel can be estimated according to several factors: Luke used Mark's and Matthew's Gospels. From what we read in the Ecumenical Translation, it seems that he witnessed the siege and destruction of Jerusalem by Titus's armies in 70 A.D. The Gospel probably dates from after this time. Present-day critics situate the time it was written at .circa 80-90 A.D., but several place it at an even earlier date.

The various narrations in Luke show important differences when compared to his predecessors. An outline of this has already been given. The Ecumenical Translation indicates them on pages 181 et sec. O. Culmann, in his book, *The New Testament* (Le Nouveau Testament) page 18, cites

descriptions in Luke's Gospel that are not to be found anywhere else. And they are not about minor points of detail.

The descriptions of Jesus's childhood are unique to Luke's Gospel. Matthew describes Jesus's childhood differently from Luke, and Mark does not mention it at all.

Matthew and Luke both provide different genealogies of Jesus: the contradictions are so large and the improbabilities so great, from a scientific point of view, that a special chapter of this book has been devoted to the subject. It is possible to explain why Matthew, who was addressing himself to Jews, should begin the genealogy at Abraham, and include David in it, and that Luke, as a converted Gentile, should want to go back even farther. We shall see however that the two genealogies contradict each other from David onwards.

Jesus's mission is described differently on many points by Luke, Matthew and Mark.

An event of such great importance to Christians as the institution of the Eucharist gives rise to variations between Luke and the other two evangelists.[31] Father Roguet notes in his book *Initiation to the Gospel* (Initiation à l'Evangile) page 75, that the words used to institute the Eucharist are reported by Luke (22,19-24) in a form very different from the wording in Matthew (26,26-29) and in Mark (14,22-24) which is almost identical.

"On the contrary" he writes, "the wording transmitted by Luke is very similar to that evoked by Saint Paul" (First Letter to the Corinthians, 11,23-25) .

As we have seen, in his Gospel, Luke expresses ideas on the subject of Jesus's Ascension which contradict what he says in the Acts of the Apostles. He is recognized as their author and they form an integral part of the New Testament. In his Gospel he situates the Ascension on Easter Day, and in the Acts forty days later. We already know to what strange commentaries this contradiction has led Christian experts in exegesis.

Commentators wishing to be objective, such as those of the Ecumenical Translation of the Bible, have been obliged to recognise as a general rule the fact that for Luke "the main preoccupation was not to write facts corresponding to material accuracy". When Father Kannengiesser compares the descriptions in the Acts of the Apostles written by Luke himself with the description of similar facts on Jesus raised from the dead by Paul, he pronounces the following opinion on Luke: "Luke is the most sensitive and literary of the four evangelists, he has all the qualities of a true novelist".

THE GOSPEL ACCORDING TO JOHN

John's Gospel is radically different from the three others; to such an extent indeed that Father Roguet in his book *Initiation to the Gospel* (Initiation à l'Evangile), having commented on the other three, immediately evokes a startling image for the fourth. He calls it , different world'. It is indeed a unique book; different in the arrangement and choice of subject, description and speech; different in its style, geography, chronology; there are even differences in theological outlook (O.

Culmann). Jesus's words are therefore differently recorded by John from the other evangelists: Father Roguet notes on this that whereas the synoptics record Jesus's words in a style that is "striking, much nearer to the oral style", in John all is meditation; to such an extent indeed that "one sometimes wonders if Jesus is still speaking or whether His ideas have not imperceptibly been extended by the Evangelist's own thoughts".

Who was the author? This is a highly debated question and extremely varying opinions have been expressed on this subject.

A. Tricot and Father Roguet belong to a camp that does not have the slightest misgivings: John's Gospel is the work of an eyewitness, its author is John, son of Zebedee and brother of James. Many details are known about this apostle and are set out in works for mass publication. Popular iconography puts him near Jesus, as in the Last Supper prior to the Passion. Who could imagine that John's Gospel was not the work of John the Apostle whose figure is so familiar?

The fact that the fourth Gospel was written so late is not a serious argument against this opinion. The definitive version was probably written around the end of the First century A.D. To situate the time it was written at sixty years after Jesus would be in keeping with an apostle who was very young at the time of Jesus and who lived to be almost a hundred.

Father Kannengiesser, in his study on the Resurrection, arrives at the conclusion that none of the New Testament authors, save Paul, can claim to have been eyewitnesses to Jesus's Resurrection. John nevertheless related the appearance to a number of the assembled apostles, of which he was probably a member, in the absence of Thomas (20,19-24), then eight days later to the full group of apostles (20,25-29).

O. Culmann in his work *The New Testament* does not subscribe to this view.

The *Ecumenical Translation of the Bible* states that the majority of critics do not accept the hypothesis that the Gospel was written by John, although this possibility cannot be entirely ruled out. Everything points however towards the fact that the text we know today had several authors: "It is probable that the Gospel as it stands today was put into circulation by the author's disciples who added chapter 21 and very likely several annotations (i.e. 4,2 and perhaps 4,1; 4,44; 7,37b; 11,2; 19,35). With regard to the story of the adulterous woman (7,53-8,11), everyone agrees that it is a fragment of unknown origin inserted later (but nevertheless belonging to canonic Scripture)". Passage 19,35 appears as a 'signature' of an 'eyewitness' (O. Culmann), the only explicit signature in the whole of John's Gospel; but commentators believe that it was probably added later.

O. Culmann thinks that latter additions are obvious in this Gospel; such as chapter 21 which is probably the work of a "disciple who may well have made slight alterations to the main body of the Gospel".

It is not necessary to mention all the hypotheses suggested by experts in exegesis. The remarks recorded here made by the most eminent Christian writers on the questions of the authorship of

the fourth Gospel are sufficient to show the extent of the confusion reigning on the subject of its authorship.

The historical value of John's stories has been contested to a great extent. The discrepancy between them and the other three Gospels is quite blatant. O. Culman offers an explanation for this; he sees in John a different theological point of view from the other evangelists. This aim "directs the choice of stories from the Logia[32] recorded, as well as the way in which they are reproduced . . . Thus the author often prolongs the lines and makes the historical Jesus say what the Holy Spirit Itself revealed to Him". This, for the exegete in question, is the reason for the discrepancies.

It is of course quite conceivable that John, who was writing after the other evangelists, should have chosen certain stories suitable for illustrating his own theories. One should not be surprised by the fact that certain descriptions contained in the other Gospels are missing in John. The *Ecumenical Translation* picks out a certain number of such instances (page 282). Certain gaps hardly seem credible however, like the fact that the Institution of the Eucharist is not described. It is unthinkable that an episode so basic to Christianity, one indeed that was to be the mainstay of its liturgy, i.e. the mass, should not be mentioned by John, the most pre-eminently meditative evangelist. The fact is, he limits himself, in the narrative of the supper prior to the Passion, to simply describing the washing of the disciples' feet, the prediction of Judas's betrayal and Peter's denial.

In contrast to this, there are stories which are unique to John and not present in the other three. The Ecumenical Translation mentions these (page 283). Here again, one could infer that the three authors did not see the importance in these episodes that John saw in them. It is difficult however not to be taken aback when one finds in John a description of the appearance of Jesus *raised from the dead* to his disciples beside the Sea of Tiberias (John 21,1-14). The description is nothing less than the reproduction (with numerous added details) of the miracle catch of fish which Luke (5,1-11) presents as an episode that occurred *during Jesus's life*. In his description Luke alludes to the presence of the Apostle John who, as tradition has it, was the evangelist, Since this description in John's Gospel forms part of chapter 21, agreed to be a later addition, one can easily imagine that the reference to John's name in Luke could have led to its artificial inclusion in the fourth Gospel. The necessity of transforming a description from Jesus's life to a posthumous description in no way prevented the evangelical text from being manipulated.

Another important point on which John's Gospel differs from the other three is in the duration of Jesus's mission. Mark, Matthew and Luke place it over a period of one year. John spreads it over two years. O. Culmann notes this fact. On this subject the Ecumenical Translation expresses the following .

"The synoptics describe a long period in Galilee followed by a march that was more or less prolonged towards Judea, and finally a brief stay in Jerusalem. John, on the other hand, describes frequent journeys from one area to another and mentions a long stay in Judea, especially in Jerusalem (1,19-51; 2,13-3,36; 5,1-47; 14,20-31). He mentions several Passover celebrations (2,13; 5,1; 6,4; 11,55) and thus suggests a ministry that lasted more than two years".

Which one of them should one believe-Mark, Matthew, Luke or John?

SOURCES OF THE GOSPELS

The general outline that has been given here of the Gospels and which emerges from a critical examination of the texts tends to make one think of a literature which is "disjointed, with a plan that lacks continuity" and "seemingly insuperable contradictions". These are the terms used in the judgement passed on them by the commentators of the *Ecumenical Translation of the Bible*. It is important to refer to their authority because the consequences of an appraisal of this subject are extremely serious. It has already been seen how a few notions concerning the religious history of the time when the Gospels were written helped to explain certain disconcerting aspects of this literature apparent to the thoughtful reader. It is necessary to continue, however, and ascertain what present-day works can tell us about the sources the Evangelists drew on when writing their texts. It is also interesting to see whether the history of the texts once they were established can help to explain certain aspects they present today.

The problem of sources was approached in a very simplistic fashion at the time of the Fathers of the Church. In the early centuries of Christianity, the only source available was the Gospel that the complete manuscripts provided first, i.e. Matthew's Gospel. The problem of sources only concerned Mark and Luke because John constituted a quite separate case. Saint Augustine held that Mark, who appears second in the traditional order of presentation, had been inspired by Matthew and had summarized his work. He further considered that Luke, who comes third in the manuscripts, had used data from both; his prologue suggests this, and has already been discussed.

The experts in exegesis at this period were as able as we are to estimate the degree of corroboration between the texts and find a large number of verses common to two or three synoptics. Today, the commentators of *the Ecumenical Translation of the Bible* provide the following figures:

verses common to all three synoptics ---------- 330
verses common to Mark and Matthew ---------- 178
verses common to Mark and Luke ----------100
verses common to Matthew and Luke ---------- 230

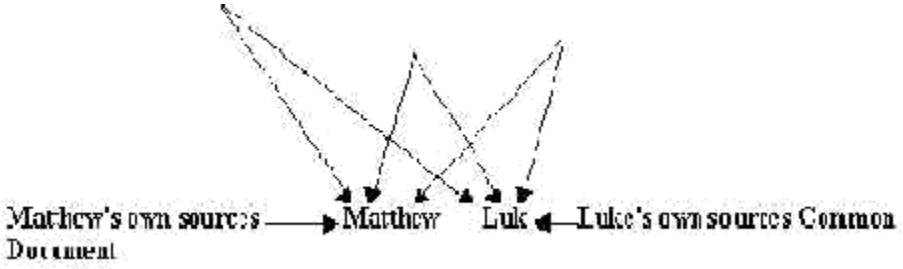
The verses unique to each of the first three Gospels are as follows: Matthew 330, Mark 53, and Luke 500.

From the Fathers of the Church until the end of the Eighteenth century A.D., one and a half millenia passed without any new problems being raised on the sources of the evangelists: people continued to follow tradition. It was not until modem times that it was realized, on the basis of these data, how each evangelist had taken material found in the others and compiled his own specific narration guided by his own personal views. Great weight was attached to actual collection of material for the narration. It came from the oral traditions of the communities from which it originated on the one hand, and from a common written Aramaic source that has not

been rediscovered on the other. This written source could have formed a compact mass or have been composed of many fragments of different narrations used by each evangelist to construct his own original work.

More intensive studies in circa the last hundred years have led to theories which are more detailed and in time will become even more complicated. The first of the modem theories is the so-called 'Holtzmann Two Sources Theory', (1863). O. Culmann and the Ecumenical Translation explain that, according to this theory, Matthew and Luke may have been inspired by Mark on the one hand and on the other by a common document which has since been lost. The first two moreover each had his own sources. This leads to the following diagram:

Document **Mark** **Common**



Culmann criticises the above on the following points:

1. Mark's work, used by both Luke and Matthew, was probably not the author's Gospel but an earlier version.

2. The diagram does not lay enough emphasis on the oral tradition. This appears to be of paramount importance because it alone preserved Jesus's words and the descriptions of his mission during a period of thirty or forty years, as each of the Evangelists was only the spokesman for the Christian community which wrote down the oral tradition.

This is how it is possible to conclude that the Gospels we possess today are a reflection of what the early Christian communities knew of Jesus's life and ministry. They also mirror their beliefs and theological ideas, of which the evangelists were the spokesmen.

The latest studies in textual criticism on the sources of the Gospels have clearly shown an even more complicated formation process of the texts. A book by Fathers Benoit and Boismard, both professors at the Biblical School of Jerusalem (1972-1973), called the *Synopsis of the Four Gospels* (Synopse des quatres Evangiles) stresses the evolution of the text in stages parallel to the evolution of the tradition. This implies the conquences set out by Father Benoit in his introduction to Father Boismard's part of the work. He presents them in the following terms:

"(. . .) the wording and form of description that result from a long evolution of tradition are not as authentic as in the original. some readers of this work will perhaps be surprised or embarrassed to learn that certain of Jesus's sayings, parables, or predictions of His destiny were not expressed in the way we read them today, but were altered and adapted

by those who transmitted them to us. This may come as a source of amazement and even scandal to those not used to this kind of historical investigation."

The alterations and adaptations to the texts made by those transmitting them to us were done in a way that Father Boismard explains by means of a highly complex diagram. It is a development of the so-called 'Two Sources Theory', and is the product of examination and comparison of the texts which it is not possible to summarize here. Those readers who are interested in obtaining further details should consult the original work published by Les Editions du Cerf, Paris.

Four basic documents-A, B, C and Q-represent the original sources of the Gospels (see general diagram). Page 76.

Document A comes from a Judeo-Christian source. Matthew and Mark were inspired by it.
Document B is a reinterpretation of document A, for use in Pagan-cum-Christian churches: all the evangelists were inspired by it except Matthew.
Document C inspired Mark, Luke and John.
Document Q constitutes the majority of sources common to Matthew and Luke; it is the , Common Document' in the 'Two Sources' theory referred to earlier.

None of these basic documents led to the production of the definitive texts we know today. Between them and the final version lay the intermediate versions: Intermediate Matthew, Intermediate Mark, Intermediate Luke and Intermediate John. These four intermediate documents were to lead to the final versions of the four Gospels, as well as to inspire the final corresponding versions of other Gospels. One only has to consult the diagram to see the intricate relationships the author has revealed.

The results of this scriptural research are of great importance. They show how the Gospel texts not only have a history (to be discussed later) but also a 'pre-history', to use Father Boismard's expression. What is meant is that before the final versions appeared, they underwent alterations at the Intermediate Document stage. Thus it is possible to explain, for example, how a well-known story from Jesus's life, such as the miracle catch of fish, is shown in Luke to be an event that happened during His life, and in John to be one of His appearances after His Resurrection.

The conclusion to be drawn from the above is that when we read the Gospel, we can no longer be at all sure that we are reading Jesus's word. Father Benoit addresses himself to the readers of the Gospel by warning them and giving them the following compensation: "If the reader is obliged in more than one case to give up the notion of hearing Jesus's voice directly, he still hears the voice of the Church and he relies upon it as the divinely appointed interpreter of the Master who long ago spoke to us on earth and who now speaks to us in His glory".

How can one reconcile this formal statement of the inauthenticity of certain texts with the phrase used in the dogmatic constitution on Divine Revelation by the Second Vatican Council assuring us to the contrary, i.e. the faithful transmission of Jesus's words: "These four Gospels, which it (the Church) unhesitatingly confirms are historically authentic, faithfully transmit what Jesus,

Son of God, actually did and taught during his life among men for their eternal salvation, until the day when he was taken up into the heavens"?

It is quite clear that the work of the Biblical School of Jerusalem flatly contradicts the Council's declaration.

M. E. BOISMARD
SYNOPSIS OF THE FOUR GOSPELS[1]
GENERAL DIAGRAM
(1) Synopse des quatre Evangiles

HISTORY OF THE TEXTS

One would be mistaken in thinking that once the Gospels were written they constituted the basic Scriptures of the newly born Christianity and that people referred to them the same way they referred to the Old Testament. At that time, the foremost authority was the oral tradition as a vehicle for Jesus's words and the teachings of the apostles. The first writings to circulate were Paul's letters and they occupied a prevalent position long before the Gospels. They were, after all, written several decades earlier.

It has already been shown, that contrary to what certain commentators are still writing today, before 140 A.D. there was no witness to the knowledge that a collection of Gospel writings existed. It was not until circa 170 A.D. that the four Gospels acquired the status of canonic literature.

In the early days of Christianity, many writings on Jesus were in circulation. They were not subsequently retained as being worthy of authenticity and the Church ordered them to be hidden, hence their name 'Apocrypha'. Some of the texts of these works have been well preserved because they "benefitted from the fact that they were generally valued", to quote the Ecumenical Translation. The same was true for the Letter of Barnabas, but unfortunately others were "more brutally thrust aside" and only fragments of them remain. They were considered to be the messengers of error and were removed from the sight of the faithful. Works such as the Gospels of the Nazarenes, the Gospels of the Hebrews and the Gospels of the Egyptians, known through quotations taken from the Fathers of the Church, were nevertheless fairly closely related to the canonic Gospels. The same holds good for Thomas's Gospel and Barnabas's Gospel.

Some of these apocryphal writings contain imaginary details, the product of popular fantasy. Authors of works on the Apocrypha also quote with obvious satisfaction passages which are literally ridiculous. Passages such as these are however to be found in *all* the Gospels. One has only to think of the imaginary description of events that Matthew claims took place at Jesus's death. It is possible to find passages lacking seriousness in all the early writings of Christianity: One must be honest enough to admit this.

The abundance of literature concerning Jesus led the Church to make certain excisions while the latter was in the process of becoming organized. Perhaps a hundred Gospels were suppressed.

Only four were retained and put on the official list of neo-Testament writings making up what is called the 'Canon'.

In the middle of the Second century A.D., Marcion of Sinope put heavy pressure on the ecclesiastic authorities to take a stand on this. He was an ardent enemy of the Jews and at that time rejected the whole of the Old Testament and everything in writings produced after Jesus that seemed to him too close to the Old Testament or to come from the Judeo-Christian tradition. Marcion only acknowledged the value of Luke's Gospel because, he believed Luke to be the spokesman of Paul and his writings.

The Church declared Marcion a heretic and put into its canon all the Letters of Paul, but included the other Gospels of Matthew, Mark, Luke and John. They also added several other works such as the Acts of the Apostles. The official list nevertheless varies with time during the first centuries of Christianity. For a while, works that were later considered not to be valid (i.e. Apocrypha) figured in it, while other works contained in today's New Testament Canon were excluded from it at this time. These hesitations lasted until the Councils of Hippo Regius in 393 and Carthage in 397. The four Gospels always figured in it however.

One may join Father Boismard in regretting the disappearance of a vast quantity of literature declared apocryphal by the Church although it was of historical interest. The above author indeed gives it a place in his *Synopsis of the Four Gospels* alongside that of the official Gospels. He notes that these books still existed in libraries near the end of the Fourth century A.D.

This was the century that saw things put into serious order. The oldest manuscripts of the Gospels date from this period. Documents prior to this, i.e. papyri from the Third century A.D. and one possibly dating from the Second, only transmit fragments to us. The two oldest parchment manuscripts are Greek, Fourth century A.D. They are the *Codex Vaticanus*, preserved in the Vatican Library and whose place of discovery is unknown, and the Codex Sinaiticus, which was discovered on Mount Sinai and is now preserved in the British Museum, London. The second contains two apocryphal works.

According to the Ecumenical Translation, two hundred and fifty other known parchments exist throughout the world, the last of these being from the Eleventh century A.D. "Not all the copies of the New Testament that have come down to us are identical" however. "On the contrary, it is possible to distinguish differences of varying degrees of importance between them, but however important they may be, there is always a large number of them. Some of these only concern differences of grammatical detail, vocabulary or word order. Elsewhere however, differences between manuscripts can be seen which affect the meaning of whole passages". If one wishes to see the extent of textual differences, one only has to glance through the *Novum Testamentum Graece.*[33] This work contains a so-called 'middle-of-the-road' Greek text. It is a text of synthesis with notes containing all the variations found in the different versions.

The authenticity of a text, and of even the most venerable manuscript, is always open to debate. The *Codex Vaticanus* is a good example of this. The facsimile reproductions edited by the Vatican City, 1965, contains an accompanying note from its editors informing us that "several centuries after it was copied (believed to have been in circa the Tenth or Eleventh century), a

scribe inked over all the letters except those he thought were a mistake". There are passages in the text where the original letters in light brown still show through, contrasting visibly with the rest of the text which is in dark brown. There is no indication that it was a faithful restoration. The note states moreover that "the different hands that corrected and annotated the manuscript over the centuries have not yet been definitively discerned; a certain number of corrections were undoubtedly made when the text was inked over." In all the religious manuals the text is presented as a Fourth century copy. One has to go to sources at the Vatican to discover that various hands may have altered the text centuries later.

One might reply that other texts may be used for comparison, but how does one choose between variations that change the meaning? It is a well known fact that a very old scribe's correction can lead to the definitive reproduction of the corrected text. We shall see further on how a single word in a passage from John concerning the Paraclete radically alters its meaning and completely changes its sense when viewed from a theological point of view.

O. Culmann, in his book, *The New Testament,* writes the following on the subject of variations:

"Sometimes the latter are the result of inadvertant flaws: the copier misses a word out, or conversely writes it twice, or a whole section of a sentence is carelessly omitted because in the manuscript to be copied it appeared between two identical words. Sometimes it is a matter of deliberate corrections, either the copier has taken the liberty of correcting the text according to his own ideas or he has tried to bring it into line with a parallel text in a more or less skilful attempt to reduce the number of discrepancies. As, little by little, the New Testament writings broke away from the rest of early Christian literature, and came to be regarded as Holy Scripture, so the copiers became more and more hesitant about taking the same liberties as their predecessors: they thought they were copying the authentic text, but in fact wrote down the variations. Finally, a copier sometimes wrote annotations in the margin to explain an obscure passage. The following copier, thinking that the sentence he found in the margin had been left out of the passage by his predecessor, thought it necessary to include the margin notes in the text. This process often made the new text even more obscure."

The scribes of some manuscripts sometimes took exceedingly great liberties with the texts. This is the case of one of the most venerable manuscripts after the two referred to above, the Sixth century *Codex Bezae Cantabrigiensis*. The scribe probably noticed the difference between Luke's and Matthew's genealogy of Jesus, so he put Matthew's genealogy into his copy of Luke, but as the second contained fewer names than the first, he padded it out with extra names (without balancing them up).

Is it possible to say that the Latin translations, such as Saint Jerome's Sixth century Vulgate, or older translations (*Vetus Itala*), or Syriac and Coptic translations are any more faithful than the basic Greek manuscripts? They might have been made from manuscripts older than the ones referred to above and subsequently lost to the present day. We just do not know.

It has been possible to group the bulk of these versions into families all bearing a certain number of common traits. According to O. Culmann, one can define:
--a so-called Syrian text, whose constitution could have led to the majority of the oldest Greek

manuscripts; this text was widely disseminated throughout Europe from the Sixteenth century A.D. onwards thanks to printing. the specialists say that it is probably the worst text.
--a so-called Western text, with old Latin versions and the *Codex Bezae Cantabrigiensis* which is in both Greek and Latin; according to the Ecumenical Translation, one of its characteristics is a definite tendency to provide explanations, paraphrases, inaccurate data and 'harmonizations'.
--the so-called Neutral text, containing the *Codex Vaticanus* and the *Codex Sinaiticus*, is said to have a fairly high level of purity; modern editions of the New Testament readily follow it, although it too has its flaws (Ecumenical Translation).

All that modern textual criticism can do in this respect is to try and reconstitute "a text which has the most likelihood of coming near to the original. In any case, there can be no hope of going back to the original text itself." (Ecumenical Translation)

The Gospels and Modern Science.
The General Genealogies of Jesus.

The Gospels contain very few passages which give rise to a confrontation with modern scientific data.

Firstly however, there are many descriptions referring to miracles which hardly lend themselves to scientific comment. The miracles concern people-the healing of the sick (the insane, blind, paralytic ; the healing of lepers, resurrection of Lazarus) as well as the purely material phenomena that lie outside the laws of nature (the description of Jesus walking on water that held him up, the changing of the water into wine). Sometimes a natural phenomenom is seen from an unusual angle by virtue of the fact that the time element is very short: the immediate calming of the storm, the instantaneous withering of the fig tree, the miracle catch of fish, as if all the fish in the sea had come together at exactly the place where the nets were cast.

God intervenes in His Omnipotent Power in all these episodes. One need not be surprised by what He is able to achieve; by human standards it is stupendous, but for Him it is not. This does not at all mean that a believer should forget science. A belief in divine miracles and in science is quite compatible: one is on a divine scale, the other on a human one.

Personally, I am very willing to believe that Jesus cured a leper, but I cannot accept the fact that a text is declared authentic and inspired by God when I read that only twenty generations existed between the first man and Abraham. Luke says this in his Gospel (3, 23-28). We shall see in a moment the reasons that show why Luke's text, like the Old Testament text on the same theme, is quite simply a product of human imagination.

The Gospels (like the Qur'an) give us the same description of Jesus's biological origins. The formation of Jesus in the maternal uterus occurred in circumstances which lay outside the laws of nature common to all human beings. The ovule produced by the mother's ovary did not need to

join with a spermatozoon, which should have come from his father, to form the embryo and hence a viable infant. The phenomenon of the birth of a normal individual without the fertilizing action of the male is called 'parthenogenesis'. In the animal kingdom, parthenogenesis can be observed under certain conditions. This is true for various insects, certain invertebrates and, very occasionally, a select breed of bird. By way of experiment, it has been possible, for example, in certain mammals (female rabbits), to obtain the beginnings of a development of the ovule into an embryo at an extremely rudimentary stage without any intervention of spermatozoon. It was not possible to go any further however and an example of complete parthenogenesis, whether experimental or natural, is unknown. Jesus is an unique case. Mary was a virgin mother. She preserved her virginity and did not have any children apart from Jesus. Jesus is a biological exception.[34]

THE GENEALOGIES OF JESUS.

The two genealogies contained in Matthew's and Luke's Gospels give rise to problems of verisimilitude, and conformity with scientific data, and hence authenticity. These problems are a source of great embarrassment to Christian commentators because the latter refuse to see in them what is very obviously the product of human imagination. The authors of the Sacerdotal text of Genesis, Sixth century B.C., had already been inspired by imagination for their genealogies of the first men. It again inspired Matthew and Luke for the data they did not take from the Old Testament.

One must straight away note that the male genealogies have absolutely no relevance to Jesus. Were one to give a genealogy to Mary's only son, who was without a biological father, it would have to be the genealogy of his mother Mary.

Here is the text of the Revised Standard Version of the Bible, 1952:

The genealogy according to Matthew is at the beginning of his Gospel:

Abraham	was the father of	Isaac
Isaac	was the father of	Jacob
Jacob	was the father of	Judah and his brothers
Judah	was the father of	Perez and Zerah by Tamar
Perez	was the father of	Hezron
Hezron	was the father of	Ram
Ram	was the father of	Amminadab
Amminadab	was the father of	Nahshon
Nahshon	was the father of	Salmon
Salmon	was the father of	Boaz by Rahab

Boaz	was the father of	Obed by Ruth
Obed	was the father of	Jesse
Jesse	was the father of	David the king
David	was the father of	Solomon by the wife of
Solomon	was the father of	Uriah
Rehoboam	was the father of	Rehoboam
Abijah	was the father of	Abijah
Asa	was the father of	Asa
Jehoshaphat	was the father of	Jehoshaphat
Joram	was the father of	Joram
Uzziah	was the father of	Uzziah
Jotham	was the father of	Jotham
Ahaz	was the father of	Ahaz
Hezekiah	was the father of	Hezekiah
Manasseh	was the father of	Manasseh
Amos	was the father of	Amos
Josiah	was the father of	Josiah
		Jechoniah and his brothers
at the time of the	deportation to Babylon.	
After the	deportation to Babylon:	
Jechoniah	was the father of	Shealtiel
Shealtiel	was the father of	Zerubbabel
Zerubbabel	was the father of	Abiud
Abiud	was the father of	Eliakim
Eliakim	was the father of	Azor
Azor	was the father of	Zadok
Zadok	was the father of	Achim
Achim	was the father of	Eliud
Eliud	was the father of	Eleazar
Eleazar	was the father of	Matthan
Matthan	was the father of	Jacob
Jacob	was the father of	Joseph the husband of Mary
	of whom Jesus was born, who was called Christ	

"THE BOOK OF THE GENEALOGY OF JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM.

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations". (Matthew, I, 1-17)

The genealogy given by Luke (3, 23-38) is different from Matthew. The text reproduced here is from the Revised Standard Version of the Bible:

"Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the sOn of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ami, the SOD of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God."

The genealogies appear more clearly when presented in two tables, one showing the genealogy before David and the other after him.

GENEALOGY OF JESUS, BEFORE DAVID

According to Luke		According to Marrhew	
Adam	.1		
Seth	.2	Matthew does not mention any name before Abraham.	
Enos	.3		
Cainan	.4		
Mahalaleel	.5	Abraham	.1
Jared	.6	Isaac	.2
Enoch	.7	Jacob	.3
Methuselah	.8	Judah	.4
Lamech	.9	Perez	.5
Noah	.10	Hezron	.6
Shem	.11	Ram	.7
Arphaxad	.12	Amminadab	.8
Cainan	.13	Nahshon	.9
Shelah	.14	Salmon	.10
Eber	.15	Boaz	.11
Peleg	.16	Obed	.12
Reu	.17	Jesse	.13
Serug	.18	David	.14
Nahor	.19		
Terah	.20		
Abraham	.21		
Isaac	.22		
Jacob	.23		
Judah	.24		
Perez	.25		
Hezron	.26		
Arni	.27		
Admin	.28		
Amminadab	.29		
Nahshon	.30		
Sala	.31		
Boaz	.32		
Obed	.33		
Jesse	.34		
David	.35		

GENEALOGY OF JESUS, AFTER DAVID

According to Luke	According to Matthew
35 David	14 David
36 Nathan	15 Solomon
37 Mattatha	16 Rehoboam
38 Menna	17 Abijah
39 Melea	18 Am
40 Eliakim	19 Jehoshaphat
41 Jonam	20 Joram
42 Joseph	21 Uzziah
43 Judah	22 Jotham
44 Simeon	23 Ahaz
45 Levi	24 Hezekiah
46 Matthat	25 Manasseh
47 Jorim	26 Amos
48 Eliezer	27 Josiah
49 Joshua	28 Jechoniah
50 Er	
51 Elmadam	Deportation to Babylon
52 Cosam	
53 Addi	29 Shealtiel
54 Melchi	30 Zerubbabel
55 Neri	31 Abiud
56 Shealtiel	32 Eliakim
57 Zerubbabel	33 Azor
58 Rhesa	34 Zadok
59 Joanan	35 Achim
60 Joda	36 Eliud
61 Josech	37 Eleazar
62 Semein	38 Matthan
63 Mattathias	39 Jacob
64 Maath	40 Joseph
65 Naggai	41 Jesus
66 Esli	
67 Nahum	
68 Amos	
69 Mattathias	
70 Joseph	
71 Jannai	
72 Melchi	
73 Levi	
74 Matthat	
75 Heli	
76 Joseph	

77 Jesus	

VARIATIONS IN THE MANUSCRIPTS AND IN RELATION TO THE OLD TESTAMENT.

Apart from variations in spelling, the following must be mentioned:

a) *Matthew's Gospel*

The genealogy has disappeared from the *Codex Bezae Cantabrigiensis*, a very important Six century manuscript in both Greek and Latin. It has completely disappeared from the Greek text and also a large part of the Latin text. It may quite simply be that the first pages were lost.

One must note here the great liberties Matthew has taken with the Old Testament. He has pared down the genealogies for the sake of a strange numerical demonstration (which, in the end, he does not give, as we shall see).

b) *Luke's Gospel*

1.-Before Abraham: Luke mentions 20 names; the Old Testament only mentions 19 (see table of Adam's descendants in the Old Testament section of this work). After Arphaxad (No. 12) , Luke has added a person called Cainan (No. 13), who is not mentioned in Genesis as the son of Arphaxad.
2.-From Abraham to David: 14 to 16 names are found according to the manuscripts.
3.-From David to Jesus.

The most important variation is the *Codex Bezae Cantabrigiensis* which attributes to Luke a whimsical genealogy taken from Matthew and to which the scribe has added five names. Unfortunately, the genealogy of Matthew's Gospel has disappeared from this manuscript, so that comparison is no longer possible.

CRITICAL EXAMINATION OF THE TEXTS.

We are here faced with two different genealogies having one essential point in common, i.e. they both pass via Abraham and David. To make this examination easier, we shall separate the whole into three critical sections:

-From Adam to Abraham.
-From Abraham to David.
-From David to Jesus.

1. The Period from Adam to Abraham

Matthew began his genealogy with Abraham so we are not concerned with his text here. Luke alone provides information on Abraham's ancestors going back to Adam: 20 names, 19 of which are to be found in Genesis (chapters 4, 5 and 11), as has already been stated.

Is it possible to believe that only 19 or 20 generations of human beings existed before Abraham? The problem has been examined in the discussion of the Old Testament. If one looks at the table of Adam's descendants, based on Genesis and giving figures for the time element contained in the Biblical text, one can see that roughly nineteen centuries passed between man's appearance on earth and the birth of Abraham. Today it is estimated that Abraham Was alive in circa 1850 B.C. and it has been deduced from this that the information provided by the Old Testament places man's appearance on earth at roughly thirty-eight centuries B.C. Luke was obviously guided by these data for his Gospel. He expresses a blatant untruth for having copied them down and we have already seen the decisive historical arguments leading to this statement.

The idea that Old Testament data are unacceptable in the present day is duly admitted; they belong to the 'obsolete' material referred to by the Second Vatican Council. The fact, however that the Gospels take up the same scientifically incompatible data is an extremely serious observation which may be used to oppose those who defend the historical accuracy of the Gospel texts.

Commentators have quickly sensed this danger. They try to get round the difficulty by saying that it is not a complete genealogical tree, that the evangelist has missed names out. They claim that this was done quite deliberately, and that his sole "intention was to establish the broad lines or essential elements of a line of descent based on historical reality."[35] There is nothing in the texts that permits them to form this hypothesis. In the text it says quite clearly: A was the father of B, or B was the son of A. For the part preceding Abraham in particular, the evangelist draws moreover on the Old Testament where the genealogies are set out in the following form:

When X had lived n years, he became the father of Y . . . When Y had lived *n* years, he became the father of Z. . . .
There is therefore no break.
The part of Jesus's genealogy according to Luke, which precedes Abraham, is not acceptable in the light of modern knowledge.

2. The Period from Abraham to David.

Here the two genealogies tally (or almost), excepting one or two names: the difference may be explained by copiers' errors.

Does this mean that the evangelists are to be considered accurate?

History situates David at circa 1000 B.C. and Abraham at 1800-1860 B.C.: 14 to 16 generations for roughly eight centuries. Can one believe this? One might say that for this period the Gospel texts are at the very limit of the admissible.

3. The Post-David Period.

It is a great pity, but unfortunately the texts no longer tally at all when it comes to establishing Joseph's line from David, and figuratively speaking, Jesus's, for the Gospel.

Leaving aside the obvious falsification in the *Codex Bezae Cantabrigiensis* concerning Luke, let us now compare what the two most venerable manuscripts have to offer: the *Codex Vaticanus* and the *Codex Sinaiticus*.

In the genealogy according to Luke 42 names are placed after David (No. 35) down to Jesus (No. 77). In the genealogy according to Matthew 27 are mentioned after David (No. 14) down to Jesus (No. 41). The number of (fictitious) ancestors given to Jesus after David is therefore different in the two Gospels. The names themselves are different as well.

This is not all.

Matthew tells us that he discovered how Jesus's genealogy split up after Abraham into three groups of 14 names; first group from Abraham to David; second from David to the deportation to Babylon; third from the deportation to Jesus. His text does indeed contain 14 names in the first two groups, but in the third-from the deportation to Jesus-there are only 13 and not 14, as expected; the table shows that Shealthiel is No. 29 and Jesus No. 41. There is no variation of Matthew that gives 14 names for this group.

To enable himself to have 14 names in his second group, Matthew takes very great liberties with the Old Testament text. The names of the first six descendants of David (No. 15 to 20) tally with the data in the Old Testament, but the three descendants of Ioram (No. 20), given in Chronicles 11 of the Bible as Ahaziah, Joash, and Amaziah, are suppressed by Matthew. Elsewhere, Jechoniah (No. 28) is for Matthew the son of Josiah, although Kings II of the Bible tells us that Eliakim comes between Josiah and Jechoniah.

It may be seen from this that Matthew has altered the genealogical lines in the Old Testament to present an artificial group of 14 names between David and the deportation to Babylon. There is also the fact that one name is missing in Matthew's third group, so that none of the present-day

Gospel texts contains the 42 names mentioned. What is surprising is not so much the existence of the omission itself (explained perhaps by a very old scribe's error that was subsequently perpetuated), but the almost total silence of commentators on this subject. How can one miss this omission? W. Trilling breaks this pious conspiracy of silence in his book *The Gospel According to Matthew* (L'Evangile selon Matthieu)[36] by devoting one line to it. It is a fact which is of considerable importance because the commentators of this Gospel, including the Ecumenical Translation and Cardinal Daniélou among others, stress the great symbolical significance of Matthew's 3 x 14. This significance was so important for the evangelist that he suppressed Biblical names without hesitation to arrive at his numerical demonstration.

To make this hold good, commentators will, no doubt, construct some reassuring statements of an apologetic nature, justifying the fact that names have been craftily suppressed and carefully avoiding the omission that undermines the whole point of what the evangelist was trying to show.

COMMENTARIES OF MODERN EXPERTS IN EXEGESIS.

In his book *The Gospels of Childhood* (1967) Les Evangiles de l'Enfance)[37], Cardinal Daniélou invests Matthew's 'numerical schematisation' with a symbolic value of paramount importance since it is this that establishes Jesus's ancestry, which is asserted also by Luke. For him Luke and Matthew are 'historians' who have completed their 'historical investigations', and the , genealogy' has been 'taken down from the archives of Jesus family'. It must be added here that the archives have never been found.[38] Cardinal Daniélou condemns out of hand anyone who criticizes his point of view. "It is the Western mentality, ignorance of Judeo-Christianity and the absence of a Semitic outlook that have made so many experts in exegesis loose their way when interpreting the Gospels. They have projected their own categories onto them: (sic) Platonic, Cartesian, Hegelian and Heideggerian. It is easy to see why everything is mixed up in their minds." Plato, Descartes, Hegel and Heidegger obviously have nothing to do with the critical attitude one may have towards these whimsical genealogies.

In his search for the meaning of Matthew's 3 x 14, the author expands on strange suppositions. They are worth quoting here: "What may be meant are the common ten weeks of the Jewish Apocalypse. The first three, corresponding to the time from Adam to Abraham, would have been subtracted; seven weeks of years would then remain, the first six would correspond to the six times seven representing the three groups of fourteen and leaving the seventh, started by Christ with whom the seventh age of the world begins." Explanations like this are beyond comment!

The commentators of the *Ecumenical Translation-New Testament*-also give us numerical variations of an apologetic nature which are equally unexpected: For Matthew's 3 x 14:

a) 14 could be the numerical total of the 3 consonants in the Hebrew name David (D= 4, V= 6), hence 4+6+4= 14.

b) 3 x 14 = 6 x 7 and "Jesus came at the end of the sixth week of Holy history beginning with Abraham."

For Luke, this translation gives 77 names from Adam to Jesus, allowing the number 7 to come up again, this time by dividing 77 by 7 (7x 11= 77). It is quite apparent that for Luke the number of variations where words are added or subtracted is such that a list of 77 names is completely artificial. It does however have the advantage of adapting itself to these numerical games.

The genealogies of Jesus as they appear in the Gospels may perhaps be the subject that has led Christian commentators to perform their most characteristic feats of dialectic acrobatics, on par indeed with Luke's and Matthew's imagination.

Contradictions and Improbabilities in the Descriptions.

Each of the four Gospels contains a large number of descriptions of events that may be unique to one single Gospel or common to several if not all of them. When they are unique to one Gospel, they sometimes raise serious problems. Thus, in the case of an event of considerable importance, it is surprising to find the event mentioned by only one evangelist; Jesus's Ascension into heaven on the day of Resurrection, for example. Elsewhere, numerous events are differently described-sometimes very differently indeed-by two or more evangelists. Christians are very often astonished at the existence of such contradictions between the Gospels-if they ever discover them. This is because they have been repeatedly told in tones of the greatest assurance that the New Testament authors were the eyewitnesses of the events they describe!

Some of these disturbing improbabilities and contradictions have been shown in previous chapters. It is however the later events of Jesus's life in particular, along with the events following the Passion, that form the subject of varying or contradictory descriptions.

DESCRIPTIONS OF THE PASSION

Father Roguet himself notes that Passover is placed at different times in relation to Jesus's Last Supper with His disciples in the Synoptic Gospels and John's Gospel. John places the Last Supper 'before the Passover celebrations' and the other three evangelists place it during the celebrations themselves. Obvious improbabilities emerge from this divergence: a certain episode becomes impossible because of the position of Passover in relation to it. When one knows the importance it had in the Jewish liturgy and the importance of the meal where Jesus bids farewell to his disciples, how is it possible to believe that the memory of one event in relation to the other could have faded to such an extent in the tradition recorded later by the evangelists?

On a more general level, the descriptions of the Passion differ from one evangelist to another, and more particularly between John and the first three Gospels. The Last Supper and the Passion in John's Gospel are both very long, twice as long as in Mark and Luke, and roughly one and a

half times as long as Matthew's text. John records a very long speech of Jesus to His disciples which takes up four chapters (14 to 17) of his Gospel. During this crowning speech, Jesus announces that He will leave His last instructions and gives them His last spiritual testament. There is no trace of this in the other Gospels. The same process can work the other way however; Matthew, Luke and Mark all relate Jesus's prayer in the Garden of Gethsemane, but John does not mention it.

JOHN'S GOSPEL DOES NOT DESCRIBE THE INSTITUTION OF THE EUCHARIST.

The most important fact that strikes the reader of the Passion in John's Gospel is that he makes absolutely no reference to the institution of the Eucharist during the Last Supper of Jesus with His Apostles.

There is not a single Christian who does not know the iconography of the Last Supper, where Jesus is for the last time seated among His Apostles at table. The world's greatest painters have always represented this final gathering with John sitting near Jesus, John whom we are accustomed to considering as the author of the Gospel bearing that name.

However astonishing it may appear to many , the majority of specialists do not consider John to have been the author of the fourth Gospel, nor does the latter mention the institution of the Eucharist. The consecration of the bread and wine, which become the body and blood of Jesus, is the most essential act of the Christian liturgy. The other evangelists refer to it, even if they do so in differing terms, as we have noted above. John does not say anything about it. The four evangelists' descriptions have only two single points in common: the prediction of Peter's denial and of the betrayal by one of the Apostles (Judas Iscariot is only actually named in Matthew and John). John's description is the only one which refers to Jesus washing his disciples' feet at the beginning of the meal.

How can this omission in John's Gospel be explained?
If one reasons objectively, the hypothesis that springs immediately to mind (always supposing the story as told by the other three evangelists is exact) is that a passage of John's Gospel relating the said episode was lost. This is not the conclusion arrived at by Christian commentators.

Let us now examine some of the positions they have adopted.
In his *Little Dictionary of the New Testament* (Petit Dictionnaire du Nouveau Testament) A. Tricot makes the following entry under *Last Supper* (Cène). "Last meal Jesus partook of with the Twelve Disciples during which he instituted the Eucharist. It is described in the Synoptic Gospels" (references to Matthew, Mark and Luke) . ". . . and the fourth Gospel gives us further details" (references to John). In his entry on the Eucharist (Eucharistie), the same author writes the following. "The institution of the Eucharist is briefly related in the first three Gospels: it was an extremely important part of the Apostolic system of religious instruction. Saint John has added an indispensable complement to these brief descriptions in his account of Jesus's speech on the bread of life (6, 32-58)." The commentator consequently fails to mention that John does not describe Jesus's intitution of the Eucharist. The author speaks of 'complementary details', but

they are not complementary to the institution of the Eucharist (he basically describes the ceremony of the washing of the Apostles' feet). The commentator speaks of the 'bread of life', but it is Jesus's reference (quite separate from the Last Supper) to God's daily gift of manna in the wilderness at the time of the Jews' exodus led by Moses. John is the only one of the evangelists who records this allusion. In the following passage of his Gospel, John does, of course, mention Jesus's reference to the Eucharist in the form of a digression on the bread, but no other evangelist speaks of this episode.

One is surprised therefore both by John's silence on what the other three evangelists relate and their silence on what, according to John, Jesus is said to have predicted.

The commentators of the *Ecumenical Translation of the Bible, New Testament*, do actually acknowledge this omission in John's Gospel. This is the explanation they come up with to account for the fact that the description of the institution of the Eucharist is missing: "In general, John is not very interested in the traditions and institutions of a bygone Israel. This may have dissuaded him from showing the establishment of the Eucharist in the Passover liturgy". Are we seriously to believe that it was a lack of interest in the Jewish Passover liturgy that led John not to describe the institution of the most fundamental act. in the liturgy of the new religion?

The experts in exegesis are so embarrassed by the problem that theologians rack their brains to find prefigurations or equivalents of the Eucharist in episodes of Jesus's life recorded by John. O. Culmann for example, in his book, *The New Testament* (Le Nouveau Testament), states that "the changing of the water into wine and the feeding of the five thousand prefigure the sacrament of the Last Supper (the 'Eucharist')". It is to be remembered that the water was changed into wine because the latter had failed at a wedding in Cana. (This was Jesus's first miracle, described by John in chapter 2, 1-12. He is the only evangelist to do so). In the case of the feeding of the five thousand, this was the number of people who were fed on 5 barley loaves that were miraculously multiplied. When describing these events, John makes no special comment, and the parallel exists only in the mind of this expert in exegesis. One can no more understand the reasoning behind the parallel he draws than his view that the curing of a paralized man and of a man born blind 'predict the baptism' and that 'the water and blood issuing from Jesus's side after his death unite in a single fact' a reference to both baptism and the Eucharist.

Another parallel drawn by the same expert in exegesis conconcerning the Eucharist is quoted by Father Roguet in his book Initiation to the Gospel (Initiation à l'Evangile). "Some theologians, such as Oscar Culmann, see in the description of the washing of the feet before the Last Supper a symbolical equivalent to the institution of the Eucharist . . ."

It is difficult to see the cogency of all the parallels that commentators have invented to help people accept more readily the most disconcerting omission in John's Gospel.

APPEARANCES OF JESUS RAISED FROM THE DEAD.

A prime example of imagination at work in a description has already been given in the portrayal of the abnormal phenomena said to have accompanied Jesus's death given in Matthew's Gospel.

The events that followed the Resurrection provided material for contradictory and even absurd descriptions on the part of all the evangelists.

Father Roguet in his *Initiation to the Gospel* (Initiation à l'Evangile), page 182, provides examples of the confusion, disorder and contradiction reigning in these writings:

"The list of women who came to the tomb is not exactly the same in each of the three Synoptic Gospels. In John only one woman came: Mary Magdalene. She speaks in the plural however, as if she were accompanied: 'we do not know where they have laid him.' In Matthew the Angel predicts to the women that they will see Jesus in Galilee. A few moments later however, Jesus joins them beside the tomb. Luke probably sensed this difficulty and altered the source a little. The Angel says: "Remember how he told you, while he was still in Galilee . . .' In fact, Luke only actually refers to three appearances . . ."-"John places two appearances at an interval of one week in the upper room at Jerusalem and the third beside the lake, in Galilee therefore. Matthew records only one appearance in Galilee." The commentator excludes from this examination the last section of Mark's Gospel concerning the appearances because he believes this was 'probably written by another hand'.

All these facts contradict the mention of Jesus's appearances, contained in *Paul's First Letter to the Corinthians*
(15,5-7), to more than five hundred people at once, to James, to all the Apostles and, of course, to Paul himself.

After this, it is surprising therefore to find that Father Roguet stigmatizes, in the same book, the 'grandiloquent and puerile phantasms of certain Apocrypha' when talking of the Resurrection. Surely these terms are perfectly appropriate to Matthew and Paul themselves: they are indeed in complete contradiction with the other Apostles on the subject of the appearances of Jesus raised from the dead.

Apart from this, there is a contradiction between Luke's description, in the Acts of the Apostles, of Jesus's appearance to Paul and what Paul himself succinctly tells us of it. This has led Father Kannengiesser in his book, *Faith in the Resurrection, Resurrection of Faith* (Foi en la Resurrection, Resurrection de la Foi), 1974, to stress that Paul, who was 'the sole eyewitness of Christ's resurrection, whose voice comes directly to us from his writings[39], never speaks of his personal encounter with Him Who was raised from the dead-'. . . except for three extremely , 'he refrains moreover from describing discreet references . . . it.'

The contradiction between Paul, who was the sole eyewitness but is dubious, and the Gospels is quite obvious.

O. Culmann in his book, *The New Testament* (Le Nouveau Testament), notes the contradictions between Luke and Matthew. The first situates Jesus's appearances in Judea, the second in Galilee.

One should also remember the Luke-John contradiction.

John (21, 1-14) relates an episode in which Jesus raised from the dead appears to the fishermen beside the Sea of Tiberias; they subsequently catch so many fish that they are unable to bring them all in. This is nothing other than a repetition of the miracle catch of fish episode which took place at the same spot and was also described by Luke
(5, 1-11), as an event of Jesus's life.

When talking of these appearances, Father Roguet assures us in his book that 'their disjointed, blurred and disordered character inspires confidence' because all these facts go to show that there was no connivance between the evangelists[40], otherwise they would definitely have co-ordinated their stories. This is indeed a strange line of argument. In actual fact, they could all have recorded, with complete sincerity, traditions of the communities which (unknown to them) all contained elements of fantasy. This hypothesis in unavoidable when one is faced with so many contradictions and improbabilities in the description of of events.

ASCENSION OF JESUS

Contradictions are present until the very end of the descriptions because neither John nor Matthew refer to Jesus's Ascension. Mark and Luke are the only one to speak of it.

For Mark (16, 19), Jesus was 'taken up into heaven, and sat down at the right hand of God' without any precise date being given in relation to His Resurrection. It must however be noted that the final passage of Mark containing this sentence is, for Father Roguet, an 'invented' text, although for the Church it is canonic!

There remains Luke, the only evangelist to provide an undisputed text of the Ascension episode (24, 51): 'he parted from them[41] and was carried up into heaven'. The evangelist places the event at the end of the description of the Resurrection and appearance to the eleven Apostles: the details of the Gospel description imply that the Ascension took place on the day of the Resurrection. In the Acts of the Apostles, Luke (whom everybody believes to be their author) describes in chapter 1, 3 Jesus's appearance to the Apostles, between the Passion and the Ascension, in the following terms:

"To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God."

The placing of the Christian festival of the Ascension at forty days after Easter, the Festival of the Resurrection, originates from this passage in the Acts of the Apostles. The date is therefore set in contradiction to Luke's Gospel: none of the other Gospel texts say anything to justify this in a different way.

The Christian who is aware of this situation is highly disconcerted by the obviousness of the contradiction. The *Ecumenical Translation of the Bible, New Testament,* acknowledges the facts but does not expand on the contradiction. It limits itself to noting the relevance the forty days may have had to Jesus's mission.

Commentators wishing to explain everything and reconcile the irreconciliable provide some strange interpretations on this subject.

The *Synopsis of the Four Gospels* edited in 1972 by the Bibli cal School of Jerusalem (vol. 2, page 451) contains, for example, some very strange commentaries.

The very word , Ascension' is criticized as follows: "In fact there was no ascension in the actual physical sense because God is no more 'on high' than he is 'below' " (sic). It is difficult to grasp the sense of this comment because one wonders how Luke could otherwise have expressed himself.

Elsewhere, the author of this commentary sees a 'literary artifice' in the fact that "in the Acts, the Ascension is said to have taken place forty days after the resurrection". this 'artifice' is "intended to stress the notion that the period of Jesus's appearances on earth is at an end". He adds however, in relation to the fact that in Luke's Gospel, "the event is situated during the evening of Easter Sunday, because the evangelist does not put any breaks between the various episodes recorded following the discovery of the empty tomb on the morning of the resurrection..."-". . . surely this is also a literary artifice, intended to allow a certain lapse of time before the appearance of Jesus raised from the dead." (sic)

The feeling of embarrassment that surrounds these interpretations is even more obvious in Father Roguet's book. He discerns not one, but two Ascensions!

"Whereas from Jesus's point of view the Ascension coincides with the Resurrection, from the disciples' point of view it does not take place until Jesus ceases definitely to present Himself to them, so that the Spirit may be given to them and the period of the Church may begin."

To those readers who are not quite able to grasp the theological subtlety of his argument (which has absolutely no Scriptural basis whatsoever), the author issues the following general warning, which is a model of apologetical verbiage:

"Here, as in many similar cases, the problem only appears insuperable if one takes Biblical statements literally, and forgets their religious significance. It is not a matter of breaking down the factual reality into a symbolism which is inconsistent, but rather of looking for the theological intentions of those revealing these mysteries to us by providing us with facts we can apprehend with our senses and signs appropriate to our incarnate spirit."

JESUS'S LAST DIALOGUES.
THE PARACLETE OF JOHN'S GOSPEL.

John is the only evangelist to report the episode of the last dialogue with the Apostles. It takes place at the end of the Last Supper and before Jesus's arrest. It ends in a very long speech: four chapters in John's Gospel (14 to 17) are devoted to this narration which is not mentioned anywhere in the other Gospels. These chapters of John nevertheless deal with questions of prime importance and fundamental significance to the future outlook. They are set out with all the

grandeur and solemnity that characterizes the farewell scene between the Master and His disciples.

This very touching farewell scene which contains Jesus's spiritual testament, is entirely absent from Matthew, Mark and Luke. How can the absence of this description be explained? One might ask the following. did the text initially exist in the first three Gospels? Was it subsequently suppressed? Why? It must be stated immediately that no answer can be found; the mystery surrounding this huge gap in the narrations of the first three evangelists remains as obscure as ever.

The dominating feature of this narration-seen in the crowning speech-is the view of man's future that Jesus describes, His care in addressing His disciples, and through them the whole of humanity, His recommendations and commandments and His concern to specify the guide whom man must follow after His departure. The text of John's Gospel is the only one to designate him as *Parakletos* in Greek, which in English has become 'Paraclete'. The following are the essential passages:

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Paraclete." (14, 15-16)

What does 'Paraclete' mean? The *present* text of John's Gospel explains its meaning as follows:

"But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (14, 26).
"he will bear witness to me" (15, 26).

"it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world of sin and of righteousness and of judgment . . ." (16, 7-8).

"When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me . . ."
(16, 13-14).

(It must be noted that the passages in John, chapters 14-17, which have not been cited here, in no way alter the general meaning of these quotations).

On a cursory reading, the text which identifies the Greek word 'Paraclete' with the Holy Spirit is unlikely to attract much attention. This is especially true when the subtitles of the text are generally used for translations and the terminology commentators employ in works for mass publication direct the reader towards the meaning in these passages that an exemplary orthodoxy would like them to have. Should one have the slightest dimculty in comprehension, there are many explanations available, such as those given by A. Tricot in his *Little Dictionary of the New Testament* (Petit Dictionnaire du Nouveau Testament) to enlighten one on this subject. In his entry on the Paraclete this commentator writes the following:

"This name or title translated from the Greek is only used in the New Testament by John: he uses it four times in his account of Jesus's speech after the Last Supper[42] (14, 16 and 26; 15, 26; 16, 7) and once in his First Letter (2, 1). In John's Gospel the word is applied to the Holy Spirit; in the Letter it refers to Christ. 'Paraclete' was a term in current usage among the Hellenist Jews, First century A.D., meaning 'intercessor', 'defender' (. . .) Jesus predicts that the Spirit will be sent by the Father and Son. Its mission will be to take the place of the Son in the role he played during his mortal life as a helper for the benefit of his disciples. The Spirit will intervene and act as a substitute for Christ, adopting the role of Paraclete or omnipotent intercessor."

This commentary therefore makes the Holy Spirit into the ultimate guide of man after Jesus's departure. How does it square with John's text?

It is a necessary question because *a priori* it seems strange to ascribe the last paragraph quoted above to the Holy Spirit: "for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." It seems inconceivable that one could ascribe to the Holy Spirit the ability to speak and declare whatever he hears . . . Logic demands that this question be raised, but to my knowledge, it is not usually the subject of commentaries.

To gain an exact idea of the problem, one has to go back to the basic Greek text. This is especially important because John is universally recognized to have written in Greek instead of another language. The Greek text consulted was the *Novum Testamentum Graece*[43].

Any serious textual criticism begins with a search for variations. Here it would seem that in all the known manuscripts of John's Gospel, the only variation likely to change the meaning of the sentence Is in passage 14, 26 of the famous Palimpsest version written in Syriac[44]. Here it is not the Holy Spirit that is mentioned, but quite simply the Spirit. Did the scribe merely miss out a word or, knowing full well that the text he was to copy claimed to make the Holy Spirit hear and speak, did he perhaps lack the audacity to write something that seemed absurd to him? Apart from this observation there is little need to labour the other variations, they are grammatical and do not change the general meaning. The important thing is that what has been demonstrated here with regard to the exact meaning of the verbs 'to hear' and 'to speak' should apply to all the other manuscripts of John's Gospel, as is indeed the case.

The verb 'to hear, in the translation is the Greek verb *'akouô'* meaning to perceive sounds. It has, for example, given us the word 'acoustics', the science of sounds.

The verb 'to speak' in the translation is the Greek verb *'laleô'* which has the general meaning of 'to emit sounds' and the specific meaning of 'to speak'. This verb occurs very frequently in the Greek text of the Gospels. It designates a solemn declaration made by Jesus during His preachings. It therefore becomes clear that the communication to man which He here proclaims does not in any way consist of a statement inspired by the agency of the Holy Spirit. It has a very obvious material character moreover, which comes from the idea of the emission of sounds conveyed by the Greek word that defines it.

The two Greek verbs *'akouô'* and *'laleô'* therefore define concrete actions which can only be applied to a being with hearing and speech organs. It is consequently impossible to apply them to the Holy Spirit.

For this reason, the text of this passage from John's Gospel, as handed down to us in Greek manuscripts, is quite incomprehensible if one takes it as a whole, including the words 'Holy Spirit' in passage 14, 26. "But the Paraclete, the Holy Spirit, whom the Father will send in my name" etc. It is the only passage in John's Gospel that identifies the Paraclete with the Holy Spirit.

If the words 'Holy Spirit' (*to pneuma to agion*) are ommitted from the passage, the complete text of John then conveys a meaning which is perfectly clear. It is confirmed moreover, by another text by the same evangelist, the First Letter, where John uses the same word 'Paraclete' simply to mean Jesus, the intercessor at God's side[45]. According to John, when Jesus says (14, 16): "And I will pray the Father, and he will give you another Paraclete", what He is saying is that 'another' intercessor will be sent to man, as He Himself was at God's side on man's behalf during His earthly life.

According to the rules of logic therefore, one is brought to see in John's Paraclete a human being like Jesus, possessing the faculties of hearing and speech formally implied in John's Greek text. Jesus therefore predicts that God will later send a human being to Earth to take up the role defined by John, i.e. to be a prophet who hears God's word and repeats his message to man. This is the logical interpretation of John's texts arrived at if one attributes to the words their proper meaning.

The presence of the term 'Holy Spirit' in today's text could easily have come from a later addition made quite deliberately. It may have been intended to change the original meaning which predicted the advent of a prophet subsequent to Jesus and was therefore in contradiction with the teachings of the Christian churches at the time of their formation; these teachings maintained that Jesus was the last of the prophets.

Conclusions

The facts recorded here and the commentaries quoted from several extremely eminent Christian experts in exegesis have refuted affirmations of orthodoxy supported by the line adopted by the last Council on the absolute historical authenticity of the Gospels. These are said to have faithfully transmitted what Jesus actually did and taught.

Several different kinds of argument have been given.

Firstly, quotations from the Gospels themselves show flat contradictions. It is impossible to believe two facts that contradict each other. Neither can one accept certain improbabilities and

affirmations that go against the cast-iron data provided by modern knowledge. In this respect, the two genealogies of Jesus given in the Gospels and the untruths implied in them are quite conclusive.

These contradictions, improbabilities and incompatibilities pass unnoticed by many Christians. They are astonished when they discover them because they have been influenced by their reading of commentaries that provide subtle explanations calculated to reassure them and orchestrated by an apologetic lyricism. Some very typical examples have been given of the skill employed by certain experts in exegesis in camouflaging what they modestly call 'difficulties'. There are very few passages indeed in the Gospels that have been acknowledged as inauthentic although the Church declares them canonic.

According to Father Kannengiesser, works of modern textual criticism have revealed data which constitute a 'revolution in methods of Biblical exegesis' so that the facts relating to Jesus recorded in the Gospels are no longer 'to be taken literally', they are 'writings suited to an occasion' or 'combat writings'. Modern knowledge has brought to light the history of Judeo-Christianity and the rivalry between communities which accounts for the existence of facts that today's readers find disconcerting. The concept of eyewitness evangelists is no longer defensible, although numerous Christians still retain it today. The work done at the Biblical School of Jerusalem (Fathers Benoit and Boismard) shows very clearly that the Gospels were written, revised and corrected several times. They also warn the reader that he is "obliged in more than one case to give up the notion of hearing Jesus's voice directly".

The historical nature of the Gospels is beyond question. Through descriptions referring to Jesus however, these documents provide us above all with information about the character of their authors, the spokesmen for the tradition of the early Christian communities to which they belonged, and in particular about the struggle between the Judeo-Christians and Paul: Cardinal Daniélou's work is authoritative on these points.

Why be surprised by the fact that some evangelists distort certain events in Jesus's life with the object of defending a personal point of view? Why be surprised by the omission of certain events? Why be surprised by the fictitious nature of other events described?

This leads us to compare the Gospels with the narrative poems found in Medieval literature. A vivid comparison could be made with the *Song of Roland* (Chanson de Roland), the most well-known of all poems of this kind, which relates a real event in a fictitious light. It will be remembered that it describes an actual episode: Roland was leading Charlemagne's rear-guard when it was ambushed on the pass at Roncevaux. The episode which was of minor importance, is said to have taken place on the 15th August, 778 according to historical records (Eginhard). It was raised to the stature of a great feat of arms, a battle in a war of religion. It is a whimsical description, but the imaginary element does not obliterate one of the real battles that Charlemagne had to fight in order to protect his frontiers against the attempts made by neighbouring peoples to penetrate his borders. That is the element of truth and the epic style of narrative does not remove it.

The same holds true for the Gospels: Matthew's phantasms, the fiat contradictions between Gospels, the improbabilities, the incompatibilities with modern scientific data, the successive distortions of the text-all these things add up to the fact that the Gospels contain chapters and passages that are the sole product of the human imagination. These flaws do not however cast doubt on the existence of Jesus's mission: the doubt is solely confined to the course it took.

The Qur'an and Modern Science

Introduction

The relationship between the Qur'an and science is *a priori* a surprise, especially when it turns out to be one of harmony and not of discord. A confrontation between a religious book and the secular ideas proclaimed by science is perhaps, in the eyes of many people today, something of a paradox. The majority of today's scientists, with a small number of exceptions of course, are indeed bound up in materialist theories, and have only indifference or contempt for religious questions which they often consider to be founded on legend. In the West moreover, when science and religion are discussed, people are quite willing to mention Judaism and Christianity among the religions referred to, but they hardly ever think of Islam. So many false judgements based on inaccurate ideas have indeed been made about it, that today it is very difficult to form an exact notion of the reality of Islam.

As a prelude to any confrontation between the Islamic Revelation and science, it would seem essential that an outline be given of a religion that is so little known in the West.

The totally erroneous statements made about Islam in the West are sometimes the result of ignorance, and sometimes of systematic denigration. The most serious of all the untruths told about it are however those dealing with facts; for while mistaken opinions are excusable, the presentation of facts running contrary to the reality is not. It is disturbing to read blatant untruths in eminently respectable works written by authors who *a priori are* highly qualified. The following is an example taken from the *Universalis Encyclopedia* (Encyclopedia Universalis) vol. 6. Under the heading Gospels (Evangiles) the author alludes to the differences between the latter and the Qur'an: "The evangelists (. . .) do not (. . .), as in the Qur'an, claim to transmit an autobiography that God miraculously dictated to the Prophet . . .". In fact, the Qur'an has nothing to do with an autobiography: it is a preaching; a consultation of even the worst translation would have made that clear to the author. The statement we have quoted is as far from reality as if one were to define a Gospel as an account of an evangelist's life. The person responsible for this untruth about the Qur'an is a professor at the Jesuit Faculty of Theology, Lyon ! The fact that people utter such untruths helps to give a false impression of. the Qur'an and Islam.

There is hope today however because religions are no longer as inward-looking as they were and many of them are seeking for mutual understanding. One must indeed be impressed by a

knowledge of the fact that an attempt is being made on the highest level of the hierarchy by Roman Catholics to establish contact with Muslims; they are trying to fight incomprehension and are doing their utmost to change the inaccurate views on Islam that are so widely held.

In the Introduction to this work, I mentioned the great change that has taken place in the last few years and I quoted a document produced by the Office for Non-Christian Affairs at the Vatican under the title *Orientations for a Dialogue between Christians and Muslims* (Orientations pour un dialogue entre chrétiens et musulmans). It is a very important document in that it shows the new position adopted towards Islam. As we read in the third edition of this study (1970), this new position calls for 'a revision of our attitude towards it and a critical examination of our prejudices' . . . 'We should first set about progressively changing the way our Christian brothers see it. This is the most important of all.' . . . We must clear away the 'out-dated image inherited from the past, or distorted by prejudice and slander' . . . , and 'recognize the past injustice towards the Muslims for which the West, with its Christian education, is to blame.'[46] The Vatican document is nearly 150 pages long. It therefore expands on the refutation of classic views held by Christians on Islam and sets out the reality.

Under the title *Emancipating ourselves from our worst prejudices* (Nous libérer de nos préjugés les plus notables) the authors address the following suggestions to Christians: "Here also, we must surrender to a deep purification of our attitude. In particular, what is meant by this are certain 'set judgements' that are all too often and too lightly made about Islam. It is essential not to cultivate in the secret of our hearts views such as these, too easily or arbitrarily arrived at, and which the sincere Muslim finds confusing."

One extremely important view of this kind is the attitude which leads people to repeatedly use the term Allah' to mean the God of the Muslims, as if the Muslims believed in a God who was different from the God of the Christians. *Al lâh* means 'the Divinity' in Arabic: it is a single God, implying that a correct transcription can only render the exact meaning of the word with the help of the expression 'God'. For the Muslim, *al lâh* is none other than the God of Moses and Jesus.

The document produced by the Office for Non-Christian Affairs at the Vatican stresses this fundamental point in the following terms:

"It would seem pointless to maintain that Allâh is not really God, as do certain people in the West! The conciliar documents have put the above assertion in its proper place. There is no better way of illustrating Islamic faith in God than by quoting the following extracts from *Lumen Gentium*[47]. 'The Muslims profess the faith of Abraham and worship with us the sole merciful God, who is the future judge of men on the Day of Reckoning . . .'"

One can therefore understand the Muslims' protest at the all too frequent custom in European languages of saying *'Allâh'* instead of 'God' . . . Cultivated Muslims have praised D. Masson's French transition of the Qur'an for having 'at last' written 'Dieu'[48] instead of 'Allah'.

The Vatican document points out the following: "Allâh is the only word that Arabic-speaking Christians have for God." Muslims and Christians worship a single God.

The Vatican document then undertakes a critical examination of the other false judgements made on Islam.

'Islamic fatalism' is a widely-spread prejudice; the document examines this and quoting the Qur'an for support, it puts in opposition to this the notion of the responsibility man has, who is to be judged by his actions. It shows that the concept of an Islamic legalism is false; on the contrary, it opposes the sincerity of faith to this by quoting two phrases in the Qur'an that are highly misunderstood in the West:

"There is no compulsion in religion" (sura 2, verse 256)
"(God) has not laid upon you in religion any hardship" (sura 22, verse 78)

The document opposes the widely-spread notion of 'Islam, religion of fear' to 'Islam, religion of love'-love of one's neighbor based on faith in God. It refutes the falsely spread notion that Muslim morality hardly exists and the other notion, shared by so many Jews and Christians, of Islamic fanaticism. It makes the following comment on this: "In fact, Islam was hardly any more fanatical during its history than the sacred bastions of Christianity whenever the Christian faith took on, as it were, a political value." At this point, the authors quote expressions from the Qur'an that show how, in the West, the expression 'Holy War'[49] has been mis-translated; "in Arabic it is *Al jihâd fî sabîl Allâh*, the effort on God's road", "the effort to spread Islam and defend it against its aggressors." The Vatican document continues as follows: "The *jihâd* is not at all the Biblical kherem; it does not lead to extermination, but to the spreading of God's and man's rights to new lands."-"The past violence of the *jihâd* generally followed the rules of war; at the time of the Crusades moreover, it was not always the Muslims that perpetrated the worst slaughters."

Finally, the document deals with the prejudice according to which "Islam is a hide-bound religion which keeps its followers in a kind of superannuated Middle Ages, making them unfit to adapt to the technical conquests of the modern age." It compares analogous situations observed in Christian countries and states the following: "we find, (. ..) in the traditional expansion of Muslim thought, a principle of possible evolution in civilian society ."

I am certain that this defense of Islam by the Vatican will surprise many believers today, be they Muslims, Jews or Christians. It is a demonstration of sincerity and open-mindedness that is singularly in contrast with the attitudes inherited from the past. The number of people in the West who are aware of the new attitudes adopted by the highest authorities in the Catholic Church is however very small.

Once one is aware of this fact, it comes as less of a surprise to learn of the actions that sealed this reconciliation: firstly, there was the official visit made by the President of the Office for Non-Christian Affairs at the Vatican to King Faisal of Saudi Arabia; then the official reception given by Pope Paul VI to the Grand Ulema of Saudi Arabia in the course of 1974. Henceforth, one understands more clearly the spiritual significance of the fact that His Grace Bishop Elchinger received the Grand Ulema at his cathedral in Strasbourg and invited them during their visit to pray in the choir. This they did before the altar, turned towards Makka.

Thus the representatives of the Muslim and Christian worlds at their highest level, who share a faith in the same God and a mutual respect for their differences of opinion, have agreed to open a dialogue. This being so, it is surely quite natural for other aspects of each respective Revelation to be confronted. The subject of this confrontation is the examination of the Scriptures in the light of scientific data and knowledge concerning the authenticity of the texts. This examination is to be undertaken for the Qur'an as it was for the Judeo-Christian Revelation.

The relationship between religions and science has not always been the same in any one place or time. It is a fact that there is no writing belonging to a monotheistic religion that condemns science. In practise however, it must be admitted that scientists have had great difficulties with the religious authorities of certain creeds. For many centuries, in the Christian world, scientific development was opposed by the authorities in question, on their own initiative and without reference to the authentic Scriptures. We already know the measures taken against those who sought to enlarge science, measures which often made scientists go into exile to avoid being burnt at the stake, unless they recanted, changed their attitude and begged for pardon. The case of Galileo is always cited in this context: he was tried for having accepted the discoveries made by Copernicus on the rotation of the Earth. Galileo Was condemned as the result of a mistaken interpretation of the Bible, since not a single Scripture could reasonably be brought against him.

In the case of Islam, the attitude towards science was, generally speaking, quite different. Nothing could be clearer than the famous Hadith of the Prophet: "Seek for science, even in China", or the other hadith which says that the search for knowledge is a strict duty for every Muslim man and woman. As we shall see further on in this section, another crucial fact is that the Qur'an, while inviting us to cultivate science, itself contains many observations on natural phenomena and includes explanatory details which are seen to be in total agreement with modem scientific data. There is no equal to this in the Judeo-Christian Revelation.

It would nevertheless be wrong to imagine that, in the history of Islam, certain believers had never harboured a different attitude towards science. It is a fact that, at certain periods, the obligation to educate oneself and others was rather neglected. It is equally true that in the Muslim world, as elsewhere, an attempt was sometimes made to stop scientific development. All the same it will be remembered that at the height of Islam, between the Eighth and Twelfth centuries A.D., i.e. at a time when restrictions on scientific development were in force in the Christian world, a very large number of studies and discoveries were being made at Islamic universities. It was there that the remarkable cultural resources of the time were to be found. The Calif's library at Cordoba contained 400,000 volumes. Averroës was teaching there, and Greek, Indian and Persian sciences were taught. This is why scholars from all over Europe went to study at Cordoba, just as today people go to the United States to perfect their studies. A very great number of ancient manuscripts have come down to us thanks to cultivated Arabs who acted as the vehicle for the culture of conquered countries. We are also greatly indebted to Arabic culture for mathematics (algebra was an Arabic invention), astronomy, physics (optics), geology, botany, medicine (Avicenna) etc. For the very first time, science took on an international character in the Islamic universities of the Middle Ages. At this time, men were more steeped in the religious spirit than they are today. but in the Islamic world, this did not prevent them from being both believers and scientists. Science was the twin of religion and it should never have ceased to be so.

The Medieval period was, for the Christian world, a time of stagnation and absolute conformity. It must be stressed that scientific research was not slowed down by the Judeo-Christian Revelation itself, but rather by those people who claimed to be its servants. Following the Renaissance, the scientists' natural reaction was to take vengeance on their former enemies; this vengeance still continues today, to such an extent indeed that in the West, anyone who talks of God in scientific circles really does stand out. This attitude affects the thinking of all young people who receive a university education, Muslims included.

Their thinking could hardly be different from what it is considering the extreme positions adopted by the most eminent scientists. A Nobel prize winner for Medicine has tried in the last few years to persuade people, in a book intended for mass publication, that living matter was able to create itself by chance from several basic components. Starting, he says, with this primitive living matter, and under the influence of various external circumstances, organized living beings were formed, resulting in the formidable complex being that constitutes man.

Surely these marvels of contemporary scientific knowledge in the field of life should lead a thinking person to the opposite conclusion. The organization presiding over the birth and maintenance of life surely appears more and more complicated as one studies it; the more details one knows, the more admiration it commands. A knowledge of this organization must surely lead one to consider as less and less probable the part chance has to play in the phenomenon of life. The further one advances along the road to knowledge, especially of the infinitely small, the more eloquent are the arguments in favor of the existence of a Creator. Instead of being filled with humility in the face of such facts, man is filled with arrogance. He sneers at any idea of God, in the same way he runs down anything that detracts from his pleasure and enjoyment. This is the image of the materialist society that is flourishing at present in the West.

What spiritual forces can be used to oppose this pollution of thought practised by many contemporary scientists?

Judaism and Christianity make no secret of their inability to cope with the tide of materialism and invasion of the West by atheism. Both of them are completely taken off guard, and from one decade to the next one can surely see how seriously diminished their resistance is to this tide that threatens to sweep everything away. The materialist atheist sees in classic Christianity nothing more than a system constructed by men over the last two thousand years designed to ensure the authority of a minority over their fellow men. He is unable to find in Judeo-Christian writings any language that is even vaguely similar to his own; they contain so many improbabilities, contradictions and incompatibilities with modern scientific data, that he refuses to take texts into consideration that the vast majority of theologians would like to see accepted as an inseparable whole.

When one mentions Islam to the materialist atheist, he smiles with a complacency that is only equal to his ignorance of the subject. In common with the majority of western intellectuals, of whatever religious persuasion, he has an impressive collection of false notions about Islam.

One must, on this point, allow him one or two excuses: Firstly, apart from the newly-adopted attitudes prevailing among the highest Catholic authorities, Islam has always been subject in the

West to a so-called 'secular slander'. Anyone in the West who has acquired a deep knowledge of Islam knows just to what extent its history, dogma, and aims have been distorted. One must also take into account the fact that documents published in European languages on this subject (leaving aside highly specialized studies) do not make the work of a person willing to learn any easier.

A knowledge of the Islamic Revelation is indeed fundamental from this point of view. Unfortunately, passages from the Qur'an, especially those relating to scientific data, are badly translated and interpreted, so that a scientist has every right to make criticisms-with apparent justification-that the Book does not actually deserve at all. This detail is worth noting henceforth: inaccuracies in translation or erroneous commentaries (the one is often associated with the other), which would not have surprised anybody one or two centuries ago, offend today's scientists. When faced with a badly translated phrase containing a scientifically unacceptable statement, the scientist is prevented from taking the phrase into serious consideration. In the chapter on human reproduction, a very typical example will be given of this kind of error.

Why do such errors in translation exist? They may be explained by the fact that modern translators often take up, rather uncritically, the interpretations given by older commentators. In their day, the latter had an excuse for having given an inappropriate definition to an Arabic word containing several possible meanings; they could not possibly have understood the real sense of the word or phrase which has only become clear in the present day thanks to scientific knowledge. In other words, the problem is raised of the necessary revision of translations and commentaries. It was not possible to do this at a certain period in the past, but nowadays we have knowledge that enables us to render their true sense. These problems of translation are not present for the texts of the Judeo-Christian Revelation. the case described here is absolutely unique to the Qur'an.

These scientific considerations, which are very specific to the Qur'an, greatly surprised me at first. Up until then, I had not thought it possible for one to find so many statements in a text compiled more than thirteen centuries ago referring to extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. In the beginning, I had no faith whatsoever in Islam. I began this examination of the texts with a completely open mind and a total objectivity. If there was any influence acting upon me, it was gained from what I had been taught in my youth; people did not speak of Muslims, but of 'Muhammadans', to make it quite clear that what was meant was a religion founded by a man and which could not therefore have any kind of value in terms of God. Like many in the West, I could have retained the same false notions about Islam; they are so widely-spread today, that I am indeed surprised when I come across anyone, other than a specialist, who can talk in an enlightened manner on this subject. I therefore admit that before I was given a view of Islam different from the one received in the West, I was myself extremely ignorant.

I owe the fact that I was able to realize the false nature of the judgements generally made in the West about Islam to exceptional circumstances. It was in Saudi Arabia itself that an inkling was given to me of the extent to which opinions held in the West on this subject are liable to error.

The debt of gratitude I owe to the late King Faisal, whose memory I salute with deepest respect, is indeed very great: the fact that I was given the signal honour of hearing him speak on Islam and was able to raise with him certain problems concerning the interpretation of the Qur'an in relation to modern science is a very cherished memory. It was an extremely great privilege for me to have gathered so much precious information from him personally and those around him.

Since I had now seen the wide gap separating the reality of Islam from the image we have of it in the West, I experienced a great need to learn Arabic (which I did not speak) to be sumciently well-equipped to progress in the study of such a misunderstood religion. My first goal was to read the Qur'an and to make a sentence-by-sentence analysis of it with the help of various commentaries essential to a critical study. My approach was to pay special attention to the description of numerous natural phenomena given in the Qur'an; the highly accurate nature of certain details referring to them in the Book, which was only apparent in the original, struck me by the fact that they were in keeping with present-day ideas, although a man living at the time of Muhammad could not have suspected this at all. I subsequently read several works written by Muslim authors on the scientific aspects- of the Qur'anic text: they were extremely helpful in my appreciation of it, but I have not so far discovered a general study of this subject made in the West.

What initially strikes the reader confronted for the first time with a text of this kind is the sheer abundance of subjects discussed: the Creation, astronomy, the explanation of certain matters concerning the earth, and the animal and vegetable kingdoms, human reproduction. Whereas monumental errors are to be found in the Bible, I could not find a single error in the Qur'an. I had to stop and ask myself: if a man was the author of the Qur'an, how could he have written facts in the Seventh century A.D. that today are shown to be in keeping with modern scientific knowledge? There was absolutely no doubt about it: the text of the Qur'an we have today is most definitely a text of the period, if I may be allowed to put it in these terms (in the next chapter of the present section of the book I shall be dealing with this problem). What human explanation can there be for this observation? In my opinion there is no explanation; there is no special reason why an inhabitant of the Arabian Peninsula should, at a time when King Dagobert was reigning in France (629-639 A.D.), have had scientific knowledge on certain subjects that was ten centuries ahead of our own.

It is an established fact that at the time of the Qur'anic Revelation, i.e. within a period of roughly twenty years straddling Hegira (622 A.D.), scientific knowledge had not progressed for centuries and the period of activity in Islamic civilization, with its accompanying scientific upsurge, came *after* the close of the Qur'anic Revelation. Only ignorance of such religious and secular data can lead to the following bizarre suggestion I have heard several times: if surprising statements of a scientific nature exist in the Qur'an, they may be accounted for by the fact that Arab scientists were so far ahead of their time and Muhammad was influenced by their work. Anyone who knows anything about Islamic history is aware that the period of the Middle Ages which saw the cultural and scientific upsurge in the Arab world came after Muhammad, and would not therefore indulge in such whims. Suggestions of this kind are particularly off the mark because the majority of scientific facts which are either suggested or very clearly recorded in the Qur'an have only been confirmed in modern times.

It is easy to see therefore how for centuries commentators on the Qur'an (including those writing at the height of Islamic culture) have inevitably made errors of interpretation in the case of certain verses whose exact meaning could not possibly have been grasped. It was not until much later, at a period not far from our own, that it was possible to translate and interpret them correctly. This implies that a thorough linguistic knowledge is not in itself sufficient to understand these verses from the Qur'an. What is needed along with this is a highly diversified knowledge of science. A study such as the present one embraces many disciplines and is in that sense encyclopedic. As the questions raised are discussed, the variety of scientific knowledge essential to the understanding of certain verses of the Qur'an will become clear.

The Qur'an does not aim at explaining certain laws governing the Universe, however; it has an absolutely basic religious objective. The descriptions of Divine Omnipotence are what principally incite man to reflect on the works of Creation. They are accompanied by references to facts accessible to human observation or to laws defined by God who presides over the organization of the universe both in the sciences of nature and as regards man. One part of these assertions is easily understood, but the meaning of the other can only be grasped if one has the essential scientific knowledge it requires. This means that in former times, man could only distinguish an apparent meaning which led him to draw the wrong conclusions on account of the inadequacy of his knowledge at the time in question.

It is possible that the choice of verses from the Qur'an which are to be studied for their scientific content may perhaps seem too small for certain Muslim writers who have already drawn attention to them before I have. In general, I believe I have retained a slightly smaller number of verses than they have. On the other hand, I have singled out several verses which until now have not, in my opinion, been granted the importance they deserve from a scientific point of view. Wherever I may have mistakenly failed to take verses into consideration for this study that were selected by these writers, I hope that they will not hold it against me. I have also found, on occasion, that certain books contain scientific interpretations which do not appear to me to be correct; it is with an open mind and a clear conscience that I have provided personal interpretations of such verses.

By the same token, I have tried to find references in the Qur'an to phenomena accessible to human comprehension but which have not been confirmed by modern science. In this context, I think I may have found references in the Qur'an to the presence of planets in the Universe that are similar to the Earth. It must be added that many scientists think this is a perfectly feasible fact, although modern data cannot provide any hint of certainty. I thought I owed it to myself to mention this, whilst retaining all the attendant reservations that might be applied.

Had this study been made thirty years ago, it would have been necessary to add another fact predicted by the Qur'an to what would have been cited concerning astronomy , this fact is the conquest of space. At that time, subsequent to the first trials of ballistic missiles, people imagined a day when man would perhaps have the material possibility of leaving his earthly habitat and exploring space. It was then known that a verse existed in the Qur'an predicting how one day man would make this conquest. This statement has now been verified.

The present confrontation between Holy Scripture and science brings ideas into play, both for the Bible and the Qur'an, which concern scientific truth. For this confrontation to be valid, the scientific arguments to be relied upon must be quite soundly established and must leave no room for doubt. Those who balk at the idea of accepting the intervention of science in an appreciation of the Scriptures deny that it is possible for science to constitute a valid term of comparison (whether it be the Bible, which does not escape the comparison unscathed-and we have seen why-or the Qur'an, which has nothing to fear from science). Science, they say, is changing with the times and a fact accepted today may be rejected later.

This last comment calls for the following observation: a distinction must be drawn between scientific theory and duly controlled observed fact. Theory is intended to explain a phenomenon or a series of phenomena not readily understandable. In many instances theory changes: it is liable to be modified or replaced by another theory when scientific progress makes it easier to analyse facts and invisage a more viable explanation. On the other hand, an observed fact checked by experimentation is not liable to modification: it becomes easier to define its characteristics, but it remains the same. It has been established that the Earth revolves around the Sun and the Moon around the Earth, and this fact will not be subject to revision; all that may be done in the future is to define the orbits more clearly.

A regard for the changing nature of theory is, for example, what made me reject a verse from the Qur'an thought by a Muslim physicist to predict the concept of anti-matter, a theory which is at present the subject of much debate. One can, on the other hand. quite legitimately devote great attention to a verse from the Qur'an describing the aquatic origins of life, a phenomenon we shall never be able to verify, but which has many arguments that speak in its favour. As for observed facts such as the evolution of the human embryo, it is quite possible to confront different stages described in the Qur'an with the data of modern embryology and find complete concordance between modern science and the verses of the Qur'an referring to this subject.

This confrontation between the Qur'an and science has been completed by two other comparisons: one is the confrontation of modern knowledge with Biblical data on the same subjects; and the other is the comparison from the same scientific point of view between the data in the Qur'an, the Book of Revelation transmitted by God to the Prophet, and the data in the Hadiths, books narrating the deeds and sayings of Muhammad that lie outside the written Revelation.

At the end of this, the third section of the present work, the detailed results of the comparison between the Biblical and Qur'anic description of a single event are given, along with an account of how the passage fared when subjected to the scientific criticism of each description. An examination has, for example, been made in the case of the Creation and of the Flood. In each instance, the incompatibilities with science in the Biblical description have been made clear. Also to be seen is the complete agreement between science and the descriptions in the Qur'an referring to them. We shall note precisely those differences that make one description scientifically acceptable in the present day and the other unacceptable.

This observation is of prime importance, since in the West, Jews, Christians and Atheists are unanimous in stating (without a scrap of evidence however) that Muhammad wrote the Qur'an or

had it written as an imitation of the Bible. It is claimed that stories of religious history in the Qur'an resume Biblical stories. This attitude is as thoughtless as saying that Jesus Himself duped His contemporaries by drawing inspiration from the Old Testament during His preachings: the whole of Matthew's Gospel is based on this continuation of the Old Testament, as we have indeed seen already. What expert in exegesis would dream of depriving Jesus of his status as God's envoy for this reason? This is nevertheless the way that Muhammad is judged more often than not in the West: "all he did Was to copy the Bible". It is a summary judgement that does not take account of the fact that the Qur'an and the Bible provide different versions of a single event. People prefer not to talk about the difference in the descriptions. They are pronounced to be the same and thus scientific knowledge need not be brought in. We shall enlarge on these problems when dealing with the description of the Creation and the Flood.

The collection of hadiths are to Muhammad what the Gospels are to Jesus: descriptions of the actions and sayings of the Prophet. Their authors were not eyewitnesses.. (This applies at least to the compilers of the collections of hadiths which are said to be the most authentic and were collected much later than the time when Muhammad was alive). They do not in any way constitute books containing the written Revelation. They are not the word of God, but the sayings of the Prophet. In these books, which are very widely read, statements are to be found containing errors from a scientific point of view, especially medical remedies. We naturally discount anything relating to problems of a religious kind, since they are not discussed here in the context of the hadiths. Many hadiths are of doubtful authenticity. they are discussed by Muslim scientists themselves. When the scientific nature of one of the hadiths is touched upon in the present work, it is essentially to put into relief all that distinguishes them from the Qur'an itself when seen from this point of view, since the latter does not contain a single scientific statement that is unacceptable. The difference, as we shall see, is quite startling.

The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qur'an quite untenable. How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject?

The ideas in this study are developed from a purely scientific point of view. They lead to the conclusion that it is inconceivable for a human being living in the Seventh century A.D. to have made statements in the Qur'an on a great variety of subjects that do not belong to his period and for them to be in keeping with what was to be known only centuries later. For me, there can be no human explanation to the Qur'an.

Authenticity of the Qur'an.
How It Came To Be Written.

Thanks to its undisputed authenticity, the text of the Qur'an holds a unique place among the books of Revelation, shared neither by the Old nor the New Testament. In the first two sections of this work, a review was made of the alterations undergone by the Old Testament and the Gospels before they were handed down to us in the form we know today. The same is not true for the Qur'an for the simple reason that it was written down at the time of the Prophet; we shall see how it came to be written, i.e. the process involved.

In this context, the differences separating the Qur'an from the Bible are in no way due to questions essentially concerned with date. Such questions are constantly put forward by certain people without regard to the circumstances prevailing at the time when the Judeo-Christian and the Qur'anic Revelations were written; they have an equal disregard for the circumstances surrounding the transmission of the Qur'an to the Prophet. It is suggested that a Seventh century text had more likelihood of coming down to us unaltered than other texts that are as many as fifteen centuries older. This comment, although correct, does not constitute a sufficient reason ; it is made more to excuse the alterations made in the Judeo-Christian texts in the course of centuries than to underline the notion that the text of the Qur'an, which was more recent, had less to fear from being modified by man.

In the case of the Old Testament, the sheer number of authors who tell the same story, plus all the revisions carried out on the text of certain books from the pre-Christian era, constitute as many reasons for inaccuracy and contradiction. As for the Gospels, nobody can claim that they invariably contain faithful accounts of Jesus's words or a description of his actions strictly in keeping with reality. We have seen how successive versions of the texts showed a lack of definite authenticity and moreover that their authors were not eyewitnesses.

Also to be underlined is the distinction to be made between the Qur'an, a book of written Revelation, and the hadiths, collections of statements concerning the actions and sayings of Muhammad. Some of the Prophet's companions started to write them down from the moment of his death. As an element of human error could have slipped in, the collection had to be resumed later and subjected to rigorous criticism so that the greatest credit is in practise given to documents that came along after Muhammad. Their authenticity varies, like that of the Gospels. Not a single Gospel was written down at the time of Jesus (they were all written long after his earthly mission had come to an end), and not a single collection of hadiths was compiled during the time of the Prophet.

The situation is very different for the Qur'an. As the Revelation progressed, the Prophet and the believers following him recited the text by heart and it was also written down by the scribes in his following. It therefore starts off with two elements of authenticity that the Gospels do not possess. This continued up to the Prophet's death. At a time when not everybody could write, but everyone was able to recite, recitation afforded a considerable advantage because of the double-checking possible when the definitive text was compiled.

The Qur'anic Revelation was made by Archangel Gabriel to Muhammad. It took place over a period of more than twenty years of the Prophet's life, beginning with the first verses of Sura 96, then resuming after a three-year break for a long period of twenty years up to the death of the Prophet in 632 A.D., i.e. ten years before Hegira and ten years after Hegira.[50]

The following was the first Revelation (sura 96, verses 1 to 5)[51].

"Read: In the name of thy Lord who created,
Who created man from something which clings
Read! Thy Lord is the most Noble
Who taught by the pen
Who taught man what he did not know."

Professor Hamidullah notes in the Introduction to his French translation of the Qur'an that one of the themes of this first Revelation was the 'praise of the pen as a means of human knowledge' which would 'explain the Prophet's concern for the preservation of the Qur'an in writing.'

Texts formally prove that long before the Prophet left Makka for Madina (i.e. long before Hegira), the Qur'anic text so far revealed had been written down. We shall see how the Qur'an is authentic in this. We know that Muhammad and the Believers who surrounded him were accustomed to reciting the revealed text from memory. It is therefore inconceivable for the Qur'an to refer to facts that did not square with reality because the latter could so easily be checked with people in the Prophet's following, by asking the authors of the transcription.

Four suras dating from a period prior to Hegira refer to the writing down of the Qur'an before the Prophet left Makka in 622 (sura 80, verses 11 to 16):

"By no means! Indeed it is a message of instruction
Therefore whoever wills, should remember
On leaves held in honor
Exalted, purified
In the hands of scribes
Noble and pious."

Yusuf Ali, in the commentary to his translation, 1934, wrote that when the Revelation of this sura was made, forty-two or forty-five others had been written and were kept by Muslims in Makka (out of a total of 114).

--Sura 85, verses 21 and 22:

"Nay, this is a glorious reading[52]
On a preserved tablet"

--Sura 56, verses 77 to 80:

"This is a glorious reading[52]
In a book well kept Which none but the purified teach.
This is a Revelation from the Lord of the Worlds."

--Sura 25, verse 5:

"They said: Tales of the ancients which he has caused to be written and they are dictated to him morning and evening." Here we have a reference to the accusations made by the Prophet's enemies who treated him as an imposter. They spread the rumour that stories of antiquity were being dictated to him and he was writing them down or having them transcribed (the meaning of the word is debatable, but one must remember that Muhammad was illiterate). However this may be, the verse refers to this act of making a written record which is pointed out by Muhammad's enemies themselves.

A sura that came after Hegira makes one last mention of the leaves on which these divine instructions were written:

--Sura 98, verses 2 and 3:

"An (apostle) from God recites leaves
Kept pure where are decrees right and straight."

The Qur'an itself therefore provides indications as to the fact that it was set down in writing at the time of the Prophet. It is a known fact that there were several scribes in his following, the most famous of whom, Zaid Ibn Thâbit, has left his name to posterity.

In the preface to his French translation of the Qur'an (1971), Professor Hamidullah gives an excellent description of the conditions that prevailed when the text of the Qur'an was written, lasting up until the time of the Prophet's death:

"The sources all agree in stating that whenever a fragment of the Qur'an was revealed, the Prophet called one of his literate companions and dictated it to him, indicating at the same time the exact position of the new fragment in the fabric of what had already been received . . . Descriptions note that Muhammad asked the scribe to reread to him what had been dictated so that he could correct any deficiencies . . . Another famous story tells how every year in the month of Ramadan, the Prophet would recite the whole of the Qur'an (so far revealed) to Gabriel . . ., that in the Ramadan preceding Muhammad's death, Gabriel had made him recite it twice . . . It is known how since the Prophet's time, Muslims acquired the habit of keeping vigil during Ramadan, and of reciting the whole of the Qur'an in addition to the usual prayers expected of them. Several sources add that Muhammad's scribe Zaid was present at this final bringing-together of the texts. Elsewhere, numerous other personalities are mentioned as well."

Extremely diverse materials were used for this first record: parchment, leather, wooden tablets, camels' scapula, soft stone for inscriptions, etc.

At the same time however, Muhammad recommended that the faithful learn the Qur'an by heart. They did this for a part if not all of the text recited during prayers. Thus there were *Hafizun* who knew the whole of the Qur'an by heart and spread it abroad. The method of doubly preserving the text both in writing and by memorization proved to be extremely precious.

Not long after the Prophet's death (632), his successor Abu Bakr, the first Caliph of Islam, asked Muhammad's former head scribe, Zaid Ibn Thâbit, to make a copy. this he did. On Omar's

initiative (the future second Caliph), Zaid consulted all the information he could assemble at Madina: the witness of the *Hafizun*, copies of the Book written on various materials belonging to private individuals, all with the object of avoiding possible errors in transcription. Thus an extremely faithful copy of the Book was obtained.

The sources tell us that Caliph Omar, Abu Bakr's successor in 634, subsequently made a single volume (*mushaf*) that he preserved and gave on his death to his daughter Hafsa, the Prophet's widow.

The third Caliph of Islam, Uthman, who held the caliphate from 644 to 655, entrusted a commission of experts with the preparation of the great recension that bears his name. It checked the authenticity of the document produced under Abu Bakr which had remained in Hafsa's possession until that time. The commission consulted Muslims who knew the text by heart. The critical analysis of the authenticity of the text was carried out very rigorously. The agreement of the witnesses was deemed necessary before the slightest verse containing debatable material was retained. It is indeed known how some verses of the Qur'an correct others in the case of prescriptions: this may be readily explained when one remembers that the Prophet's period of apostolic activity stretched over twenty years (in round figures). The result is a text containing an order of suras that reflects the order followed by the Prophet in his complete recital of the Qur'an during Ramadan, as mentioned above.

One might perhaps ponder the motives that led the first three Caliphs, especially Uthman, to commission collections and recensions of the text. The reasons are in fact very simple: Islam's expansion in the very first decades following Muhammad's death was very rapid indeed and it happened among peoples whose native language was not Arabic. It was absolutely necessary to ensure the spread of a text that retained its original purity. Uthman's recension had this as its objective.

Uthman sent copies of the text of the recension to the centres of the Islamic Empire and that is why, according to Professor Hamidullah, copies attributed to Uthman exist in Tashkent and Istanbul. Apart from one or two possible mistakes in copying, the oldest documents known to the present day, that are to be found throughout the Islamic world, are identical; the same is true for documents preserved in Europe (there are fragments in the Bibliothèque Nationale in Paris which, according to the experts, date from the Eighth and Ninth centuries A.D., i.e. the Second and Third Hegirian centuries). The numerous ancient texts that are known to be in existence all agree except for very minor variations which do not change the general meaning of the text at all. If the context sometimes allows more than one interpretation, it may well have to do with the fact that ancient writing was simpler than that of the present day.[53]

The 114 suras were arranged in decreasing order of length; there were nevertheless exceptions. The chronological sequence of the Revelation was not followed. In the majority of cases however, this sequence is known. A large number of descriptions are mentioned at several points in the text, sometimes giving rise to repetitions. Very frequently a passage will add details to a description that appears elsewhere in an incomplete form. Everything connected with modern science is, like many subjects dealt with in the Qur'an, scattered throughout the book without any semblance of classification.

* It is imporatnt to say that Qua'an was collected during the Prophet's lifetime. The Prophet, and before his death, had showed the collection of Qur'an scrolls to Gabriel many times. So, what is said in regard to collecting of Qur'an during the ruling period of the Caliphs after the Prophet means copying the same original copy written in the Prophet's life which later were sent to different countries, and it does not mean the recording or writing of Qur'an through oral sources as it may be thought. Yet, many of the Companions have written the Qur'an exactly during the lifetime of the Prophet. One of those was Imam Ali's copy. He, because of his close relation with the Prophet, his long companionship, didn't only collect the dispersed scrolls of the Qur'an, but he rather could accompany it with a remarkable Tafseer, mentioning the occasion ofeach verse's descension, and was regarded the first Tafseer of Qur'an since the beginning of the Islamic mission. Ibn Abi Al-Hadeed says," All the scholars agree that Imam Ali is the first one who collected the Qur'an,"(see Sharhul Nahj, 271). Another one, Kittani, says that Imam Ali could arrange the Qur'an according to each surah's order of descension,(see Strategic Administration, 461). Ibn Sireen Tabe'ee relates from'Ikrimeh, who said that 'lmam Ali could collect the Qur'an in a manner that if all mankind and jinn gathered to do that, they could not do it at all,'(see al-Itqan 1157-58). Ibn Jizzi Kalbi also narrates,"If only we could have the Qur'an which was collected by Ali then we could gain a lot of knowledge," (see al-Tasheel, 114). That was only a brief note about the benefits of Imam Ali's Mus'haf, as Ibn Sireen had declared, "I searched so long for Imam Ali's Mus'haf and I correspounded with Medina, but all my efforts gone in vain.'(see al-Itqan, 1/58, al-Tabaqat,2/338). Thus; it becomes certain that Qur'an has been collected by Imam Ali without simple difference between it and other known copies, cxcept in the notes mentioned by Him which renders it as the most excellent copy has ever been known. Unfortunately, the inconvenient political conditions emerged after the demise of the Prophet,(i.e after the wicked issue of Saqeefah) was a main obstacle to get benefits from that remarkable copy of the Qur'an.

The Creation of the Heavens and the Earth.

DIFFERENCES FROM AND RESEMBLANCES TO THE BIBLICAL DESCRIPTION.

In contrast to the Old Testament, the Qur'an does not provide a unified description of the Creation. Instead of a continuous narration, there are passages scattered all over the Book which deal with certain aspects of the Creation and provide information on the successive events marking its development with varying degrees of detail. To gain a clear idea of how these events are presented, the fragments scattered throughout a large number of suras have to be brought together.

This dispersal throughout the Book of references to the same subject is not unique to the theme of the Creation. Many important subjects are treated in the same manner in the Qur'an: earthly or

celestial phenomena, or problems concerning man that are of interest to scientists. For each of these themes, the same effort has been made here to bring all the verses together.

For many European commentators, the description of the Creation in the Qur'an is very similar to the one in the Bible and they are quite content to present the two descriptions side by side. I believe this concept is mistaken because there are very obvious differences. On subjects that are by no means unimportant from a scientific point of view, we find statements in the Qur'an whose equivalents we search for in vain in the Bible. The latter contains descriptions that have no equivalent in the Qur'an.

The obvious resemblances between the two texts are well known; among them is the fact that, at first glance, the number given to the successive stages of the Creation is identical: the six days in the Bible correspond to the six days in the Qur'an. In fact however, the problem is more complex than this and it is worth pausing to examine it.

The Six Periods of the Creation.

There is absolutely no ambiguity whatsoever in the Biblical[54] description of the Creation in six days followed by a day of rest, the sabbath, analogous with the days of the week. It has been shown how this mode of narration practiced by the priests of the Sixth century B.C. served the purpose of encouraging the people to observe the sabbath. All Jews were expected to rest[55] on the sabbath as the Lord had done after he had laboured during the six days of the week.

The way the Bible interprets it, the word 'day' means the interval of time between two successive sunrises or sunsets for an inhabitant of the Earth. When defined in this way, the day is conditioned by the rotation of the Earth on its own axis. It is obvious that logically-speaking there can be no question of 'days' as defined just now, if the mechanism that causes them to appear-i.e. the existence of the Earth and its rotation around the Sun-has not already been fixed in the early stages of the Creation according to the Biblical description. This impossibility has already been emphasized in the first part of the present book.

When we refer to the majority of translations of the Qur'an, we read that-analogous with the Biblical description-the process of the Creation for the Islamic Revelation also took place over a period of six days. It is difficult to hold against the translators the fact that they have translated the Arabic word by its most common meaning. This is how it is usually expressed in translations so that in the Qur'an, verse 54, sura 7 reads as follows:

"Your Lord is God Who created the heavens and the earth in six days."

There are very few translations and commentaries of the Qur'an that note how the word 'days' should really be taken to mean 'periods'. It has moreover been maintained that if the Qur'anic texts on the Creation divided its stages into 'days', it was with the deliberate intention of taking up beliefs held by all the Jews and Christians at the dawn of Islam and of avoiding a head-on confrontation with such a widely-held belief.

Without in any way wishing to reject this way of seeing it, one could perhaps examine the problem a little more closely and scrutinize *in the Qur'an itself*, and more generally in the language of the time, the possible meaning of the word that many translators themselves still continue to translate by the word 'day' *yaum*, plural *ayyam* in Arabic.[56]

Its most common meaning is 'day' but it must be stressed that it tends more to mean the diurnal light than the length of time that lapses between one day's sunset and the next. The plural *ayyam* can mean, not just 'days', but also 'long length of time', an indefinite period of time (but always long). The meaning 'period of time' that the word contains is to he found elsewhere in the Qur'an. Hence the following:

--sura 32, verse 5:

". . . in a period of time (*yaum*) whereof the measure is a thousand years of your reckoning." (It is to be noted that the Creation in six periods is precisely what the verse preceding verse 5 refers to).

--sura 70, verse 4:

". . . in a period of time (*yaum*) whereof the measure is 50,000 years."

The fact that the word , *yaum'* could mean a period of time that was quite different from the period that we mean by the word 'day' struck very early commentators who, of course, did not have the knowledge we possess today concerning the length of the stages in the formation of the Universe. In the Sixteenth century A.D. for example, Abu al Su'ud, who could not have had any idea of the day as defined astronomically in terms of the Earth's rotation, thought that for the Creation a division must be considered that was not into days as we usually understand the word, but into 'events' (in Arabic *nauba*).

Modern commentators have gone back to this interpretation. Yusuf Ali (1934), in his commentary on each of the verses that deals with the stages in the Creation, insists on the importance of taking the word, elsewhere interpreted as meaning 'days', to mean in reality 'very long Periods, or Ages, or Aeons'.

It is therefore possible to say that in the case of the Creation of the world, the Qur'an allows for long periods of time numbering six. It is obvious that modern science has not permitted man to establish the fact that the complicated stages in the process leading to the formation of the Universe numbered six, but it has clearly shown that long periods of time were involved compared to which 'days' as we conceive them would be ridiculous.

One of the longest passages of the Qur'an, which deals with the Creation, describes the latter by juxtaposing an account of earthly events and one of celestial events. The verses in question are verses 9 to 12, sura 41:

(God is speaking to the Prophet)

"Say. Do you disbelieve Him Who created the earth in two periods? Do you ascribe equals to Him. He is the Lord of the Worlds.
"He set in the (earth) mountains standing firm. He blessed it.
He measured therein its sustenance in four periods, in due proportion, in accordance with the needs of those who ask for (sustenance? or information?).
"Moreover (*tumma*) He turned to heaven when it was smoke and said to it and to the earth: come willingly or unwillingly! They said: we come in willing obedience.
"Then He ordained them seven heavens in two periods, and He assigned to each heaven its mandate by Revelation. And We adorned the lower heaven with luminaries and provided it a guard. Such is the decree of the All Mighty, the Full of Knowledge."

These four verses of sura 41 contain several points to which we shall return. the initially gaseous state of celestial matter and the highly symbolic definition of the number of heavens as seven. We shall see the meaning behind this figure. Also of a symbolic nature is the dialogue between God on the one hand and the primordial sky and earth on the other. here however it is only to express the submission of the Heavens and Earth, once they were formed, to divine orders.

Critics have seen in this passage a contradiction with the statement of the six periods of the Creation. By adding the two periods of the formation of the Earth to the four periods of the spreading of its sustenance to the inhabitants, plus the two periods of the formation of the Heavens, we arrive at eight periods. This would then be in contradiction with the six periods mentioned above.

In fact however, this text, which leads man to reflect on divine Omnipotence, beginning with the Earth and ending with the Heavens, provides two sections that are expressed by the Arabic word *tumma'*, translated by 'moreover', but which also means 'furthermore' or 'then'. The sense of a 'sequence' may therefore be implied referring to a sequence of events or a series of man's reflections on the events mentioned here. It may equally be a simple reference to events juxtaposed without any intention of bringing in the notion of the one following the other. However this may be, the periods of the Creation of the Heavens may just as easily coincide with the two periods of the Earth's creation. A little later we shall examine how the basic process of the formation of the Universe is presented in the Qur'an and we shall see how it can be jointly applied to the Heavens and the Earth in keeping with modern ideas. We shall then realize how perfectly reasonable this way is of conceiving the simultaneous nature of the events here described.

There does not appear to be any contradiction between the passage quoted here and the concept of the formation of the world in six stages that is to be found in other texts in the Qur'an.

THE QUR'AN DOES NOT LAY DOWN A SEQUENCE FOR THE CREATION OF THE EARTH AND HEAVENS.

In the two passages from the Qur'an quoted above, reference was made in one of the verses to the Creation of the Heavens and the Earth (sura 7, verse 54) , and elsewhere to the Creation of the

Earth and the Heavens (sura 41, verses 9 to 12). The Qur'an does not therefore appear to lay down a sequence for the Creation of the Heavens and the Earth.

The number of verses in which the Earth is mentioned first is quite small, e.g. sura 2, verse 29 and sura 20, verse 4, where a reference is made to "Him Who created the earth and the high heavens". The number of verses where the Heavens are mentioned before the Earth is, on the other hand, much larger: (sura 7, verse 54; sura 10, verse 3; sura 11, verse 7; sura 25, verse 59; sura 32, verse 4; sura 50, verse 38; sura 57, verse 4; sura 79, verses 27 to 33; sura 91, verses 5 to 10).

In actual fact, apart from sura 79, there is not a single passage in the Qur'an that lays down a definite sequence; a simple coordinating conjunction (*wa*) meaning 'and' links two terms, or the word *tumma* which, as has been seen in the above passage, can indicate either a simple juxtaposition or a sequence.

There appears to me to be only one passage in the Qur'an where a definite sequence is plainly established between different events in the Creation. It is contained in verses 27 to 33, sura 79:

"Are you the harder to create Or. is it the heaven that (God) built? He raised its canopy and fashioned it with harmony. He made dark the night and he brought out the forenoon. And after that (*ba' da dalika*) He spread it out. Therefrom he drew out its water and its pasture. And the mountains He has fixed firmly. Goods for you and your cattle."

This list of earthly gifts from God to man, which is expressed In a language suited to farmers or nomads on the Arabian Peninsula, is preceded by an invitation to reflect on the creation of the heavens. The reference to the stage when God spreads out the earth and renders it arable is very precisely situated in time after the alternating of night and day has been achieved. Two groups are therefore referred to here, one of celestial phenomena, and the other of earthly phenomena articulated in time. The reference made here implies that the earth must necessarily have existed before being spread out and that it consequently existed when God created the Heavens. The idea of a *concomitance* therefore arises from the heavenly and earthly evolutions with the interlocking of the two phenomena. Hence, one must not look for any special significance in the reference in the Qur'anic text to the Creation of the Earth before the Heavens or the Heavens before the Earth: the position of the words does not influence the order in which the Creation took place, unless however it is specifically stated.

THE BASIC PROCESS OF THE FORMATION OF THE UNIVERSE AND THE RESULTING COMPOSITION OF THE WORLDS.

The Qur'an presents in two verses a brief synthesis of the phenomena that constituted the basic process of the formation of the Universe.
--sura 21, verse 30:

"Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of the water. Will they not then believe?"

--sura 41, verse 11. God orders the Prophet to speak after inviting him to reflect on the subject of the earth's creation:

"Moreover (God) turned to the Heaven when it was smoke and said to it and to the earth . . ." There then follow the orders to submit, referred to on page 136.

We shall come back to the aquatic origins of life and examine them along with other biological problems raised by the Qur'an. The important things to remember at present are the following. a) The statement of the existence of a gaseous mass with fine particles, for this is how the word 'smoke' (*dukan* in Arabic) is to be interpreted. Smoke is generally made -up of a gaseous substratum, plus, in more or less stable suspension, fine particles that may belong to solid and even liquid states of matter at high or low temperature;

b) The reference to a separation process (*fatq*) of an primary single mass whose elements were initially fused together (*ratq*). It must be noted that in Arabic *'fatq'* is the action of breaking, diffusing, separating, and that *'ratq'* is the action of fusing or binding together elements to make a homogenous whole.

This concept of the separation of a whole into several parts is noted in other passages of the Book with reference to multiple worlds. The first verse of the first sura in the Qur'an proclaims, after the opening invocation, the following: "In the name of God, the Beneficent, the Merciful", "Praise be to God, Lord of the Worlds."

The terms 'worlds' reappears dozens of times in the Qur'an. The Heavens are referred to as multiple as well, not only on account of their plural form, but also because of their symbolic numerical quantity. 7.

This number is used 24 times throughout the Qur'an for various numerical quantities. It often carries the meaning of 'many' although we do not know exactly why this meaning of the figure was used. The Greeks and Romans also seem to have used the number 7 to mean an undefined idea of plurality. In the Qur'an, the number 7 refers to the Heavens themselves (*samawat*). It alone is understood to mean 'Heavens'. The 7 roads of the Heavens are mentioned once:

--sura 2, verse 29:
"(God) is the One Who created for you all that is on the earth. Moreover He turned to the heaven and fashioned seven heavens with harmony. He is Full of Knowledge of all things."

--sura 23, verse 17:
"And We have created above you seven paths. We have never been unmindful of the Creation."

--sura 67, verse 3:
"(God) is the One Who created seven heavens one above an other. Thou canst see no fault in the creation of the Beneficent. Turn the vision again! Canst thou see any rift?"

--sura 71, verse 15-16:
"Did you see how God created seven heavens one above another and made the moon a light therein and made the sun a lamp?[**57**]"

--sura 78, verse 12:
"We have built above you seven strong (heavens) and placed a blazing lamp."

Here the blazing lamp is the Sun.

The commentators on the Qur'an are in agreement on all these verses: the number 7 means no more than plurality.[58]

There are therefore many Heavens and Earths, and it comes as no small surprise to the reader of the Qur'an to find that earths such as our own may be found in the Universe, a fact that has not yet been verified by man in our time.

Verse 12 of sura 65 does however predict the following:
"God is the One Who created seven heavens and of the earth (*ard*) a similar number. The Command descends among them so that you know that God has power over all things and comprehends all things in His knowledge."

Since 7 indicates an indefinite plurality (as we have seen), it is possible to conclude that the Qur'anic text clearly indicates the existence of more than one single Earth, our own Earth (*ard*); there are others like it in the Universe.

Another observation which may surprise the Twentieth century reader of the Qur'an is the fact that verses refer to three groups of things created, i.e.

--things in the Heavens.
--things on the Earth
--things between the Heavens and the Earth

Here are several of these verses:

--sura 20, verse 6;
"To Him (God) belongs what is in the heavens, on earth, between them and beneath the soil."

--sura 25, verse 59:
". . . the One Who created the heavens, the earth and what is between them in six periods."

--sura 32, verse 4:
"God is the One Who created the heavens, the earth and what is between them in six periods."

--sura 50, verse 38:

"We created the heavens, the earth .and what is between them in six periods, and no weariness touched Us."[59]

The reference in the Qur'an to 'what is between the Heavens and the Earth' is again to be found in the following verses: sura 21, verse 16; sura 44, verses 7 and 38 ; sura 78, verse 37; sura 15, verse 85; sura 46, verse 3; sura 43, Verse 85.

This Creation outside the Heavens and outside the Earth, mentioned several times, is a priori difficult to imagine. To understand these verses, reference must be made to the most recent human observations on the existence of cosmic extra-galactic material and one must indeed go back to ideas established by contemporary science on the formation of the Universe, starting with the simplest and proceeding to the most complex. These are the subject of the following paragraph.

Before passing on to these purely scientific matters however, it is advisable to recapitulate the main points on which the Qur'an gives us information about the Creation. According to the preceding quotations, they are as follows:

1) Existence of six periods for the Creation in general.
2) Interlocking of stages in the Creation of the Heavens and the Earth.
3) Creation of the Universe out of an initially unique mass forming a block that subsequently split up.
4) Plurality of the Heavens and of the Earths.
5) Existence of an intermediary creation 'between the Heavens and the Earth'.

SOME MODERN SCIENTIFIC DATA CONCERNING THE FORMATION OF THE UNIVERSE.

The Solar System.

The Earth and planets rotating around the Sun constitute an organized world of dimensions which, to our human scale, appear quite colossal. The Earth is, after all, roughly 93 million miles from the Sun. This is a very great distance for a human being, but it is very small in comparison to the distance separating the Sun from the furthermost planet from it in the solar system (Pluto); in round numbers it is 40 times the distance from the Earth to the Sun, i.e. approximately 3,672 million miles away. This distance, when doubled, represents the largest dimension of our solar system. The Sun's light takes nearly 6 hours to reach Pluto, and yet the journey is made at the terrifying speed of over 186,000 miles per second. The light coming from stars on the very confines of the known celestial world therefore takes billions of years to reach us.

The Galaxies.

The Sun, of which we are a satellite like the other planets surrounding it, is itself an infinitesmally small element among a hundred billion stars that form a whole, called a galaxy. On a fine summer night, the whole of space seems to be filled with stars that make up what is known as the Milky Way. This group has extremely large dimensions. Whereas light could cross the solar system in units of one hour, it would require something like 90,000 years to go from one extreme to the other of the most compact group of stars that make up our galaxy.

The galaxy that we belong to however, even though it is so incredibly huge, is only a small part of the Heavens. There are giant agglomerates of stars similar to the Milky Way that lie outside our galaxy. They were discovered a little over fifty years ago, when astronomy was able to make use of an optical instrument as sophisticated as the one that made possible the construction of the Mount Wilson telescope in the United States. Thus a very large number indeed of isolated galaxies and masses of galaxies have been discovered that are so far away that it was necessary to institute a special unit of light-years, the 'parsec' (the distance light travels in 3.26 years at 186,000 miles per second).

Formation and Evolution of Galaxies, Stan and Planetary Systems.

What was there originally in the immensely large space the galaxies now occupy? Modern science can only answer this question as of a certain period in the evolution of the Universe; it cannot put into numbers the length of time that separates this period from us.

At the earliest time it can provide us with, modern science has every reason to maintain that the Universe was formed of a gaseous mass principally composed of hydrogen and a certain amount of helium that was slowly rotating. This nebula subsequently split up into multiple fragments with very large dimensions and masses, so large indeed, that specialists in astrophysics are able to estimate their mass from 1 to 100 billion times the present mass of the Sun (the latter represents a mass that is over 300,000 times that of the Earth). These figures give an idea of the large size of the fragments of primary gaseous mass that were to give birth to the galaxies.

A new fragmentation was to form the stars. There then followed the intervention of a condensing process where gravitational forces came into play, (since these bodies were moving and rotating more and more quickly), along with pressures and the influence of magnetic fields and of radiations. The stars became shiny as they contracted and transformed the gravitational forces into thermal energy. Thermonuclear reactions came into play, and heavier atoms were formed by fusion at the expense of others that were lighter; this is how the transition was made from hydrogen to helium, then to carbon and oxygen, ending with metals and metalloids. Thus the stars have a life of their own and modern astronomy classifies them according to their present stage of evolution. The stars also have a death; in the final stage of their evolution, the violent implosion of certain stars has been observed so that they become veritable 'corpses'.

The planets, and in particular the Earth, originated in a separation process starting from an initial constituent that in the beginning was the primary nebula. A fact that has no longer been contested for over twenty-five years is that the Sun condensed inside the single nebula and that the planets did the same inside the surrounding nebular. disc. One must stress-and this is of

prime importance for. the subject in hand-that there was no sequence in the formation of the celestial elements such as the Sun nor in the formation of an earthly. element. There is an evolutionary parallelism with the identity of origin.

Here, science can give us information on the period during which the events just mentioned took place. Having estimated the age of our galaxy at roughly ten billion years, according to this hypothesis, the formation of the solar. system took place a little over five billion years later'. The study of natural radio activity makes it possible to place the age of the Earth and the time the Sun was formed at 4.5 billion years ago, to within a present-day accuracy of 100 million years, according to some scientists' calculations. This accuracy is to be admired, since 100 million years may represent a long time to us but the ratio 'maximum error/total time-to-be-measured' is 0.1/4.5, i.e. 2.2%.

Specialists in astrophysics have therefore attained a high degree of knowledge concerning the general process involved in the formation of the solar system. It may be summarized as follows: condensation and contraction of a rotating gaseous mass, splitting up into fragments that leave the Sun. and planets in their places, among them the Earth.[60] The knowledge that science has gained on the primary nebula and the way it split up into an incommensurable quantity of stars grouped into galaxies leaves absolutely no doubt as to the legitimacy of a concept of the plurality of worlds. It does not however provide any kind of certainty concerning the existence in the Universe of anything that might, either closely or vaguely, resemble the Earth.

The Concept of the Plurality of the Worlds.

In spite of the above, modern specialists in astrophysics consider it highly likely that planets similar to Earth are present in the Universe. As far as the solar system is concerned, nobody seriously entertains the possibility of finding general conditions similar to those on Earth on another planet in this system. We must therefore seek for them outside the solar system. The likelihood of their existing outside it is considered quite probable for the following reasons:

It is thought that in our galaxy half of the 100 billion stars must, like the Sun, have a planetary system. The fifty billion stars do indeed, like the Sun, rotate very slowly. a characteristic which suggests that they are surrounded by planets that are their satellites. These stars are so far away that the possible planets are unobservable, but their existence is thought to be highly probable on account of certain trajectory characteristics ; a slight undulation of the star's trajectory indicates the presence of a companion planetary satellite. Thus the Barnard Star probably has at least one planetary companion with a mass greater than that of Jupiter and may even have two satellites. As P. Guérin writes: "All the evidence points to the fact that planetary systems are scattered in profusion all over the universe. The solar system and the Earth are not unique." And as a corollary. "Life, like the planets that harbour it, is scattered throughout the universe, in those places where the physico-chemical conditions necessary for its flowering and development are to be found."

Interstellar Material.

The basic process in the formation of the Universe therefore lay in the condensation of material in the primary nebula followed by its division into fragments that originally constituted galactic masses. The latter in their turn split up into stars that provided the sub-product of the process, i.e. the planets. These successive separations left among the groups of principle elements what one might perhaps call 'remains'. Their more scientific name is 'interstellar galactic material'. It has been described in various ways; there are bright nebulae that reflect the light received from other stars and are perhaps composed of 'dusts' or 'smokes', to use the terminology of experts in astrophysics, and then there are the dark nebulae that are less dense, consisting of interstellar material that is even more modest, known for its tendency to interfere with photometric measurements in astronomy. There can be no doubt about the existence of 'bridges' of material between the galaxies themselves. Although these gases may be very rarefied, the fact that they occupy such a colossal space, in view of the great distance separating the galaxies, could make them correspond to a mass possibly greater than the total mass of the galaxies in spite of the low density of the former. A. Boichot considers the presence of these intergalactic masses to be of prime importance which could "considerably alter ideas on the evolution of the Universe."

We must now go back to the basic ideas on the Creation of the Universe that were taken from the Qur'an and look at them in the light of modern scientific data.

CONFRONTATION WITH THE DATA IN THE OUR'AN CONCERNING THE CREATION.

We shall examine the five main points on which the Qur'an gives information about the Creation. 1) The six periods of the Creation of the Heavens and the Earth covered, according to the Qur'an, the formation of the celestial bodies and the Earth, and the development of the latter until (with its 'sustenance') it became inhabitable by man. In the case of the Earth, the events described in the Qur'an happened over four periods. One could perhaps see in them the four geological periods described by modern science, with man's appearance, as we already know, taking place in the quaternary era. This is purely a hypothesis since nobody has an answer to this question.

It must be noted however, that the formation of the heavenly bodies and the Earth, as explained in verses 9 to 12, sura 41 (see page 136) required two phases. If we take the Sun and its subproduct the Earth as an example (the only one accessible to us), science informs us that their formation occurred by a process of condensation of the primary nebula and then their separation. This is exactly what the Qur'an expresses very clearly when it refers to the processes that produced a fusion and subsequent separation starting from a celestial 'smoke'. Hence there is complete correspondence between the facts of the Qur'an and the facts of science.

2) Science showed the interlocking of the two stages in the formation of a star (like the Sun) and its satellite (like the Earth). This interconnection is surely very evident in the text of the Qur'an examined.

3) The existence at an early stage of the Universe of the 'smoke' referred to in the Qur'an, meaning the predominently gaseous state of the material that composes it, obviously corresponds to the concept of the primary nebula put forward by modern science.

4) The plurality of the heavens, expressed in the Qur'an by the number 7, whose meaning we have discussed, is confirmed by modern science due to the observations experts in astrophysics have made on galactic systems and their very large number. On the other hand the plurality of earths that are similar to ours (from certain points of view at least) is an idea that arises in the text of the Qur'an but has not yet been demonstrated to be true by science; all the same, specialists consider this to be quite feasible.

5) The existence of an intermediate creation between 'the Heavens' and 'the Earth' expressed in the Qur'an may be compared to the discovery of those bridges of material present outside organized astronomic systems.

Although not all the questions raised by the descriptions in the Qur'an have been completely confirmed by scientific data, there is in any case absolutely no opposition between the data in the Qur'an on the Creation and modern knowledge on the formation of the Universe. This fact is worth stressing for the Qur'anic Revelation, whereas it is very obvious indeed that the present-day text of the Old Testament provides data on the same events that are unacceptable from a scientific point of view. It is hardly surprising, since the description of the Creation in the Sacerdotal version of the Bible[61] was written by priests at the time of the deportation to Babylon who had the legalist intentions already described and therefore compiled a description that fitted their theological views. The existence of such an enormous difference between the Biblical description and the data in the Qur'an concerning the Creation is worth underlining once again on account of the totally gratuitous accusations leveled against Muhammad since the beginnings of Islam to the effect that he copied the Biblical descriptions. As far as the Creation is concerned, this accusation is totally unfounded. *How could a man living fourteen hundred years ago have made corrections to the existing description to such an extent that he eliminated scientifically inaccurate material and, on his own initiative, made statements that science has been able to verify only in the present day? This hypothesis is completely untenable. The description of the Creation given in the Qur'an is quite different from the one in the Bible.*

ANSWERS TO CERTAIN OBJECTIONS

Indisputably, resemblances do exist between narrations dealing with other subjects, particularly religious history, in the Bible and in the Qur'an. It is moreover interesting to note from this point of view how nobody holds against Jesus the fact that he takes up the same sort of facts and Biblical teachings. This does not, of course, stop people in the West from accusing Muhammad of referring to such facts in his teaching with the suggestion that he is an imposter because he presents them as a Revelation. As for the proof that Muhammad reproduced in the Qur'an what he had been told or dictated by the rabbis, it has no more substance than the statement that a Christian monk gave him a sound religious education. One would do well to re-read what R. Blachère in his book, *The Problem of Muhammad* (Le Problème de Mahomet)[62], has to say about this 'fable'.

A hint of a resemblance is also advanced between other statements in the Qur'an and beliefs that go back a very long way, probably much further in time than the Bible.

More generally speaking, the traces of certain cosmogonic myths have been sought in the Holy Scriptures; for example the belief held by the Polynesians in the existence of primeval waters that were covered in darkness until they separated when light appeared; thus Heaven and Earth were formed. This myth is compared to the description of the Creation in the Bible, where there is undoubtedly a resemblance. It would however be superficial to then accuse the Bible of having copied this from the cosmogonic myth.

It is just as superficial to see the Qur'anic concept of the division of the primeval material constituting the Universe at its initial stage-a concept held by modern science-as one that comes from various cosmogonic myths in one form or another that express something resembling it.

It is worth analysing these mythical beliefs and descriptions more closely. Often an initial idea appears among them which is reasonable in itself, and is in some cases borne out by what we today know (or think we know) to be true, except that fantastic descriptions are attached to it in the myth. This is the case of the fairly widespread concept of the Heavens and the Earth originally being united then subsequently separated. When, as in Japan, the image of the egg plus an expression of chaos is attached to the above with the idea of a seed inside the egg (as for all. eggs), the imaginative addition makes the concept lose all semblance of seriousness. In other countries, the idea of a plant is associated with it; the plant grows and in so doing raises up the sky and separates the Heavens from the Earth. Here again, the imaginative quality of the added detail lends the myth its very distinctive character. Nevertheless a common characteristic remains, i.e. the notion of a single mass at the beginning of the evolutionary process leading to the formation of the Universe which then divided to form the various 'worlds. that we know today.

The reason these cosmogonic myths are mentioned here is to underline the way they have been embroidered by man's imagination and to show the basic difference between them and the statements in the Qur'an on the same subject. The latter are free from any of the whimsical details accompanying such beliefs; on the contrary, they are distinguished by the sober quality of the words in which they are made and their agreement with scientific data.

Such statements in the Qur'an concerning the Creation, which appeared nearly fourteen centuries ago, obviously do not lend themselves to a human explanation.

Astronomy in the Qur'an

The Qur'an is full of reflections on the Heavens. In the preceding chapter on the Creation, we saw how the plurality of the Heavens and Earths was referred to, as well as what the Qur'an calls an intermediary creation 'between the Heavens and the Earth', modern science has verified the latter. The verses referring to the Creation already contain a broad idea of what is to be found in the heavens, i.e. of everything outside the earth.

Apart from the verses that specifically describe the Creation, there are roughly another forty verses in the Qur'an which provide information on astronomy complementing what has already been given. Some of them are not much more than reflections on the glory of the Creator, the Organizer of all the stellar and planetary systems. These we know to be arranged according to balancing positions whose stability Newton explained in his law of the mutual attraction of bodies.

The first verses to be quoted here hardly furnish much material for scientific analysis: the aim is simply to draw attention to God's Omnipotence. They must be mentioned however to give a realistic idea of the way the Qur'anic text described the organization of the Universe fourteen centuries ago.

These references eonstitute a new fact of divine Revelation. The organization of the world is treated in neither the Gospels nor the Old Testament (except for a few notions whose general inaccuracy we have already seen in the Biblical description of the Creation). The Qur'an however deals with this subject in depth. What it describes is important, but so is what it does not contain. It does not in fact provide an account of the theories prevalent *at the time* of the Revelation that deal with the organization of the celestial world, theories that science was later to show were inaccurate. An example of this will be given later. This negative consideration must however be pointed out.[63]

A. GENERAL REFLECTIONS CONCERNING THE SKY.

--sura 50, verse 6. The subject is man in general.
"Do they not look at the sky above them, how We have built it and adorned it, and there are no rifts in it."

--sura 31, verse 10:
"(God) created the heavens without any pillars that you can see..."

--sura 13, verse 2:
"God is the One Who raised the heavens without any pillars that you can see, then He firmly established Himself on the throne and He subjected the sun and moon . . ."

These two verses refute the belief that the vault of the heavens was held up by pillars, the only things preventing the former from crushing the earth.

--sura 55, verse 7:
"the sky (God) raised it . . ."

--sura 22, verse 65:
"(God) holds back the sky from falling on the earth unless by His leave . . ."

It is known how the remoteness of celestial masses at great distance and in proportion to the magnitude of their mass itself constitutes the foundation of their equilibrium. The more remote the masses are, the weaker the force is that attracts one to the other. The nearer they are, the

stronger the attraction is that one has to the other: this is true for the Moon, which is near to the Earth (astronomically speaking) and exercises an influence by laws of attraction on the position occupied by the waters of the sea, hence the phenomenon of the tides. If two celestial bodies come too close to one another, collision is inevitable. The fact that they are subjected to an order is the *sine qua non* for the absence of disturbances.

The subjection of the Heavens to divine order is often referred to as well:

--sura 23, verse 86. God is speaking to the Prophet.
"Say: Who is Lord of the seven heavens and Lord of the tremendous throne?"

We have already seen how by 'seven heavens' what is meant is not 7, but an indefinite number of Heavens.

--sura 45, verse 13:
"For you (God) subjected all that is in the heavens and on the earth, all from Him. Behold! In that are signs for people who reflect."

--sura 55, verse 5:
"The sun and moon (are subjected) to calculations"

--sura 6, verse 96:
"(God) appointed the night for rest and the sun and the moon for reckoning."

--sura 14, verse 33:
"For you (God) subjected the sun and the moon, both diligently pursuing their courses. And for you He subjected the night and the day."

Here one verse completes another: the calculations referred to result in the regularity of the course described by the heavenly bodies in question, this is expressed by the word *da'ib*, the present participle of a verb whose original meaning was 'to work eagerly and assiduously at something'. Here it is given the meaning of 'to apply oneself to something with care in a perseverant, invariable manner, in accordance with set habits'.

--sura 36, verse 39: God is speaking:
"And for the moon We have appointed mansions till she returns like an old shriveled palm branch."

This is a reference to the curled form of the palm branch which, as it shrivels up, takes on the moon's crescent. This commentary will be completed later.

--sura 16, verse 12:
"For you (God) subjected the night and the day, the sun and the moon; the stars are in subjection to His Command. Verily in this are signs for people who are wise."

The practical angle from which this perfect celestial order is seen is underlined on account of its value as an aid to man's travel on earth and by sea, and to his calculation of time. This comment becomes clear when one bears in mind the fact that the Qur'an was originally a preaching addressed to men who only understood the simple language of their everyday lives. This explains the presence of the following reflections.

--sura 6, verse 97:
"(God) is the One Who has set out for you the stars, that you may guide yourselves by them through the darkness of the land and of the sea. We have detailed the signs for people who know."

--sura 16, verse 16:
"(God sets on the earth) landmarks and by the stars (men) guide themselves."

--sura 10, verse 5:
"God is the One Who made the sun a shining glory and the moon a light and for her ordained mansions, so that you might know the number of years and the reckoning (of the time). God created this in truth. He explains the signs in detail for people who know."

This calls for some comment. Whereas the Bible calls the Sun and Moon 'lights', and merely adds to one the adjective 'greater' and to the other 'lesser', the Qur'an ascribes differences other than that of dimension to each respectively. Agreed, this is nothing more than a verbal distinction, but how was one to communicate to men at this time without confusing them, while at the same time expressing the notion that the Sun and Moon were not absolutely identical 'lights'?

B. NATURE OF HEAVENLY BODIES.

The Sun and the Moon.

The Sun is a shining glory (*diya'*) and the Moon a light (*nur*). This translation would appear to be more correct than those given by others, where the two terms are inverted. In fact there is little difference in meaning since *diya'* belongs to a root (*dw'*) which, according to Kazimirski's authoritative Arabic/French dictionary, means 'to be bright, to shine' (e.g. like a fire). The same author attributes to the substantive in question the meaning of 'light'.

The difference between Sun and Moon will be made clearer by further quotes from the Qur'an.

--sura 25, verse 61:
"Blessed is the One Who placed the constellations in heaven and placed therein a lamp and a moon giving light."

--sura 71, 15-16:
"Did you see how God created seven heavens one above an other and made the moon a light therein and made the sun a lamp?"

--sura 78, verses 12-13:
"We have built above you seven strong (heavens) and placed a blazing lamp."

The blazing lamp is quite obviously the sun.
Here the moon is defined as a body that gives light (*munir*) from the same root as *nur* (the light applied to the Moon). The Sun however is compared to a torch (*siraj*) or a blazing (*wahhaj*) lamp.

A man of Muhammad's time could easily distinguish between the Sun, a blazing heavenly body well known to the inhabitants of the desert, and the Moon, the body of the cool of the night. The comparisons found in the Qur'an on this subject are therefore quite normal. What is interesting to note here is the sober quality of the comparisons, and the absence in the text of the Qur'an of any elements of comparison that might have prevailed at the time and which in our day would appear as phantasmagorial.

It is known that the Sun is a star that generates intense heat and light by its internal combustions, and that the Moon, which does not give of flight itself, and is an inert body (on its external layers at least) merely reflects the light received from the Sun.

There is nothing in the text of the Qur'an that contradicts what we know today about these two celestial bodies.

The Stars.

As we know, the stars are heavenly bodies like the Sun. They are the scene of various physical phenomena of which the easiest to observe is their generation of light. They are heavenly bodies that produce their own light.

The word 'star' appears thirteen times in the Qur'an (*najm*, plural *nujum*); it comes from a root meaning to appear, to come into sight. The word designates a visible heavenly body without saying of what kind, i.e. either generator of light or mere reflector of light received. To make it clear that the object so designated is a star, a qualifying phrase is added as in the following sura:

--sura 86, verses 1-3:
"By the sky and the Night-Visitor, who will tell thee what the Night-Visitor is, the Star of piercing brightness."[64]

The evening star is qualified in the Qur'an by the word *takib* meaning 'that which pierces through something' (here the night shadows) . The same word is moreover used to designate shooting stars (sura 37, verse 10): the latter are the result of combustion.

The Planets.

It is difficult to say whether these are referred to in the Qur'an with the same exact meaning that is given to the heavenly bodies in the present day.

The planets do not have their own light. They revolve around the Sun, Earth being one of them. While one may presume that others exist elsewhere, the only ones known are those in the solar system.

Five planets other than Earth were known to the ancients: Mercury, Venus, Mars, Jupiter and Saturn. Three have been discovered in recent times: Uranus, Neptune and Pluto.

The Qur'an would seem to designate these by the word *kaukab* (plural *kawakib*) without stating their number. Joseph's dream (sum 12) refers to eleven of them, but the description is, by definition, an imaginary one.

A good definition of the meaning of the word *kaukab* in the Qur'an Seems to have been given in a very famous verse. The eminently spiritual nature of its deeper meaning stands forth, and is moreover the subject of much debate among experts in exegesis. It is nevertheless of great interest to offer an account of the comparison it contains on the subject of the word that would seem to designate a 'planet'.

Here is the text in question: (sura 24, verse 35)

"God is the light of the heavens and the earth. The similitude of His light is as if there were a niche and within it a luminary. The luminary is in a glass. The glass is as if it were a planet glittering like a pearl."

Here the subject is the projection of light onto a body that reflects it (glass) and gives it the glitter of a pearl, like a planet that is lit by the sun. This is the only explanatory detail referring to this word to be found in the Qur'an.

The word is quoted in other verses. In some of them it is difficult to distinguish which heavenly bodies are meant (sura 6, verse 76; sura 82, verses 1-2).

In one verse however, when seen in the light of modern science, it would seem very much that these can only be the heavenly bodies that we know to be planets. In sura 37, verse 6, we see the following:

"We have indeed adorned the lowest heaven with an ornament, the planets."

Is it possible that the expression in the Qur'an 'lowest heaven' means the 'solar system'? It is known that among the celestial elements nearest to us, there are no other permanent elements apart from the planets: the Sun is the only star in the system that bears its name. It is difficult to see what other heavenly bodies could be meant if not the planets. The translation given would

therefore seem to be correct and the Qur'an to refer to the existence of the planets as defined in modern times.

The Lowest Heaven.

The Qur'an mentions the lowest heaven several times along with the heavenly bodies of which it is composed. The first among these would seem to be the planets, as we have just seen. When however the Qur'an associates material notions intelligible to us, enlightened as we are today by modern science, with statements of a purely spiritual nature, their meaning becomes obscure.

Thus the verse quoted could easily be understood, except that the following verse (7) of the same sura 37 speaks of a 'guard against every rebellious evil spirit', 'guard' again being referred to in sura 21, verse 32 and sura 41, verse 12, so that we are confronted by statements of quite a different kind.

What meaning can one attach moreover to the 'projectiles for the stoning of demons' that according to verse 5, sura 67 are situated in the lowest heaven? Do the 'luminaries' referred to in the same verse have something to do with the shooting stars mentioned above?[65]

All these observations seem to lie outside the subject of this study. They have been mentioned here for the sake of completeness. At the present stage however, it would seem that scientific data are unable to cast any light on a subject that goes beyond human understanding.

C. CELESTIAL ORGANIZATION.

The information the Qur'an provides on this subject mainly deals with the solar system. References are however made to phenomena that go beyond the solar system itself: they have been discovered in recent times.

There are two very important verses on the orbits of the Sun and Moon:

--sura 21, verse 33:
"(God is) the One Who created the night, the day, the sun and the moon. Each one is travelling in an orbit with its own motion."

--sura 36, verse 40:
"The sun must not catch up the moon, nor does the night outstrip the day. Each one is travelling in an orbit with its own motion."

Here an essential fact is clearly stated: the existence of the Sun's and Moon's orbits, plus a reference is made to the travelling of these bodies in space with their own motion.

A negative fact also emerges from a reading of these verses: it is shown that the Sun moves in an orbit, but no indication is given as to what this orbit might be in relation to the Earth. At the time

of the Qur'anic Revelation, it was thought that the Sun moved while the Earth stood still. This was the system of geocentrism that had held sway since the time of ptolemy, Second century B.C., and was to continue to do so until Copernicus in the Sixteenth century A.D. Although people supported this concept at the time of Muhammad, it does not appear anywhere in the Qur'an, either here or elsewhere.

The Existence of the Moon's and the Sun's Orbits.

The Arabic word *falak* has here been translated by the word 'orbit'. many French translators of the Qur'an attach to it the meaning of a 'sphere'. This is indeed its initial sense. Hamidullah translates it by the word 'orbit'.

The word caused concern to older translators of the Qur'an who were unable to imagine the circular course of the Moon and the Sun and therefore retained images of their course through space that were either more or less correct, or hopelessly wrong. Si Hamza Boubekeur in his translation of the Qur'an cites the diversity of interpretations given to it: "A sort of axle, like an iron rod, that a mill turns around; a celestial sphere, orbit, sign of the zodiac, speed, wave . . .", but he adds the following observation made by Tabari, the famous Tenth century commentator: "It is our duty to keep silent when we do not know." (XVII, 15). This shows just how incapable men were of understanding this concept of the Sun's and Moon's orbit. It is obvious that if the word had expressed an astronomical concept common in Muhammad's day, it would not have been so difficult to interpret these verses. A Dew concept therefore existed in the Qur'an that was not to be explained until centuries later.

1. The Moon's Orbit.

Today, the concept is widely spread that the Moon is a satellite of the Earth around which it revolves in periods of twenty-nine days. A correction must however be made to the absolutely circular form of its orbit, since modern astronomy ascribes a certain eccentricity to this, so that the distance between the Earth and the Moon (240,000 miles) is only the average distance.

We have seen above how the Qur'an underlined the usefulness of observing the Moon's movements in calculating time (sura 10, verse 5, quoted at the beginning of this chapter.) This system has often been criticized for being archaic, impractical and unscientific in comparison to our system based on the Earth's rotation around the Sun, expressed today in the Julian calendar.

This criticism calls for the following two remarks:
a) Nearly fourteen centuries ago, the Qur'an was directed at the inhabitants of the Arabian Peninsula who were used to the lunar calculation of time. It was advisable to address them in the only language they could understand and not to upset the habits they had of locating spatial and temporal reference-marks which were nevertheless quite efficient. It is known how well-versed men living in the desert are in the observation of the sky. they navigated according to the stars and told the time according to the phases of the Moon. Those were the simplest and most reliable means available to them.

b) Apart from the specialists in this field, most people are unaware of the perfect correlation between the Julian and the lunar calendar: 235 lunar months correspond exactly to 19 Julian years of 365 1/4 days. Then length of our year of 365 days is not perfect because it has to be rectified every four years (with a leap year) .

With the lunar calendar, the same phenomena occur every 19 years (Julian). This is the Metonic cycle, named after the Greek astronomer Meton, who discovered this exact correlation between solar and lunar time in the Fifth century B.C.

2. The Sun.

It is more difficult to conceive of the Sun's orbit because we are so used to seeing our solar system organized around it. To understand the verse from the Qur'an, the position of the Sun in our galaxy must be considered, and we must therefore call on modern scientific ideas.

Our galaxy includes a very large number of stars spaced so as to form a disc that is denser at the centre than at the rim. The Sun occupies a position in it which is far removed from the centre of the disc. The galaxy revolves on its own axis which is its centre with the result that the Sun revolves around the same centre in a circular orbit. Modern astronomy has worked out the details of this. In 1917, Shapley estimated the distance between the Sun and the centre of our galaxy at 10 kiloparsecs i.e., in miles, circa the figure 2 followed by 17 zeros. To complete one revolution on its own axis, the galaxy and Sun take roughly 250 million years. The Sun travels at roughly 150 miles per second in the completion of this.

The above is the orbital movement of the Sun that was already referred to by the Qur'an fourteen centuries ago. The demonstration of the existence and details of this is one of the achievements of modern astronomy.

Reference to the Movement of the Moon and the Sun in Space With Their Own Motion.

This concept does not appear in those translations of the Qur'an that have been made by men of letters. Since the latter know nothing about astronomy, they have translated the Arabic word that expresses this movement by one of the meanings the word has: 'to swim'. They have done this in both the French translations and the, otherwise remarkable, English translation by Yusuf Ali.[66]

The Arabic word referring to a movement with a self-propelled motion is the verb *sabaha* (*yasbahuna* in the text of the two verses). All the senses of the verb imply a movement that is associated with a motion that comes from the body in question. If the movement takes place in water, it is 'to swim'; it is 'to move by the action of one's own legs' if it takes place on land. For a movement that occurs in space, it is difficult to see how else this meaning implied in the word could be rendered other than by employing its original sense. Thus there seems to have been no mistranslation, for the following reasons.
-The Moon completes its rotating motion on its own axis at the same time as it revolves around

the Earth, i.e. 291/2 days (approx.), so that it always has the same side facing us.
-The Sun takes roughly 25 days to revolve on its own axis. There are certain differences in its rotation at its equator and poles, (we shall not go into them here) but as a whole, the Sun is animated by a rotating motion.

It appears therefore that a verbal nuance in the Qur'an refers to the Sun and Moon's own motion. These motions of the two celestial bodies are confirmed by the data of modern science, and it is inconceivable that a man living in the Seventh century A.D.-however knowledgeable he might have been in his day (and this was certainly not true in Muhammad's case) -could have imagined them.

This view is sometimes contested by examples from great thinkers of antiquity who indisputably predicted certain data that modern science has verified. They could hardly have relied on scientific deduction however; their method of procedure was more one of philosophical reasoning. Thus the case of the pythagoreans is often advanced. In the Sixth century B.C., they defended the theory of the rotation of the Earth on its own axis and the movement of the planets around the Sun. This theory was to be confirmed by modern science. By comparing it with the case of the Pythagoreans, it is easy to put forward the hypothesis of Muhammad as being a brilliant thinker, who was supposed to have imagined all on his own what modern science was to discover centuries later. In so doing however, people quite simply forget to mention the other aspect of what these geniuses of philosophical reasoning produced, i.e. the colossal blunders that litter their work. It must be remembered for example, that the Pythagoreans also defended the theory whereby the Sun was fixed in space; they made it the centre of the world and only conceived of a celestial order that was centered on it. It is quite common in the works of the great philosophers of antiquity to find a mixture of valid and invalid ideas about the Universe. The brilliance of these human works comes from the advanced ideas they contain, but they should not make us overlook the mistaken concepts which have also been left to us. From a strictly scientific point of view, this is what distinguished them from the Qur'an. In the latter, many subjects are referred to that have a bearing on modern knowledge without one of them containing a statement that contradicts what has been established by present-day science.

The Sequence of Day and Night.

At a time when it was held that the Earth was the centre of the world and that the Sun moved in relation to it, how could any one have failed to refer to the Sun's movement when talking of the sequence of night and day? This is not however referred to in the Qur'an and the subject is dealt with as follows:

--sura 7, verse 54:
"(God) covers the day with the night which is in haste to follow it . . ."

--sura 36, verse 37:
"And a sign for them (human beings) is the night. We strip it of the day and they are in darkness."

--sura 31, verse 29:
"Hast thou not seen how God merges the night into the day and merges the day into the night."

--sura 39, verse 5:
". . . He coils the night upon the day and He coils the day upon the night."

The first verse cited requires no comment. The second simply provides an image.

It is mainly the third and fourth verses quoted above that provide interesting material on the process of interpenetration and especially of winding the night upon the day and the day upon the night. (sura 39, verse 5)

'To coil' or 'to wind' seems, as in the French translation by R. Blachère, to be the best way of translating the Arabic verb *kawwara*. The original meaning of the verb is to 'coil' a turban around the head; the notion of coiling is preserved in all the other senses of the word.

What actually happens however in space? American astronauts have seen and photographed what happens from their spaceships, especially at a great distance from Earth, e.g. from the Moon. They saw how the Sun permanently lights up (except in the case of an eclipse) the half of the Earth's surface that is facing it, while the other half of the globe is in darkness. The Earth turns on its own axis and the lighting remains the same, so that an area in the form of a half-sphere makes one revolution around the Earth in twenty-four hours while the other half-sphere, that has remained in darkness, makes the same revolution in the same time. This perpetual rotation of night and day is quite clearly described in the Qur'an. It is easy for the human understanding to grasp this notion nowadays because we have the idea of the Sun's (relative) immobility and the Earth's rotation. This process of perpetual coiling, including the interpenetration of one sector by another is expressed in the Qur'an just as if the concept of the Earth's roundness had already been conceived at the time-which was obviously not the case.

Further to the above reflections on the sequence of day and night, one must also mention, with a quotation of some verses from the Qur'an, the idea that there is more than one Orient and one Occident. This is of purely descriptive interest because these phenomena rely on the most commonplace observations. The idea is mentioned here with the aim of reproducing as faithfully as possible all that the Qur'an has to say on this subject.

The following are examples:

--In sura 70 verse 40, the expression 'Lord of Orients and Occidents'.
--In sura 55, verse 17, the expression 'Lord of the two Orients and the two Occidents'.
--In sura 43, verse 38, a reference to the 'distance between the two Orients', an image intended to express the immense size of the distance separating the two points.

Anyone who carefully watches the sunrise and sunset knows that the Sun rises at different point of the Orient and sets at different points of the Occident, according to season. Bearings taken on each of the horizons define the extreme limits that mark the two Orients and Occidents, and between these there are points marked off throughout the year. The phenomenon described here

is rather commonplace, but what mainly deserves attention in this chapter are the other. topics dealt with, where the description of astronomical phenomena referred to in the Qur'an is in keeping with modern data.

D. EVOLUTION OF THE HEAVENS.

Having called modern concepts on the formation of the Universe to mind, reference was made to the evolution that took place, starting with primary nebula through to the formation of galaxies, stars and (for the solar system) the appearance of planets beginning with the Sun at a certain stage of its evolution. Modern data lead us to believe that in the solar system, and more generally in the Universe itself, this evolution is still continuing.

How can anybody who is aware of these ideas fail to make a comparison with certain statements found in the Qur'an in which the manifestations of divine Omnipotence are referred to.

The Qur'an reminds us several times that: "(God) subjected the sun and the moon: each one runs its course to an appointed term."

This sentence is to be found in sura 13, verse 2. sura 31, verse 29; sura 35, verse 13 and sura 39, verse 5.

In addition to this, the idea of a settled place is associated with the concept of a destination place in sura 36, verse 38: "The Sun runs its course to a settled place. This is the decree of the All Mighty, the Full of Knowledge."

'Settled place' is the translation of the word *mustaqarr* and there can be no doubt that the idea of an exact place is attached to it.

How do these statements fare when compared with data established by modern science?

The Qur'an gives an end to the Sun for its evolution and a destination place. It also provides the Moon with a settled place. To understand the possible meanings of these statements, we must remember what modern knowledge has to say about the evolution of the stars in general and the Sun in particular, and (by extension) the celestial bodies that automatically followed its movement through space, among them the Moon.

The Sun is a star that is roughly 4½ billion years old, according to experts in astrophysics. It is possible to distinguish a stage in its evolution, as one can for all the stars. At present, the Sun is at an early stage, characterized by the transformation of hydrogen atoms into helium atoms. Theoretically, this present stage should last another 5½ billion years according to calculations that allow a total of 10 billion years for the duration of the primary stage in a star of this kind. It has already been shown, in the case of these other stars, that this stage gives way to a second period characterized by the completion of the transformation of hydrogen into helium, with the resulting expansion of its external layers and the cooling of the Sun. In the final stage, its light is

greatly diminished and density considerably increased; this is to be observed in the type of star known as a 'white dwarf'.

The above dates are only of interest in as far as they give a rough estimate of the time factor involved, what is worth remembering and is really the main point of the above, is the notion of an evolution. Modern data allow us to predict that, in a few billion years, the conditions prevailing in the solar system will not be the same as they are today. Like other stars whose transformations have been recorded until they reached their final stage, it is possible to predict an end to the Sun.

The second verse quoted above (sur'a 36, verse 38) referred to the Sun running its course towards a place of its own.

Modern astronomy has been able to locate it exactly and has even given it a name, the Solar. Apex: the solar. system is indeed evolving in space towards a point situated in the Constellation of Hercules (*alpha lyrae*) whose exact location is firmly established; it is moving at a speed already ascertained at something in the region of 12 miles per. second.

All these astronomical data deserve to be mentioned in relation to the two verses from the Qur'an, since it is possible to state that they appear to agree perfectly with modern scientific data.

The Expansion of the Universe.

The expansion of the Universe is the most imposing discovery of modern science. Today it is a firmly established concept and the only debate centres around the way this is taking place.

It was first suggested by the general theory of relativity and is backed up by physics in the examination of the galactic spectrum; the regular movement towards the red section of their spectrum may be explained by the distancing of one galaxy from another. Thus the size of the Universe is probably constantly increasing and this increase will become bigger the further away the galaxies are from us. The speeds at which these celestial bodies are moving may, in the course of this perpetual expansion, go from fractions of the speed of light to speeds faster than this.

The following verse of the Qur' an (sura 51, verse 47) where God is speaking, may perhaps be compared with modern ideas:

"The heaven, We have built it with power. Verily. We are expanding it."

'Heaven' is the translation of the word *sama'* and this is exactly the extra-terrestrial world that is meant.

'We are expanding it' is the translation of the plural present participle *musi'una* of the verb *ausa'a* meaning 'to make wider, more spacious, to extend, to expand'.

Some translators who were unable to grasp the meaning of the latter provide translations that appear to me to be mistaken, e.g. "we give generously" (R. Blachère). Others sense the meaning, but are afraid to commit themselves: Hamidullah in his translation of the Qur'an talks of the widening of the heavens and space, but he includes a question mark. Finally, there are those who arm themselves with authorized scientific opinion in their commentaries and give the meaning stated here. This is true in the case of the *Muntakab*, a book of commentaries edited by the Supreme Council for Islamic Affairs, Cairo. It refers to the expansion of the Universe in totally unambiguous terms.

E. THE CONQUEST OF SPACE.

From this point of view, three verses of the Qur'an should command our full attention. One expresses, without any trace of ambiguity, what man should and will achieve in this field. In the other two, God refers for the sake of the unbelievers in Makka to the surprise they would have if they were able to raise themselves up to the Heavens; He alludes to a hypothesis which will not be realized for the latter.

1) The first of these verses is sura 55, verse 33: "O assembly of Jinns and Men, if you can penetrate regions of the heavens and the earth, then penetrate them! You will not penetrate them save with a Power."[67]

The translation given here needs some explanatory comment:
a) The word 'if' expresses in English a condition that is dependant upon a possibility and either an achievable or an unachievable hypothesis. Arabic is a language which is able to introduce a nuance into the condition which is much more explicit. There is one word to express the possibility (*ida*), another for the achievable hypothesis (*in*) and a third for the unachievable hypothesis expressed by the word (*lau*). The verse in question has it as an achievable hypothesis expressed by the word (*in*). The Qur'an therefore suggests the material possibility of a concrete realization. This subtle linguistic distinction formally rules out the purely mystic interpretation that some people have (quite wrongly) put on this verse.

b) God is addressing the spirits (*jinn*) and human beings (*ins*), and not essentially allegorical figures.

c) 'To penetrate' is the translation of the verb *nafada* followed by the preposition *min*. According to Kazimirski's dictionary, the phrase means 'to pass right through and come out on the other side of a body' (e.g. an arrow that comes out on the other side). It therefore suggests a deep penetration and emergence at the other end into the regions in question.

d) The Power (*sultan*) these men will have to achieve this enterprise would seem to come from the All-Mighty.

There can be no doubt that this verse indicates the possibility men will one day achieve what we today call (perhaps rather improperly) 'the conquest of space'. One must note that the text of the

Qur'an predicts not only penetration through the regions of the Heavens, but also the Earth, i.e. the exploration of its depths.

2) The other two verses are taken from sura 15, (verses14 and 15). God is speaking of the unbelievers in Makka, as the context of this passage in the sura shows:

"Even if We opened unto them a gate to Heaven and they were to continue ascending therein, they would say. our sight is confused as in drunkenness. Nay, we are people bewitched."
The above expresses astonishment at a remarkable spectacle, different from anything man could imagine.
The conditional sentence is introduced here by the word *lau* which expresses a hypothesis that could never be realized as far as it concerned the people mentioned in these verses.

When talking of the conquest of space therefore, we have two passages in the text of the Qur'an: one of them refers to what will one day become a reality thanks to the powers of intelligence and ingenuity God will give to man, and the other describes an event that the unbelievers in Makka will never witness, hence its character of a condition never to be realized. The event will however be seen by others, as intimated in the first verse quoted above. It describes the human reactions to the unexpected spectacle that travellers in space will see. their confused sight, as in drunkenness, the feeling of being bewitched . . .

This is exactly how astronauts have experienced this remarkable adventure since the first human spaceflight around the world in 1961. It is known in actual fact how once one is above the Earth's atmosphere, the Heavens no longer have the azure appearance we see from Earth, which results from phenomena of absorption of the Sun's light into the layers of the atmosphere. The human observer in space above the Earth's atmosphere sees a black sky and the Earth seems to be surrounded by a halo of bluish colour due to the same phenomena of absorption of light by the Earth's atmosphere. The Moon has no atmosphere, however, and therefore appears in its true colors against the black background of the sky. It is a completely new spectacle therefore that presents itself to men in space, and the photographs of this spectacle are well known to present-day man.

Here again, it is difficult not to be impressed, when comparing the text of the Qur'an to the data of modern science, by statements that simply cannot be ascribed to the thought of a man who lived more than fourteen centuries ago.

The Earth

As in the case of the subjects already examined, the verses of the Qur'an dealing with the Earth are dispersed throughout the Book. It is difficult to classify them, and the scheme adopted here is a personal one.

To explain them more clearly, one might begin by singling out a certain number of verses that deal with more than one subject at a time. These verses are largely general in their application and constitute an invitation extended to men to reflect on divine Beneficence by pondering on the examples provided.

Other groups of verses may be singled out which deal with more specific subjects, as follows:

--the water cycle and the seas.
--the Earth's relief.
--the Earth's atmosphere.

A. VERSES CONTAINING GENERAL STATEMENTS

Although these verses provide arguments intended to lead man to meditate on the Beneficence of God towards His creatures, here and there they contain statements that are interesting from the point of view of modern science. They are perhaps especially revealing by virtue of the fact that they do not express the varied beliefs concerning natural phenomena that were current at the time of the Qur'anic Revelation. These beliefs were later to be shown by scientific knowledge to be mistaken.

On the one hand, these verses express simple ideas readily understood by to those people to whom, for geographical reasons, the Qur'an was first directed: the inhabitants of Makka and Madina, the Bedouins of the Arabian Peninsula. On the other hand, they contain reflections of a general nature from which a more cultivated public of any time and place may learn something instructive, once it starts to think about them: this is a mark of the Qur'an's universality.

As there is apparently no classification of such verses in the Qur'an, they are presented here in the numerical order of the suras:

--sura 2, verse 22:
"(God) is the One who made the earth a couch for you and the heavens an edifice, and sent down water from the sky. He brought forth therewith fruits for your sustenance. Do not join equals with God when you know."

--sura 2, verse 164:
"Behold! In the creation of the heavens and the earth,
In the disparity of night and day,
In the ship which runs upon the sea for the profit of mankind,
In the water which God sent down from the sky thereby reviving the earth after its death,
In the beasts of all kinds He scatters therein,
In the change of the winds and the subjected clouds between the sky and earth,
Here are Signs for people who are wise."

--sura 13, verse 3:
"(God) is the One who spread out the earth and set therein mountains standing firm and rivers.

For every fruit He placed two of a pair. He covers the day with the night. Verily in this there are Signs for people who reflect."

--sura 15, verses 19 to 21. God is speaking:
"The earth, We spread it out and set thereon mountains standing firm. We caused all kind of things to grow therein in due balance. Therein W e have provided you and those you do not supply with means of subsistence and there is not a thing but its stores are with Us. We do not send it down save in appointed measure."

--sura 20, verses 53 and 54:
"(God is) the One Who has made for you the earth like a cradle and inserted roads into it for you. He sent water down from the sky and thereby We brought forth pairs of plants, each separate from the other. Eat! Pasture your cattle ! Verily in this are Signs for people endued with intelligence."

--sura 27, verse 61:
"He Who made the earth an abode and set rivers in its interstices and mountains standing firm. He placed a barrier between the two seas. Is there any divinity besides God? Nay, but most people do not know."

Here a reference is made to the general stability of the Earth's crust. It is known that at the early stages of the Earth's existence before its crust cooled down, the latter was unstable. The stability of the Earth's crust is not however strictly uniform, since there are zones where earthquakes intermittently occur. As to the barrier between the two seas, it is an image which signifies that the waters of the great rivers and the waters of the sea do not mix at the level of certain large estuaries.

--sura 67, verse 15:
"(God is) the One Who made the earth docile to you. So walk upon its shoulders! Eat of His sustenance! Unto Him will be the Resurrection."

--sura 79, verses 30-33:
"After that (God) spread the earth out. Therefrom He drew out its water and its pasture. And the mountains He has firmly fixed. Goods for you and for your cattle."

In many such verses, emphasis is laid upon the importance of water and the practical consequences of its presence in the earth's soil, i.e. the fertility of the soil. There can be no doubt that in desert countries, water is the most important element governing man's survival. The reference in the Qur'an however goes beyond this geographical detail. According to scientific knowledge the character the Earth has of a planet that is rich in water is unique to the solar system, and this is exactly what is highlighted in the Qur'an. Without water, the Earth would be a dead planet like the Moon. The Qur'an gives first place to water among the natural phenomena of the Earth that it refers to. The water cycle is described with remarkable accuracy in the Qur'an.

B. THE WATER CYCLE AND THE SEAS.

When the verses of the Qur'an concerning the role of water in man's existence are read in succession today. they all appear to us to express ideas that are quite obvious. The reason for this is simple: in our day and age, we all, to a lesser or greater extent, know about the water cycle in nature.

If however, we consider the various concepts the ancients had on this subject, it becomes clear that the data in the Qur'an do not embody the mythical concepts current at the time of the Revelation which had been developed more according to philosophical speculation than observed phenomena. Although it was empirically possible to acquire on a modest scale, the useful practical knowledge necessary for the improvement of the irrigation, the concepts held on the water cycle in general would hardly be acceptable today.

Thus it would have been easy to imagine that underground water could have come from the infiltration of precipitations in the soil. In ancient times however, this idea, held by Vitruvius Polio Marcus in Rome, 1st century B.C., was cited as an exception. For many centuries therefore (and the Qur'anic Revelation is situated during this period) man held totally inaccurate views on the water cycle.

Two specialists on this subject, G. Gastany and B. Blavoux, in their entry in the Universalis Encyclopedia (*Encyclopedia Universalis*) under the heading *Hydrogeology* (Hydrogéologie), give an edifying history of this problem.

"In the Seventh century B.C., Thales of Miletus held the theory whereby the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents; so the water fell upon the earth and penetrated into the soil. Plato shared these views and thought that the return of the waters to the oceans was via a great abyss, the 'Tartarus'. This theory had many supporters until the Eighteenth century, one of whom was Descartes. Aristotle imagined that the water vapour from the soil condensed in cool mountain caverns and formed underground lakes that fed springs. He was followed by Seneca (1st Century A.D.) and many others, until 1877, among them O. Volger . . . The first clear formulation of the water cycle must be attributed to Bernard Palissy in 1580. he claimed that underground water came from rainwater infiltrating into the soil. This theory was confirmed by E. Mariotte and P. Perrault in the Seventeenth century.

In the following passages from the Qur'an, there is no trace of the mistaken ideas that were current at the time of Muhammad:

--sura 50, verses 9 to 11:

"We[68] sent down from the sky blessed water whereby We caused to grow gardens, grains for harvest, tall palm-trees with their spathes, piled one above the other-sustenance for (Our) servants. Therewith We gave (new) life to a dead land. So will be the emergence (from the tombs)."

--sura 23, verses 18 and 19:
"We sent down water from the sky in measure and lodged it in the ground. And We certainly are

able to withdraw it. Therewith for you We gave rise to gardens of palm-trees and vineyards where for you are abundant fruits and of them you eat."

--sura 15, verse 22:
"We sent forth the winds that fecundate. We cause the water to descend from the sky. We provide you with the water-you (could) not be the guardians of its reserves."

There are two possible interpretations of this last verse. The fecundating winds may be taken to be the fertilizers of plants because they carry pollen. This may, however, be a figurative expression referring by analogy to the role the wind plays in the process whereby a non-raincarrying cloud is turned into one that produces a shower of rain. This role is often referred to, as in the following verses:

--sura 35, verse 9:
"God is the One Who sends forth the winds which raised up the clouds. We drive them to a dead land. Therewith We revive the ground after its death. So will be the Resurrection."

It should be noted how the style is descriptive in the first part of the verse, then passes without transition to a declaration from God. Such sudden changes in the form of the narration are very frequent in the Qur'an.

--sura 30, verse 48:
"God is the One Who sends forth the winds which raised up the clouds. He spreads them in the sky as He wills and breaks them into fragments. Then thou seest raindrops issuing from within them. He makes them reach such of His servants as He wills. And they are rejoicing."

--sura 7, verse 57:
"(God) is the One Who sends forth the winds like heralds of His Mercy. When they have carried the heavy-laden clouds, We drive them to a dead land. Then We cause water to descend and thereby bring forth fruits of every kind. Thus We will bring forth the dead. Maybe you will remember."

--sura 25, verses 48 and 49:
"(God) is the One Who sends forth the winds like heralds of His Mercy. We cause pure water to descend in order to revive a dead land with it and to supply with drink the multitude of cattle and human beings We have created."

--sura 45, verse 5:
". . . In the provision that God sends down from the sky and thereby He revives the ground after its death and in the change (of direction) of winds, there are Signs for people who are wise."

The provision made in this last verse is in the form of the water sent down from the sky, as the context shows. The accent is on the change of the winds that modify the rain cycle.

--sure 13, verse 17:
"(God) sends water down from the sky so that the rivers flow according to their measure. The torrent bears away an increasing foam."

-sura 67, verse 30, God commands the Prophet:
"Say. Do you see if your water were to be lost in the ground, who then can supply you with gushing water?"

-sura 39, verse 21:
"Hast thou not seen that God sent water down from the sky and led it through sources into the ground? Then He caused sown fields of different colors to grow."

--sura 36, verse 34:
"Therein We placed gardens of palm-trees and vineyards and We caused water springs to gush forth."

The importance of springs and the way they are fed by rainwater conducted into them is stressed in the last three verses. It is worth pausing to examine this fact and call to mind the predominance in the Middle Ages of views such as those held by Aristotle, according to whom springs were fed by underground lakes. In his entry on *Hydrology* (Hydrologie) in the Universalis Encyclopedia (*Encyclopedia Universalis*) M.R. Remenieras, a teacher at the French National School of Agronomy (Ecole nationale du Genie rural, des Eaux et Forêts), describes the main stages of hydrology and refers to the magnificent irrigation works of the ancients, particularly in the Middle East. He notes however that an empirical outlook ruled over everything, since the ideas of the time proceeded from mistaken concepts. He continues as follows:

"It was not until the Renaissance (between circa 1400 and 1600) that purely philosophical concepts gave way to research based on the objective observation of hydrologic phenomena. Leonardo da Vinci (1452-1519) rebelled against Aristotle's statements. Bernard Palissy, in his *Wonderful discourse on the nature of waters and fountains both natural and artificial* (Discours admirable de la nature des eaux et fontaines tant naturelles qu'artificielles (Paris, 1570)) gives a correct interpretation of the water cycle and especially of the way springs are fed by rainwater."

This last statement is surely exactly what is mentioned in verse 21, sura 39 describing the way rainwater is conducted into sources in the ground.

The subject of verse 43, sura 24 is rain and hail:
"Hast thou not seen that God makes the clouds move gently, then joins them together, then makes them a heap. And thou seest raindrops issuing from within it. He sends down from the sky mountains of hail, He strikes therewith whom He wills and He turns it away from whom He wills. The flashing of its lightning almost snatches away the sight." The following passage requires some comment:

--sura 56, verses 68-70:
"Have you observed the water you drink? Do you bring it down from the rainclouds? Or do We? If it were Our will, We could make it salty. Then why are you not thankful?"

This reference to the fact that God could have made fresh water salty is a way of expressing divine Omnipotence. Another means of reminding us of the same Omnipotence is the challenge to man to make rain fall from the clouds. In modern times however, technology has surely made it possible to create rain artificially. Can one therefore oppose the statement in the Qur'an to man's ability to produce precipitations?

The answer is no, because it seems clear that one must take account of man's limitations in this field. M.A. Facy, an expert at the French Meteorological Office, wrote the following in the Universalis Encyclopedia (*Encyclopedia Universalis*) under the heading *Precipitations* (Precipitations): "It will never be possible to make rain fall from a cloud that does not have the suitable characteristics of a raincloud or one that has not yet reached the appropriate stage of evolution (maturity)". Man can never therefore hasten the precipitation process by technical means when the natural conditions for it are not present. If this were not the case, droughts would never occur in practice-which they obviously do. To have control over rain and fine weather still remains a dream therefore.

Man cannot willfully break the established cycle that maintains the circulation of water in nature. This cycle may be outlined as follows, according to modern ideas on hydrology.

The calories obtained from the Sun's rays cause the sea and those parts of the Earth's surface that are covered or soaked in water to evaporate. The water vapour that is given off rises into the atmosphere and, by condensation, forms into clouds. The winds then intervene and move the clouds thus formed over varying distances. The clouds can then either disperse without producing rain, or combine their mass with others to create even greater condensation, or they can fragment and produce rain at some stages in their evolution. When rain reaches the sea (70% of the Earth's surface is covered by seas), the cycle is soon repeated. When rain falls on the land, it may be absorbed by vegetation and thus aid the latter's growth; the vegetation in its turn gives off water and thus returns some water to the atmosphere. The rest, to a lesser or greater extent, infiltrates into the soil, whence it is either conducted through channels into the sea, or comes back to the Earth's surface. network through springs or resurgences.

When one compares the modern data of hydrology to what is contained in the numerous verses of the Qur'an quoted in this paragraph, one has to admit that there is a remarkable degree of agreement between them.

The Seas.

Whereas the above verses from the Qur'an have provided material for comparison between modern knowledge about the water cycle in nature, this is not the case for the seas. There is not a single statement in the Qur'an dealing with the seas which could be used for comparison with scientific data *per se*. This does not diminish the necessity of pointing out however that none of

the statements in the Qur'an on the seas refers to the beliefs, myths or superstitions prevalent at the time of its Revelation.

A certain number of verses deal with the seas and navigation. As subjects for reflection, they provide indications of divine Omnipotence that arise from the facts of common observation. The following verses are examples of this:

--sura 14, verse 32:
"(God) has made the ship subject to you, so that it runs upon the sea at His Command."

--sura 16, verse 14:
"(God) is the One Who subjected the sea, so that you eat fresh meat from it and you extract from it ornaments which you wear. Thou seest the ships plowing the waves, so that you seek of His Bounty. Maybe, you will be thankful."

--sura 31, verse 31:
"Hast thou seen that the ship runs upon the sea by the Grace of God, in order to show you His signs. Verily in this are Signs for all who are persevering and grateful."

--sura 55, verse 24:
"His are the ships erected upon the sea like tokens."

--sura 36, verse 41-44:
"A sign for them is that We bore their offspring in the loaded Ark. We have created for them similar (vessels) on which they ride. If We will, We drown them and there is no help and they will not be saved unless by Mercy from Us and as a gratification for a time."

The reference here is quite clearly to the vessel bearing man upon the sea, just as, long ago, Noah and the other occupants of the vessel were carried in the Ark that enabled them to reach dry land.

Another observed fact concerning the sea stands out, because of its unusual nature, from the verses of the Qur'an devoted to it: three verses refer to certain characteristics shared by great rivers when they flow out into the ocean.

The phenomenon is well known and often seen whereby the immediate mixing of salty seawater and fresh riverwater does not occur. The Qur'an refers to this in the case of what is thought to be the estuary of the Tigris and Euphrates where they unite to form what one might call a 'sea' over 100 miles long, the Shatt Al Arab. At the inner parts of the gulf, the effect of the tides is to produce the welcome phenomenon of the reflux of fresh water to the interior of the dry land, thus ensuring adequate irrigation. To understand the text correctly, one has to know that the English word 'sea' conveys the general meaning of the Arabic word *bahr* which designates a large mass of water and is equally used for both the sea and the great rivers: the Nile, Tigris and Euphrates for example.

The following are the three verses that describe this phenomenon:

--sura 25, verse 53:
"(God) is the One Who has let free the two seas, one is agreeable and sweet, the other salty and bitter. He placed a barrier between them, a partition that it is forbidden to pass."

--sura 35, verse 12:
"The two seas are not alike. The water of one is agreeable, sweet, pleasant to drink. The other salty and bitter. You eat fresh meat from it and you extract from it ornaments which you wear."

--sura 55, verses 19, 20 and 22:
"He has loosed the two seas. They meet together. Between them there is a barrier which they do not transgress. Out of them come pearls and coral."

In addition to the description of the main fact, these verses refer to what may be obtained from fresh water and seawater: fish, personal adornment, i.e. coral and pearls. With regard to the phenomenon whereby the river water does not mix with seawater at the estuary, one must understand that this is not peculiar to the Tigris and Euphrates; they are not mentioned by name in the text, but it is thought to refer to them. Rivers with a very large outflow, such as the Mississippi and the Yangtze, have the same peculiarity. the mixing of their fresh water with the salty water of the sea does not often occur until very far out at sea.

C. THE EARTH'S RELIEF.

The constitution of the Earth is highly complex. Today, it is possible to imagine it very roughly as being formed of a deep layer, at very high temperature, and especially of a central area where rocks are still in fusion, and of a surface layer, the Earth's crust which is solid and cold. The crust is very thin; its thickness is estimated in units of miles or units of ten miles at the most. The Earth's radius is however slightly over 3,750 miles, so that its crust does not represent (on average) one hundredth of the of the sphere's radius. It is upon this skin, as it were, that all geological phenomena have taken place. At the origin of these phenomena are folds that were to form the mountain ranges; their formation is called 'orogenesis' in geology. the process is of considerable importance because with the development of a relief that was to constitute a mountain, the Earth's crust was driven in proportionately far down: this process ensures a foundation in the layer that underlies it.

The history of the distribution of the sea and land on the surface of the globe has only recently been established and is still very incomplete, even for the most recent and best known periods. It is likely that the oceans appeared and formed the hydrosphere circa half a billion years ago. The continents were probably a single mass at the end of the primary era, then subsequently broke apart. Some continents or parts of continents have moreover emerged through the formation of mountains in maritime zones (e.g. the North Atlantic continent and part of Europe).

According to modern ideas, the dominating factor in the formation of the land that emerged was the development of mountain ranges. The evolution of the land, from the primary to the quaternary era, is classed according to 'orogenic phases' that are themselves grouped into 'cycles' of the same name since the formation of all mountains reliefs had repercussions on the balance

between the sea and the continents. It made some parts of the land disappear and others emerge, and for hundreds of millions of years it has altered the surface distribution of the continents and oceans: the former at present only occupying three tenths of the surface of this planet.

In this way it is possible to give a very rough outline of the transformations that have taken place over the last hundreds of millions of years.

When referring to the Earth's relief, the Qur'an only describes, as it were, the formation of the mountains. Seen from the present point of view, there is indeed little one can say about the verses that only express God's Beneficence to man with regard to the Earth's formation, as in the following verses:

--sura 71, verses 19 and 20:
"For you God made the earth a carpet so that you travel along its roads and the paths of valleys."

--sura 51, verse 48:

"The earth, We have spread it out. How excellently We did that."

The carpet which has been spread out is the Earth's crust, a solidified shell on which we can live, since the globe's sub-strata are very hot, fluid and hostile to any form of life.

The statements in the Qur'an referring to the mountains and the references to their stability subsequent to the phenomenon of the folds are very important.

--sura 88, verses 19 & 20. The context invites unbelievers to consider certain natural phenomena, among them:
". . . the mountains, how they have been pitched (like a tent).
The Earth how it was made even."

The following verses give details about the way in which the mountains were anchored in the ground:

--sura 78, verses 6 & 7:
"Have We not made the earth an expanse and the mountains stakes."

The stakes referred to are the ones used to anchor a tent in the ground (*autad*, plural of *watad*).

Modern geologists describe the folds in the Earth as giving foundations to the mountains, and their dimensions go roughly one mile to roughly 10 miles. The stability of the Earth's crust results from the phenomenon of these folds.

So it is not surprising to find reflections on the mountains in certain passages of the Qur'an, such as the following:

--sura 79, verse 32:
"And the mountains (God) has fixed them firmly."

--sura 31, verse 10:
"(God) has cast into the ground (mountains) standing firm, so that it does not shake with you."

The same phrase is repeated in sura 16, verse 15; and the same idea is expressed with hardly any change in sura 21, verse 31:
"We have placed in the ground (mountains) standing firm so that it does not shake with them."

These verses express the idea that the way the mountains are laid out ensures stability and is in complete agreement with geological data.

D. THE EARTH'S ATMOSPHERE.

In addition to certain statements specifically relating to the sky, examined in the preceding chapter, the Qur'an contains several passages dealing with the phenomena that occur in the atmosphere. As for the comparison between them and the data of modern science, it is to be noted here, as elsewhere, that there is absolutely no contradiction between today's modern scientific knowledge and the phenomena described.

Altitude.

A familiar feeling of discomfort experienced at high altitude, which increases the higher one climbs, is expressed in verse 125, sura 6:
"Those whom God wills to guide, He opens their breast to Islam. Those whom He wills lose their way, He makes their breast narrow and constricted, as if they were climbing in the sky."

Some commentators have claimed that the notion of discomfort at high altitude was unknown to the Arabs of Muhammad's time. It appears that this was not true at all: the existence on the Arabian Peninsula of peaks rising over two miles high makes it extremely implausible that they should not have known of the difficulty of breathing at high altitude.[69] Others have seen in this verse a prediction of the conquest of space, an opinion that appears to require categorical denial, at least for this passage.

Electricity in the Atmosphere.

Electricity in the atmosphere and the consequences of this, i.e.

lightning and hail, are referred to in the following verses:

--sura 13, verses 12-13:
"(God) is the One Who shows you the lightning, with fear and covetousness. He raised up the

heavy clouds. The thunder glorifies His Praise and so do the angels for awe. He sends the thunder-bolt and strikes with them who He wills while they are disputing about God. He is All Mighty in His Power."

--sura 24, verse 43 (already quoted in this chapter):
"Hast thou not seen that God makes the clouds move gently, then joins them together, then makes them a heap. And thou seest raindrops issuing from within it. He sends down from the sky mountains of hail, He strikes therewith whom He wills and He turns it away from whom He wills. The flashing of its lightning almost snatches away the sight."

In these two verses there is the expression of an obvious correlation between the formation of heavy rainclouds or clouds containing hail and the occurrence of lightning. the former, the subject of covetousness on account of the benefit it represents and the latter, the subject of fear, because when it falls, it is at the will of the All-Mighty. The connection between the two phenomena is verified by present-day knowledge of electricity in the atmosphere.

Shadows.

The phenomenon of shadows and the fact that they move is very simply explained today. It forms the subject of the following observations:

-sura 16, verse 81:
"Out of the things He created, God has given you shade . . ."

--sura 16, verse 48:
"Have (the Unbelievers) not observed that for all the things God created, how their shadow shifts right and left, prostating themselves to God while they are full of humility."

--sura 25, verses 45 and 46:
"Hast thou not seen how thy Lord has spread the shade. If He willed, He could have made it stationary. Moreover We made the sun its guide and We withdraw it towards Us easily."

Apart from the phrases dealing with the humility before God of all the things He created, including their shadow, and the fact that God can take back all manifestations of His Power, as He wills, the text of the Qur'an refers to the relationship between the Sun and the shadows. One must bear in mind at this point the fact that, in Muhammad's day, it was believed that the way a shadow moved was governed by the movement of the sun from east to west. This principle was applied in the case of the sundial to measure the time between sunrise and sunset. In this instance, the Qur'an speaks of the phenomenon without referring to the explanation current at the time of the Revelation. It would have been readily accepted for many centuries by those who came after Muhammad. In the end however, it would have been shown to be inaccurate. The Qur'an only talks moreover of the function the sun has as an indicator of shadow. Evidently there is no contradiction between the way the Qur'an describes shadow and what we know of this phenomenon in modern times.

The Animal and Vegetable Kingdoms

Numerous verses describing the origins of life have been assembled in this chapter, along with certain aspects of the vegetable kingdom and general or specific topics relating to the animal kingdom. The grouping of verses scattered throughout the Book affords a general view of the data the Qur'an contains on these subjects.

In the case of the subject of this and the following chapter, the examination of the Qur'anic text has sometimes been particularly delicate on account of certain difficulties inherent in the vocabulary. These have only been overcome through the fact that scientific data which have a bearing on the subject have been taken into consideration. It is particularly so in the case of living beings, i.e. animal, vegetable and human, where a confrontation with the teachings of science is shown to be indispensable in the search for the meaning of certain statements on these topics contained in the Qur'an.

It will become clear that numerous translations of these passages in the Qur'an, made by men of letters, must be deemed inaccurate by the scientist. The same holds true for commentaries made by those who do not possess the scientific knowledge necessary for an understanding of the text.

A. THE ORIGINS OF LIFE.

This question has always preoccupied man, both for himself and for the living things around him. It will be examined here from a general point of view. The case of man, whose appearance on Earth and reproduction processes are the subject of lengthy exposés, will be dealt with in the next chapter.

When the Qur'an describes the origins of life on a very broad basis, it is extremely concise. It does so in a verse that also mentions the process of the formation of the Universe, already quoted and commented on:

--sura 21, verse 30:

"Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of the water. Will they then not believe?"

The notion of 'getting something out of something' does not give rise to any doubts. The phrase can equally mean that every living thing was made of water (as its essential component) or that every living thing originated in water. The two possible meanings are strictly in accordance with scientific data. Life is in fact of aquatic origin and water is the major component of all living cells. Without water, life is not possible. When the possibility of life on another planet is discussed, the first question is always: does it contain a sufficient quantity of water to support life?

Modern data lead us to think that the oldest living being must have belonged to the vegetable kingdom: algae have been found that date from the pre-Cambrian period, i.e. the time of the oldest known lands. Organisms belonging to the animal kingdom probably appeared slightly later. they too came from the sea.

What has been translated here by 'water' is the word ma' which means both water in the sky and water in the sea, plus any kind of liquid. In the first meaning, water is the element necessary to all vegetable life:

--sura 20, verse 53.
"(God is the One Who) sent water down from the sky and thereby We brought forth pairs of plants each separate from the other."

This is the first reference to the notion of a pair in the vegetable kingdom. We shall return to this later.

In the second meaning, a liquid without any further indication of what kind, the word is used in its indeterminate form to designate what is at the basis of the formation of all animal life:

-sura 24, verse 45:
"God created every animal from water."

We shall see further on how this word may also be applied to seminal fluid[70].

Whether it deals therefore with the origins of life in general, or the element that gives birth to plants in the soil, or the seed of animals, all the statements contained in the Qur'an on the origin of life are strictly in accordance with modern scientific data. None of the myths on the origins of life that abounded at the time the Qur'an appeared are mentioned in the text.

B. THE VEGETABLE KINGDOM.

It is not possible to quote in their entirety all the numerous passages in the Qur'an in which divine Beneficence is referred to concerning the salutary effect of the rain which makes vegetation grow. Here are just three verses on this subject:

--sura 16, verses 10 and 11:
"(God) is the One Who sends water down from the sky. For you this is a drink and out of it

(grow) shrubs in which you let (cattle) graze freely. Therewith for you He makes sown fields, olives, palm-trees, vineyards and all kinds of fruit grow."

--sura 6, verse 99:
"(God) is the One Who sent water down from the sky. Therewith We brought forth plants of all kinds and from them the verdure and We brought forth from it the clustered grains, and from the palm-tree its spathes with bunches of dates (hanging) low, the gardens of grapes, olives and pomegranates similar and different. Look at their fruit, when they bear it, and their ripening. Verily, in that there are signs for people who believe."

--sura 50, verses 9-11:
"We sent down from the sky blessed water whereby We caused to grow gardens, grains for harvest, tall palm-trees with their spathes, piled one above the other-sustenance for (Our) servants. Therewith We give (new) life to a dead land. So will be the emergence (from the tombs)."

The Qur'an adds to these general data others that refer to more specialized subjects:

Balance in the Vegetable Kingdom

--sura 15, verse 19:
"The earth . . . We caused all kinds of things to grow therein in due balance."

The Different Qualities of Various Foods

--sura 13, verse 4:
"On the earth are adjacent parts; vineyards, sown fields, palm-trees, similar and not similar, watered with the same water. We make some of them more excellent than others to eat and verily in this are signs for wise people."

It is interesting to note the existence of these verses because they show the sober quality of the terms used, and the absence of any description that might highlight the beliefs of the times, rather than fundamental truths. What particularly attracts our attention however, are the statements in the Qur'an concerning reproduction in the vegetable kingdom.

Reproduction in the Vegetable Kingdom

One must bear in mind that there are two methods of reproduction in the vegetable kingdom: one sexual, the other asexual. It is only the first which in fact deserves the term 'reproduction', because this defines a biological process whose purpose is the appearance of a new individual identical to the one that gave it birth.

Asexual reproduction is quite simply multiplication. It is the result of the fragmentation of an organism which has separated from the main plant and developed in such a way as to resemble the plant from which it came. It is considered by Guilliermond and Mangenot to be a 'special case of growth'. A very simple example of this is the cutting. a cutting taken from a plant is placed in suitably watered soil and regenerated by the growth of new roots. Some plants have organs specially designed for this, while others give off spores that behave like seeds, as it were, (it should be remembered that seeds are the results of a process of sexual reproduction).

Sexual reproduction in the vegetable kingdom is carried out by the coupling of the male and female parts of the generic formations united on a same plant or located on separate plants.

This is the only form that is mentioned in the Qur'an.

-aura 20, verse 53:
"(God is the One Who) sent water down from the sky and thereby We brought forth pairs of plants each separate from the other."

'One of a pair' is the translation of *zauj* (plural *azwaj*) whose original meaning is: 'that which, in the company of another, forms a pair'; the word is used just as readily for a married couple as for a pair of shoes.

--sura 22, verse 5:
"Thou seest the grounds lifeless. When We send down water thereon it shakes and grows and puts forth every magnificent pair (of plants)."

--sura 31, verse 10:
"We caused to grow (on the earth) every noble pair (of plants)."

--sura 13, verse 3:
"Of all fruits (God) placed (on the earth) two of a pair."

We know that fruit is the end-product of the reproduction process of superior plants which have the most highly developed and complex organization. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). The latter, once pollen has been carried to them, bear fruit which in turn matures and frees it seeds. All fruit therefore implies the existence of male and female organs. This is the meaning of the verse in the Qur'an.

It must be noted that for certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit), e.g. bananas, certain types of pineapple, fig, orange, and vine. They can nevertheless also come from plants that have definite sexual characteristics.

The culmination of the reproductive process comes with the germination of the seed once its outside casing is opened (sometimes it is compacted into a fruit-stone). This opening allows roots to emerge which draw from the soil all that is necessary for the plant's slowed-down life as a seed while it grows and produces a new plant.

A verse in the Qur'an refers to this process of germination:

--sura 6, verse 95:
"Verily, God splits the grain and the fruit-stone."

The Qur'an often restates the existence of these components of a pair in the vegetable kingdom and brings the notion of a couple into a more general context, without set limits:

--sura 36, Verse 36:
"Glory be to Him Who created the components of couples of every kind: of what the ground caused to grow, of themselves (human beings) and of what you do not know."

One could form many hypotheses concerning the meaning of the 'things men did not know' in Muhammad's day. Today we can distinguish structures or coupled functions for them, going from the infinitesimally small to the infinitely large, in the living as well as the non-living world. The point is to remember these clearly expressed ideas and note, once again, that they are in perfect agreement with modern science.

C. THE ANIMAL KINGDOM

There are several questions in the Qur'an concerning the animal kingdom which are the subject of comments that call for a confrontation with modern scientific knowledge. Here again, however, one would gain an incomplete view of all that the Qur'an contains on this subject if one were to leave out a passage such as the extract which follows. In this passage, the creation of certain elements in the animal kingdom is described with the purpose of making man reflect upon the divine Beneficence extended to him. It is quoted basically to provide an example of the way in which the Qur'an describes the harmonious adaptation of Creation to man's needs; it relates in particular the case of those people who live in a rural setting, since there is nothing that could be examined from a different point of view.

-sura 16, verses 5 to 8:
"(God) created cattle for you and (you find) in them warmth, useful services and food, sense of beauty when you bring them home and when you take them to pasture. They bear your heavy loads to lands you could not reach except with great personal effort. Verily, your Lord is Compassionate and Merciful; (He created) horses, mules and donkeys for you to ride and for ornament. And He created what you do not know."

Alongside these general remarks, the Qur'an sets out certain data on highly diversified subjects:
--reproduction in the animal kingdom.
--references to the existence of animal communities.
--statements concerning bees, spiders and birds.
--remarks on the source of constituents of animal milk.

1. Reproduction in the Animal Kingdom.

This is very summarily dealt with in verses 45 and 46, sura 53:
"(God) fashioned the two of a pair, the male and the female, from a small quantity of liquid when it is poured out."

The 'pair' is the same expression that we have already encountered in the verses which deal with reproduction in the vegetable kingdom. Here, the sexes are given. The detail which is absolutely remarkable is the precision with which it is stated that a small quantity of liquid is required for reproduction. The word itself signifying 'sperm' is used. The relevance of this remark will be commented upon in the next chapter.

2. References to the Existence of Animal Communities.

--sura 6, Verse 38:
"There is no animal on earth, no bird which flies on wings, that (does not belong to) communities like you. We have not neglected anything in the Book (of Decrees). Then to their Lord they will be gathered."

There are several points in this verse which require comment. Firstly, it would seem that there is a description of what happens to animals after their death: Islam does not apparently, have any doctrine on this point. Then there is predestination in general[71] which would seem to be mentioned here. It could be conceived as absolute predestination or relative, i.e. limited to structures and a functional organization that condition modes of behaviour: the animal acts upon various exterior impulses in terms of a particular conditioning.

Blachère states that an older commentator, such as Razi, thought that this verse only referred to instinctive actions whereby animals worship God. Sheik Si Boubakeur Hamza, in the commentary to his translation of the Koran, speaks of "the instinct which, according to Divine Wisdom, pushes all beings to group together, so that they demand that the work of each member serve the whole group."

Animal behaviour has been closely investigated in recent decades, with the result that genuine animal communities have been shown to exist. Of course, for a long time now the results of a group or community's work have been examined and this has led to the acceptance of a community organization. It has only been recently however, that the mechanisms which preside over this kind of organization have been discovered for certain species. The most studied and best known case is undoubtedly that of bees, to whose behaviour the name von Frisch is linked. Von Frisch, Lorenz and Tinbergen received the 1973 Nobel Prize for their work in this field.

3. Statements Concerning Bees, Spiders and Birds.

When specialists on the nervous system wish to provide striking examples of the prodigious organization directing animal behaviour, possibly the animals referred to most frequently are bees, spiders and birds (especially migratory birds). Whatever the case, there is no doubt that these three groups constitute a model of highly evolved organization.

The fact that the text of the Qur'an refers to this exemplary trio in the animal kingdom is in absolute keeping with the exceptionally interesting character that each of these animals has from a scientific point of view.

Bees

In the Qur'an, bees are the subject of the longest commentary:

--Sura 16, verses 68 and 69:[72]
"Thy Lord inspired the bees: Choose your dwelling in the hills, in the trees and in what (man) built. Eat of all fruit and follow the ways of your Lord in humility. From within their bodies comes a liquor of different colours where is a remedy for men."

It is difficult to know what exactly is meant by the order to follow the ways of the Lord in humility, unless it is to be seen in general terms. All that may be said, with regard to the knowledge that has been gained of their behaviour, is that here-as in each of the three animal eases mentioned as examples in the Qur'an-there is a remarkable nervous organization supporting their behaviour. It is known that the pattern of a bee's dance is a means of communication to other bees; in this way, bees are able to convey to their own species the direction and distance of flowers from which nectar is to be gathered. The famous experiment performed by von Frisch has shown the meaning of this insect's movement which is intented to transmit information between worker bees.

Spiders

Spiders are mentioned in the Qur'an to stress the flimsiness of their dwelling which is the most fragile of all. They have a refuge that is as precarious, according to the Qur'an, as the dwelling of those who have chosen masters other than God.

--sura 29, verse 41:
"Those who choose masters other than God are like the spider when it takes for itself a dwelling. Verily, the flimsiest dwelling is the dwelling of the spider. If they but knew."

A spider's web is indeed constituted of silken threads secreted by the animal's glands and their calibre is infinitely fine. Its fragility cannot be imitated by man. Naturalists are intrigued by the extraordinary pattern of work recorded by the animal's nervous cells, which allows it to produce a geometrically perfect web.

Birds

Birds are frequently mentioned in the Qur'an. They appear in episodes in the life of Abraham, Joseph, David, Solomon and Jesus. These references do not however have any bearing on the subject in hand.

The verse concerning the existence of animal communities on the ground and bird communities in the sky has been noted above:

--sura 6 verse 38:
"There is no animal on the earth, no bird which flies on wings, that (does not belong to) communities like you. We have not neglected anything in the Book (of Decrees) . Then to their Lord they will be gathered."

Two other verses highlight the birds' strict submission to God's Power.

--sura 16, verse 79:
"Do they not look at the birds subjected in the atmosphere of the sky? None can hold them up (in His Power) except God."

--sura 67, verse 19:

"Have they not looked at the birds above them spreading their wings out and folding them? None can hold them up (in his Power) except the Beneficent." The translation of one single word in each of these verses is a very delicate matter. The translation given here expresses the idea that God holds the birds up in His Power. The Arabic verb in question is *amsaka*, whose original meaning is 'to put one's hand on, seize, hold, hold someone back'.

An illuminating comparison can be made between these verses, which stress the extremely close dependence of the birds' behavior on divine order, to modern data showing the degree of perfection attained by certain species of bird with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of birds that can account for the extremely long and complicated journeys which very young birds, without any prior experience and without any guide, are able to accomplish. This is in addition to their ability to return to their departure point on a prescribed date. Professor Hamburger in his book, *Power and Fragility* (La Puissance et la Fragilité)[73], gives as an example the well-known case of the 'mutton-bird' that lives in the Pacific, with its journey of over 16,500 miles in the shape of the figure 8[74]. It must be acknowledged that the highly complicated instructions for a journey of this kind simply have to be contained in the bird's nervous cells. They are most definitely programmed, but who is the programmer?

4. The Source of the Constituents of Animal Milk.

This is defined in the Qur'an in strict accordance with the data of modern knowledge (sura 16, verse 66). The translation and interpretation of this verse given here is my own because even modern translations habitually give it a meaning which is, in my opinion, hardly acceptable. Here are two examples:

--R. Blachère's translation:[75]
"Verily, in your cattle there is a lesson for you! We give you a pure milk to drink, excellent for its drinkers; (it comes) from what, in their bellies, is between digested food and blood."

--Professor Hamidullah's translation:[76]
"Verily, there is food for thought in your cattle. From what is in their bellies, among their excrement and blood, We make you drink pure milk, easy for drinkers to imbibe."

If these texts were shown to a physiologist, he would reply that they were extremely obscure, the reason being that there hardly appears to be much agreement between them and modern notions, even on a very elementary level. These translations are the work of highly eminent Arabists. It is a well known fact however, that a translator, even an expert, is liable to make mistakes in the translation of scientific statements, unless he happens to be a specialist in the discipline in question.

The most valid translation seems to me to be the following:
"Verily, in cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it." (sura 16, verse 66)

This interpretation is very close to the one given in the *Muntakab*, 1973, edited by the Supreme Council for Islamic Affairs, Cairo, which relies for its support on modern physiology.

From the point of view of its vocabulary, the proposed translation may be justified as follows:

I have translated «inside their bodies' and not, as R. Blachère and Professor Hamidullah have done, 'inside their bellies'. This is because the word *batn* also means 'middle', «interior of something', as well as 'belly'. The word does not here have a meaning that is anatomically precise. 'Inside their bodies' seems to concur perfectly with the context.

The notion of a 'primary origin' of the constituents of milk is expressed by the word *min* (in English 'from') and the idea of a conjunction by the word *baini*. The latter not only signifies «among' but also 'between' in the other translations quoted. It is however also used to express the idea that two things or two people are brought together.

From a scientific point of view, physiological notions must be called upon to grasp the meaning of this verse.

The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systemic circulation. This passage is effected in two ways: either directly, by what are called the 'lymphatic vessels', or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systemic circulation. In this way everything passes through the bloodstream.

The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the bloodstream. Blood therefore plays the role of collector and conductor of what has been extracted from food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ.

Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of the Prophet Muhammad and has been understood only in recent times. The discovery of the circulation of the blood, was made by Harvey roughly ten centuries after the Qur'anic Rev elation.

I consider that the existence in the Qur'an of the verse referring to these concepts can have no human explanation on account of the period in which they were formulated.

Human Reproduction

From the moment ancient human writings enter into detail (however slight) on the subject of reproduction, they inevitably make statements that are inaccurate. In the Middle Ages-and even in more recent time-reproduction was surrounded by all sorts of myths and superstitions. How could it have been otherwise, considering the fact that to understand its complex mechanisms, man first had to possess a knowledge of anatomy, the discovery of the microscope had to be made, and the so-called basic sciences had to be founded which were to nurture physiology, embryology, obstetrics, etc.

The situation is quite different in the Qur'an. The Book mentions precise mechanisms in many places and describes clearly-defined stages in reproduction, without providing a single statement marred by inaccuracy. Everything in the Qur'an is explained in simple terms which are easily understandable to man and in strict accordance with what was to be discovered much later on.

Human reproduction is referred to in several dozen verses of the Qur'an, in various contexts. It is explained through statements which deal with one or more specific points. They must be assembled to give a general idea of the verses as a whole, and here, as for the other subjects already examined, the commentary is in this way made easier.

REMINDER OF CERTAIN BASIC CONCEPTS.

It is imperative to recall certain basic concepts which were unknown at the time of the Qur'anic Revelation and the centuries that followed.

Human reproduction is effected by a series of processes which we share in common with mammals. The starting point is the fertilization of an ovule which has detached itself from the ovary.

It takes place in the Fallopian tubes half-way through the menstrual cycle. The fertilizing agent is the male sperm, or more exactly, the spermatozoon, a single fertilizing cell being all that is

needed. To ensure fertilization therefore, an infinitely small quantity of spermatic liquid containing a large number of spermatozoons (tens of millions at a time) is .required. This liquid is produced by the testicles and temporarily stored in a system of reservoirs and canals that finally lead into the urinary tract; other glands are situated along the latter which contribute their own additional secretions to the sperm itself.

The implantation of the egg fertilized by this process takes place at a precise spot in the female reproductive system: it descends into the uterus via a Fallopian tube and lodges in the body of the uterus where it soon literally implants itself by insertion into the thickness of the mucosa and of the muscle, once the placenta has been formed and with the aid of the latter. If the implantation of the fertilized egg takes place, for example, in the Fallopian tubes instead of in the uterus, pregnancy will be interrupted.

Once the embryo begins to be observable to the naked eye, it looks like a small mass of flesh at the centre of which the appearance of a human being is at first indistinguishable. It grows there in progressive stages which are very well known today; they lead to the bone structure, the muscles, the nervous system, the circulation, and the viscerae, etc.

These notions will serve as the terms of reference against which the statements in the Qur'an on reproduction are to be compared.

HUMAN REPRODUCTION IN THE QUR'AN.

It is not easy to gain an idea of what the Qur'an contains on this subject. The first difficulty arises from the fact already mentioned, i.e. that the statements dealing with this subject are scattered throughout the Book. This is not however a major difficulty. What is more likely to mislead the inquiring reader is, once again, the problem of vocabulary.

In fact there are still many translations and commentaries in circulation today that can give a completely false idea of the Qur'anic Revelation on this subject to the scientist who reads them. The majority of translations describe, for example, man's formation from a 'blood clot' or an 'adhesion'. A statement of this kind is totally unacceptable to scientists specializing in this field. In the paragraph dealing with the implantation of the egg in the maternal uterus, we shall see the reasons why distinguished Arabists who lack a scientific background have made such blunders.

This observation implies how great the importance of an association between linguistic and scientific knowledge is when it comes to grasping the meaning of Qur'anic statements on reproduction.

The Qur'an sets out by stressing the successive transformations the embryo undergoes before reaching its destination in the maternal uterus.

--sura 82, verses 6 to 8:
"O Man! Who deceives you about your Lord the Noble, Who created you and fashioned you in due proportion and gave you any form He willed."

--sura 71, verse 14:
"(God) fashioned you in (different) stages."

Along with this very general observation, the text of the Qur'an draws attention to several points concerning reproduction which might be listed as follows:
1) fertilization is performed by only a very small volume of liquid.
2) the constituents of the fertilizing liquid.
3) the implantation of the fertilized egg.
4) the evolution of the embryo.

1. Fertilization is Performed by Only a Very Small Volume of Liquid.

The Qur'an repeats this concept eleven times using the following expression:

--sura 16, verse 4:
"(God) fashioned man from a small quantity (of sperm)."

The Arabic word *nutfa* has been translated by the words 'small quantity (of sperm)' because we do not have the terms that are strictly appropriate. This word comes from a verb signifying 'to dribble, to trickle'; it is used to describe what remains at the bottom of a bucket that has been emptied out. It therefore indicates a very small quantity of liquid. Here it is sperm because the word is associated in another verse with the word sperm.

--sura 75, verse 37:
"Was (man) not a small quantity of sperm which has been poured out?"

Here the Arabic word *mani* signifies sperm.
Another verse indicates that the small quantity in question is put in a 'firmly established lodging' (*qarar*) which obviously means the genital organs.

--sura 23, verse 13. God is speaking:
"Then We placed (man) as a small quantity (of sperm) in a safe lodging firmly established."

It must be added that the adjective which in this text refers to the 'firmly established lodging' *makin* is, I think, hardly translatable. It expresses the idea of a firmly established and respected place. However this may be, it refers to the spot where man grows in the maternal organism. It IS important to stress the concept of a very small quantity of liquid needed in the fertilization process, which is strictly in agreement with what we know on this subject today.

2. The Constituents of the Fertilizing Liquid.

The Qur'an describes the liquid enabling fertilization to take place in terms which it is interesting to examine:

a) 'sperm', as has been stated precisely (sura 75, verse 37)
b) 'a liquid poured out'. "Man was fashioned from a liquid poured out" (sura 86, verse 6)
c) 'a despised liquid' (sura 32, verse 8 and sura 77, verse 20)

The adjective 'despised' (*mahin*) would, it seems, be interpreted not so much on account of the nature of the liquid itself, as more the fact that it is emitted through the outlet of the urinary tract, using the channels that are employed for passing urine.

d) 'Mixtures' or 'mingled liquids' (*amsaj*): "Verily, we fashioned man from a small quantity of mingled liquids" (sura 76, verse 2)

Many commentators, like professor Hamidullah, consider these liquids to be the male and female agents. The same view was shared by older commentators, who could not have had any idea of the physiology of fertilization, especially its biological conditions in the case of the woman. They thought that the word simply meant the unification of the two elements.

Modern authors however, like the commentator of the *Muntakab* edited by the Supreme Council for Islamic Affairs, Cairo, have corrected this view and note here that the 'small quantity of sperm' is made up of various component parts. The commentator in the *Muntakab* does not go into detail, but in my opinion it is a very judicious observation.

What are the components parts of sperm?
Spermatic liquid is formed by various secretions which come from the following glands:

a) the testicles: the secretion of the male genital gland contains spermatozoons, which are elongated cells with a long flagellum; they are bathed in a sero-fluid liquid.
b) the seminal vesicles. these organs are reservoirs of spermatozoons and are placed near the prostate gland; they also secrete their own liquid but it does not contain any fertilizing agents.
c) the prostate gland: this secretes a liquid which gives the sperm its creamy texture and characteristic odour.
d) the glands annexed to the urinary tract: Cooper's or Méry's glands secrete a stringy liquid and Littré's glands give off mucous.

These are the origins of the 'mingled liquids' which the Qur'an would appear to refer to.
There is, however, more to be said on this subject. When the Qur'an talks of a fertilizing liquid composed of different components, it also informs us that man's progeny will be maintained by something which may be extracted from this liquid.

This is the meaning of verse 8, sura 32:
"(God) made his progeny from the quintessence of a despised liquid."

The Arabic word, translated here by the word 'quintessence', is *sulala*. It signifies 'something which is extracted, the issue of something else, the best part of a thing'. In whatever way it is translated, it refers to a part of a whole.

Fertilization of the egg and reproduction are produced by a cell that is very elongated: its dimensions are measured in ten thousandths of a millimetre. In normal conditions[77], only one single cell among several tens of millions produced by a man will actually penetrate the ovule; a large number of them are left behind and never complete the journey which leads from the vagina to the ovule, passing through the uterus and Fallopian tubes. It is therefore an infinitesimally small part of the extract from a liquid whose composition is highly complex which actually fulfills its function.

In consequence, it is difficult not to be struck by the agreement between the text of the Qur'an and the scientific knowledge we possess today of these phenomena.

3. The Implantation of the Egg In the Female Genital Organs.

Once the egg has been fertilized in the Fallopian tube it descends to lodge inside the uterus; this is called the 'implantation of the egg'. The Qur'an names the lodging of the fertilized egg womb:

-sura 22, verse 5:
"We cause whom We[78] will to rest in the womb for an appointed term."

The implantation of the egg in the uterus (womb) is the result of the development of villosities, veritable elongations of the egg, which, like roots in the soil, draw nourishment from the thickness of the uterus necessary to the egg's growth. These formations make the egg literally cling to the uterus. This is a discovery of modern times.

The act of clinging is described five different times in the Qur'an. Firstly in verses 1 and 2 of sura 96:
"Read, in the name of thy Lord Who fashioned,
Who fashioned man from something which clings."

'Something which clings' is the translation of the word *'alaq*. It is the original meaning of the word. A meaning derived from it, 'blood clot', often figures in translation; it is a mistake against which one should guard: man has never passed through the stage of being a 'blood clot'. The same is true for another translation of this term, 'adhesion' which is equally inappropriate. The original sense of 'something which clings' corresponds exactly to today's firmly established reality.

This concept is recalled in four other verses which describe successive transformations from the small quantity of sperm through to the end:

--sura 22, verse 5:
"We have fashioned you from . . . something which clings."

--sura 23, verse 14:
"We have fashioned the small quantity (of sperm) into something which clings."

--sura 40, verse 67:
"(God) fashioned you from a small quantity (of sperm), from something which clings."

-sura 75, verse 37-38:
"Was (man) not a small quantity of sperm which has been poured out? After that he was something which clings; then God fashioned him in due proportion."

The organ which harbours the pregnancy is qualified in the Qur'an by a word which, as we have seen, is still used in Arabic to signify the uterus. In some suras, it is called a 'lodging firmly established' (sura 23, verse 13, quoted above and sura 77, verse 21)[79].

4. Evolution of the Embryo inside the Uterus.

The Qur'anic description of certain stages in the development of the embryo corresponds exactly to what we today know about it, and the Qur'an does not contain a single statement that is open to criticism from modern science.

After 'the thing which clings' (an expression which is well-founded, as we have seen) the Qur'an informs us that the embryo passes through the stage of 'chewed flesh', then osseous tissue appears and is clad in flesh (defined by a different word from the preceding which signifies 'intact flesh').

--sura 23, verse 14:
"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh."

'Chewed flesh' is the translation of the word *mudga*; 'intact flesh' is *lahm*. This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscle; the word *lahm* applies to them.

Another verse which requires extremely delicate interpretation is the following:

--sura 39, verse 6:
"(God) fashions you inside the bodies of your mothers, formation after formation, in three (veils of) darkness." (*zulumat*)

Modern intrepreters of the Qur'an see in this verse the three anatomical layers that protect the infant during gestation: the abdominal wall, the uterus itself, and the surroundings of the foetus (placenta, embryonic membranes, amniotic fluid).
I am obliged to quote this verse for the sake of completeness; the terpretation given here does not seem to me to be disputable from an anatomical point of view but is this what the text of the Qur'an really means?

It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion.

This is surely the meaning of the word *mukallaq* which signifies 'shaped in proportion' as used in verse 5, sura 22 to describe this phenomenon.

"We fashioned . . . into something which clings . . . into a lump of flesh in proportion and out of proportion."

The Qur'an also describes the appearance of the senses and the viscerae:

--sura 32, verse 9:
"(God) appointed for you the sense of hearing, sight and the viscerae."

It refers to the formation of the sexual organs:

--sura 53, verses 45-46:
"(God) fashioned the two of a pair, the male and the female, from a small quantity (of sperm) when it is poured out."

The formation of the sexual organs is described in two sura of the Qur'an:

--sura 35, verse 11:
"God created you from dust, then from a sperm-drop, then He made you pairs (the male and female)."

--sura 75, verse 39:

"And, (God) made of him a pair, the male and female."

As has already been noted, all statements in the Qur'an must be compared with today's firmly established concepts: the agreement between them is very clear. It is however very important to compare them with the general beliefs On this subject that were held at the time of the Qur'anic Revelation in order to realize just how far people were in those days from having views on these problems similar to those expressed here in the Qur'an. There can be no doubt that they would have been unable to interpret the Revelation in the way we can today because we are helped by the data modern knowledge affords us. It was, in fact, only during the Nineteenth century that people had a slightly clearer view of this question.

Throughout the Middle Ages, the most diversified doctrines originated in unfounded myths and speculations: they persisted for several centuries after this period. The most fundamental stage in the history of embryology was Harvey's statement (1651) that "all life initially comes from an egg". At this time however, when nascent science had nevertheless benefited greatly (for the subject in hand) from the invention of the microscope, people were still talking about the respective roles of the egg and the spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory, but Bonnet supported the theory of the seeds being 'packed together'.

the ovaries of Eve, the mother of the human race, were supposed to have contained the seeds of all human beings, packed together one inside the other. This hypothesis came into favor in the Eighteenth century.

More than a thousand years before our time, at a period when whimsical doctrines still prevailed, men had a knowledge of the Qur'an. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.

THE QUR'AN AND SEX EDUCATION.

Our epoch believes that it has made manifold discoveries in all possible fields. It is thought that great innovations have been made in the field of sex education, and the knowledge of the facts of life which has been opened up to young people is regarded as an achievement of the modern world. Previous centuries were noted for their deliberate obscurity on this point and many people say that religion-without stating which religion-is the cause of it.

The information set out above is proof however that fourteen centuries ago theoretical questions (as it were) on human reproduction were brought to man's attention. This was done as far as was possible, taking into account the fact that the anatomical and physiological data needed for further explanations were lacking. One should also remember that, to be understood, it was necessary to use simple language suited to the level of comprehension of those who listened to the Preaching.

Practical considerations have not been silently ignored. There are many details in the Qur'an on the practical side of life in general, and the way man should behave in the many situations of his existence. His sex life is no exception.

Two verses in the Qur'an deal with sexual relations themselves. They are described in terms which unite the need for precision with that of decency. When translations and explanatory commentaries are consulted however, one is struck by the divergences between them. I have pondered for a long time on the translation of such verses, and am indebted to Doctor A. K. Giraud, Former Professor at the Faculty of Medicine, Beirut, for the following:

--sura 86, verse 6 and 7:

"(Man) was fashioned from a liquid poured out. It issued (as a result) of the conjunction of the sexual area of the man and the sexual area of the woman." The sexual area of the man is indicated in the text of the Qur'an by the world *sulb* (singular). The sexual areas of the woman are designated in the Qur'an by the word *tara'ib* (plural).

This is the translation which appears to be most satisfactory. It is different from the one that is often given by English and French translators, i.e. " (Man) has been created by a liquid poured out which issues from between the vertebral column and the bones of the breast." This would seem more to be an interpretation than a translation. It is hardly comprehensible.

The behavior of a man in his intimate relationships with his wife is stated explicitly.

There is the order concerning the menstruation period contained in verses 222 and 223, sura 2; God gives the following command to the Prophet:

--sura 2, verses 222 and 223:
"They (the Believers) question thee concerning menstruation. Say: This is an evil. Keep away from women during menstruation and do not approach them until they are clean. When they have purified themselves, go to them, as God ordered it to you.
"Verily, God loves the repentants and loves those who purified themselves.
"Your wives are a tilth. Go to your tilth as you will. Do (some good act) for your souls beforehand."

The beginning of this passage is very clear in meaning: it formally forbids a man to have sexual contact with a woman who has her period. The second part describes the process of tilling which the sower performs before sowing the seed which is to germinate and produce a new plant. Through this image therefore, stress is indirectly laid on the importance of bearing in mind the final purpose of sexual contact, i.e. reproduction. The translation of the final phrase is by R. Blachère: it contains an order which seems to refer to the preliminaries before sexual contact.

The orders given here are of a very general kind. The problem of contraception has been raised with regard to these verses: neither here, nor anywhere else, is reference made to this subject. Nor is provoked abortion referred to. The numerous passages quoted above on the successive transformations of the embryo make it quite clear, however, that man is considered to be constituted as of the stage described by the existence of 'something which clings'. This being so, the absolute respect of the individual human being, which is referred to so often in the Qur'an, brings with it a total condemnation of provoked abortion. This attitude is today shared by all monotheistic religions.

Sexual relations are permitted at night during the Fast in the month of Ramadan. The verse concerning Ramadan is as follows:

--sura 2, verse 187:
"Permitted to you, on the night of the fast, is to break chastity with your wives. They are a garment for you and you are a garment for them. So hold intercourse with them and seek what God has ordained for you."

In contrast to this, no exception to the rule is made for pilgrims in Makka during the celebration days of the Pilgrimage.

--sura 2, verse 197:
"For whom undertakes (the duty of) the Pilgrimage in its time, no wooing and no license."

This prohibition is formal, as is the fact that other activities are forbidden, e.g. hunting, fighting, etc.

Menstruation is again mentioned in the Qur'an in connection with divorce. The Book contains the following verse:

--sura 65, verse 4:
"For your wives who despair of menstruation, if you doubt about them, their period of waiting will be three months. For those who never have their monthly periods and those who are pregnant their period will be until they lay down their burden."

The waiting period referred to here is the time between the announcement of the divorce and the time it comes into effect. Those women of whom it is said 'they despair of menstruation' have reached the menopause. A precautionary period of three months is envisaged for them. Once this period is completed, divorced women who have reached the menopause may remarry.

For those who have not yet menstruated, the pregnancy period has to be awaited. For pregnant women, divorce only comes into effect once the child is born.

All these laws are in perfect agreement with physiological data. One can, furthermore, find in the Qur'an the same judicious legal provision in the texts dealing with widowhood.

Thus, the theoretical statements dealing with reproduction, and the practical instructions on the sex life of couples, do not contradict and cannot be placed in opposition to the data we have from modern knowledge, nor with anything that can be logically derived from it.

Qur'anic and Biblical Narrations

General Outlines

A large number of subjects dealt with in the Bible are also found in the Qur'an. Firstly, there are narrations referring to the Prophets; Noah, Abraham, Joseph, Elias, Jonah, Job and Moses; the Kings of Israel; Saul, David, Solomon-to name just some of the main narrations they share in common. There then follow more specific accounts of great events in the course of which the supernatural has intervened, e.g. the Creation of the Earth and Heavens, the Creation of Man, the Flood, the Exodus. Finally, there is all that has to do with Jesus and His mother Mary as far as it concerns the New Testament.

What reflections do the subjects dealt with in the two Scriptures provoke when viewed in the light of our modern knowledge of them from extra-Scriptural sources?

Parallel: Qur'an/Gospel and Modem Knowledge.

With regard to the parallel of Qur'an/Gospels, one must first note that none of the subjects referred to in the Gospels, which were criticized from a scientific point of view (see Part Two of this book), is quoted in the Qur'an.

Jesus is referred to many times in the Qur' an, e.g. Mary's annunciation of the nativity to his father, the annunciation of the miraculous nativity to Mary, Jesus's stature as a Prophet of the highest order, His role as a Messiah, the Revelation He directs to Man which confirms and modifies the Torah, His preachings, His disciples and apostles, the miracles, His Ascension to God, His role in the Last Judgment, etc.

Suras 3 and 19 of the Qur'an (the second of which bears Mary's name) devote long passages to Jesus's family. They describe His mother Mary's nativity, her youth and the annunciation of her miraculous motherhood. Jesus is always called 'Son of Mary'. His ancestry is exclusively given with regard to His mother's side, which is quite logical since Jesus had no biological father. Here the Qur'an differs from Matthew's and Luke's Gospels: as we have already seen, they give the paternal genealogies of Jesus which are, moreover, different from each other.

In the Qur'an, Jesus is placed according to His maternal genealogy in the line of Noah, Abraham, and Mary's father (Imran in the Qur'an):

--sura 3, verses 33 and 34:
"God chose Adam, Noah, the family of Abraham and the family of Imran above all His creatures, as descendants one from another."

So Jesus is descended from Noah and Abraham on His mother Mary's side, and from her father Imran. The errors made in the naming of the 'ancestors of Jesus' found in the Gospels are not present in the Qur'an, nor are the impossibilities in the genealogies contained in the Old Testament of Abraham's ancestry, both of which were examined in the first and second parts of this book.

Once again, this fact must be noted if one is to be objective, and yet again its great importance appears very clearly in the face of the unfounded statements which are made claiming that Muhammad, the author of the Qur'an, largely copied the Bible. One wonders in that case who or what reason compelled him to avoid copying the passages the Bible contains on Jesus's ancestry, and to insert at this point in the Qur'an the corrections that put his text above any criticism from modern knowledge. The Gospels and Old Testament texts are quite the opposite; from this point of view they are totally unacceptable.

Parallel: Qur'an/ Old Testament and Modem Knowledge.

In the case of the Old Testament, certain aspects of this parallel have already been dealt with. The Creation of the world, for example, was the subject of a critical study made in the Old Testament section of this book. The same subject was examined with regard to the Qur'anic Revelation. Comparisons were made and there is no need to cover this ground again.

It seems that historical knowledge is too vague and archaeological data too scarce for parallels to be established in the light of modern knowledge on problems concerning the Kings of Israel, who form the subject of narrations in both the Qur'an and the Bible.

Whether or not one can tackle the problem of the Prophets in the light of modern data depends on the extent to which the events described have left traces which may or may not have come down to us.

There are however two subjects dealt with in both the Qur'an and the Bible which should command our attention and which need to be examined in the light of modern knowledge. They are as follows:
--the Flood,
--the Exodus.

--The first because it has not left traces in the history of civilization which support the Biblical narration, whereas modern data do not permit us to criticize the narration contained in the Qur'an.
--The second because the Biblical and Qur'anic narrations evidently complement each other in their broad outlines, and modern data seem to provide both of them with remarkable historical support.

The Flood

The Biblical Narration of the Flood and the Criticism Leveled at It- A Reminder.

The examination of the Old Testament description of the Flood in the first part of this book led to the following observations:
There is not just one description of the Flood, but two, written at different times;

--the Yahvist version which dates from the Ninth century B.C.

--the Sacerdotal version dating from the Sixth century B.C., so called because it was the work of priests of the time.

These two narrations are not juxtaposed, but interwoven so that part of one is fitted in-between parts of the other, i.e. paragraphs from one source alternate with passage from the other.

The commentary to the translation of Genesis by Father de Vaux, a professor at the Biblical School of Jerusalem, shows very clearly how the paragraphs are distributed between the two sources. The narration begins and ends with a Yahvist passage. There are ten Yahvist paragraphs altogether and between each one a Sacerdotal passage has been inserted (there are a total of nine

Sacerdotal paragraphs). This mosaic of texts is only coherent when read from a point of view which takes the succession of episodes into account, since there are blatant contradictions between the two sources. Father de Vaux describes them as "two accounts of the Flood, in which the cataclysm is caused by different agents and lasts different lengths of time, and where Noah receives into the Ark a different number of animals."

When seen in the light of modern knowledge, the Biblical description of the Flood as a whole is unacceptable for the following reasons:

a) The Old Testament ascribes to it the character of a universal cataclysm.

b) Whereas the paragraphs from the Yahvist text do not date the Flood, the Sacerdotal text situates it at a point in time where a cataclysm of this kind could not have occurred.

The following are arguments supporting this opinion:
The Sacerdotal narration states quite precisely that the Flood took place when Noah was 600 years old. According to the genealogies in chapter 5 of Genesis (also taken from the Sacerdotal text and quoted in the first part of this book), we know that Noah is said to have been born 1,056 years after Adam. Consequently, the Flood would have taken place 1,655 years after the creation of Adam. The genealogical table of Abraham moreover, taken from the same text and given in Genesis (11, 10-32), allows us to estimate that Abraham was born 292 years after the Flood. As we know that (according to the Bible) Abraham was alive in roughly 1850 B.C., the Flood would therefore be situated in the Twenty-first or Twenty-second century B.C. This calculation is in strict keeping with the information in old editions of the Bible which figures prominently at the head of the Biblical text.

This was at a time when the lack of human knowledge on the subject was such that the chronological data contained in the Bible were accepted without question by its readers-for want of any arguments to the contrary.[80]

How is it possible to conceive today of a universal cataclysm in the Twenty-first or Twenty-second century B.C. which destroyed life on all the earth's surface (except for the people and animals in the Ark)? By this time, civilizations had flourished in several parts of the globe, and their vestiges have now come down to posterity. In Egypt at this time, for example, the Intermediate Period followed the end of the Old Kingdom and preceded the beginning of the Middle Kingdom. In view of our knowledge of the history of this period, it would be absurd to maintain that the Flood had destroyed all civilization at this time.

Thus It may be affirmed from a historical point of view that the narration of the Flood as it is presented in the Bible is in evident contradiction with modern knowledge. The formal proof of man's manipulation of the Scriptures is the existence of the two texts.

The Narration of the Flood Contained in the Qur'an.

The Qur'an gives a general version which is different from that contained in the Bible and does not give rise to any criticisms from a historical point of view.

It does not provide a continuous narration of the Flood. Numerous suras talk of the punishment inflicted upon Noah's people. The most complete account of this is in sura 11, verses 25 to 49. Sura 71, which bears Noah's name, describes above all Noah's preachings, as do verses 105 to 115, sura 26. Before going into the actual course taken by events, we must consider the Flood as described in the Qur' an by relating it to the general context of the punishment God inflicted on communities guilty of gravely infringing His Commandments.

Whereas the Bible describes a universal Flood intended to punish ungodly humanity as a whole, the Qur'an, in contrast, mentions several punishments inflicted on certain specifically defined communities.

This may be seen in verses 35 to 39, sura 25:
"We gave Moses the Scripture and appointed his brother Aaron with him as vizier. We said: Go to the people who have denied Our signs. We destroyed them completely. When the people of Noah denied the Messengers, We drowned them and We made of them a sign for mankind. (We destroyed the tribes) of Âd and Tamud, the companions of Rass and many generations between them. We warned each of them by examples and We annihilated them completely."

Sura 7, verses 59 to 93 contains a reminder of the punishments brought upon Noah's people, the Âd, the Tamud, Lot (Sodom) and Madian respectively.

Thus the Qur'an presents the cataclysm of the Flood as a punishment specifically intended for Noah's people: this is the first basic difference between the two narrations.

The second fundamental difference is that the Qur'an, in contrast to the Bible, does not date the Flood in time and gives no indication as to the duration of the cataclysm itself.

The causes of the flooding are roughly the same in both narrations. The Sacerdotal description in the Bible (Genesis 7, 11) cites two causes which occurred simultaneously. "On that day all the fountains of the great deep burst forth, and the windows of the heavens were opened." The Qur'an records the following in verses 11 and 12, sura 54:

"We opened the Gates of Heaven with pouring water. And We caused the ground to gush forth springs, so the waters met according to the decree which has been ordained."

The Qur'an is very precise about the contents of the Ark. The order God gave to Noah was faithfully executed and it was to do the following:

--sura 11, verse 40:
"(In the Ark) load a pair of every kind, thy family, save this one against whom the word has already gone forth, and those who believe. But only a few had believed with him."

The person excluded from the family is an outcast son of Noah. We learn (sura 11, verses 45 and 46) how Noah's supplications on this person's behalf to God were unable to make Him alter His decision. Apart from Noah's family (minus the outcast son), the Qur'an refers to the few other passengers on board the Ark who had believed in God.

The Bible does not mention the latter among the occupants of the Ark. In fact, it provides us with three different versions of the Ark's contents:
--according to the Yahvist version, a distinction is made between 'pure' animals and birds, and 'impure' animals (seven[81] pairs, i.e. seven males and seven females, of each 'pure' species, was taken into the Ark and only one pair of each 'impure' species).

-according to a modified Yahvist verse (Genesis 7, 8) there was only one pair of each species, whether 'pure' or 'impure'. -according to the Sacerdotal version, there was Noah, his family (with no exceptions) and a pair taken from each species.

The narration in the Qur'an of the flooding itself is contained in sura 11, verses 25 to 49 and in sura 23, verses 23 to 30. The Biblical narrative does not present any important differences.

In the Bible, the place where the Ark comes to rest is in the Ararat Mountains (Genesis 8, 4) and for the Qur'an it is the *Judi* (sura 11, verse 44.) This mountain is said to be the highest of the Ararat range in Armenia, but nothing proves that the names were not changed by man to tally with the two narratives. This is confirmed by R. Blachère: according to him there is a peak in Arabia named Judi. The agreement of names may well be artificial.

In conclusion, it is possible to state categorically what major differences exist here between the Biblical and Qur'anic narrations. Some of them escape critical examination because objective data are lacking. When, however, it is possible to check the statements in the Scriptures in the light of the established data, the incompatibility between the Biblical narration-i.e. the information given on its place in time and geographical extent-and the discoveries that have contributed to modern knowledge is all too clear. In contrast to this, the narration contained in the Qur'an is free from anything which might give rise to objective criticism. One might ask if it is possible that, between the time of the Biblical narration and the one contained in the Qur'an, man could have acquired knowledge that shed light on this event. The answer is no, because from the time of the Old Testament to the Qur'an, the only document man possessed on this ancient story was the Bible itself. If human factors are unable to account for the changes in the narrations which affected their meaning with regard to modern knowledge, another explanation has to be accepted, i.e. a Revelation which came after the one contained in the Bible.

The Exodus

With the Exodus from Egypt of Moses and his followers, (the first stage of their move to Canaan), we come to an event of great importance. It is an established historical event which appears in a known context, in spite of occasional allegations one finds which tend to attribute to it a largely legendary character.

In the Old Testament, the Exodus forms the second book of the Pentateuch or Torah, along with a narration of the journey through the wilderness and the alliance (covenant) concluded with God on Mount Sinai. It is natural for the Qur'an to devote a great deal of space to it too: an account of the dealings Moses and his brother Aaron had with the Pharaoh and of the exit from Egypt is found in more than ten suras containing long descriptions, e.g. suras, 7, 10, 20 and 26, along with more abridged versions and even simple reminders. The name of Pharaoh, the main character on the Egyptian side, is repeated (to the best of my knowledge) seventy-four times in the Qur'an in 27 suras.

A study of both the Qur'anic and Biblical narrations is especially interesting here because, in contrast to what has been noted in the case of the Flood (for example), in the main, the two narrations have many points in common. There are certainly divergences, but the Biblical naration has considerable historical value, as we shall see. This is because it helps to identify the Pharaoh, or rather the two pharaohs in question. This hypothesis, which starts with the Bible, is complemented by the information contained in the Qur'an. Modern data are added to these two Scriptural sources and it is thus possible, through a confrontation between the Bible, the Qur'an and today's knowledge, to situate this episode from the Holy Scriptures in a historical context.

THE EXODUS ACCORDING TO THE BIBLE

The Biblical narration begins with a reminder of the Jews' entry into Egypt with Jacob, who joined Joseph there. Later on, according to Exodus 1, 8:
"Now there arose a new king over Egypt, who did not know Joseph."

The period of oppression followed; the Pharaoh ordered the Jews to build the cities of Pithom and Ramesses (to use the names given to them in the Bible) (Exodus I, 11). To avoid a population explosion among the Hebrews, Pharaoh ordered each new-born son to be thrown into the river. Moses was nevertheless preserved by his mother for the first three months of his life before she finally decided to put him in a rush basket on the river's edge. The Pharaoh's daughter discovered him, rescued him and gave him to a nurse, none other than his own mother. This was because Moses's sister had watched to see who would find the baby, had pretended not to recognize him and then recommended to the Princess a nurse who was really the child's mother. He was treated as one of the Pharaoh's sons and given the name 'Moses'.

As a young man, Moses left for a country called Midian where he married and lived for a long time. We read an important detail in Exodus 2, 23:
"In the course of those many days the king of Egypt died."

God ordered Moses to go and find the Pharaoh and lead his brothers out of Egypt (the description of this order is given in the episode of the Burning Bush). Aaron, Moses's brother, helped him in this task. This is why Moses, once he had returned to Egypt, went with his brother to visit the Pharaoh who was the successor of the king under whose reign he had long ago been born.

The Pharaoh refused to allow the Jews in Moses's group to leave Egypt. God revealed Himself to Moses once again and ordered him to repeat his request to Pharaoh. According to the Bible, Moses was eighty years old at this time. Through magic, Moses showed the Pharaoh that he had supernatural powers. This was not enough however. God sent the famous plagues down upon Egypt. The rivers were changed into blood, there were invasions of frogs, gnats and swarms of flies, the cattle died, boils appeared on men and animals, there was hail and plagues of locusts, darkness and the death of the first-born. Nevertheless, the Pharaoh still did not allow the Hebrews to leave.

They therefore broke out of the city of Rameses, 600,000 of them[82] "besides women and children" (Exodus 12, 37). At this point Pharaoh "made ready his chariot and took his army .With him, and took six hundred picked charioteers and all the other chariots of Egypt with officers over all of them . . . Pharaoh, king of Egypt, pursued the people of Israel as they went forth defiantly." (Exodus 14, 6 and 8). The Egyptians caught up with Moses's party beside the sea. Moses raised his staff, the sea parted before him and his followers walked across it without wetting their feet. "The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen." (Exodus 14, 23) "The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left." (Exodus 14, 28-29).

The text of Exodus is quite clear: Pharaoh was at the head of the pursuers. He perished because the text of Exodus notes that "not so much as one of them remained." The Bible repeats this detail moreover in the Psalms: Psalm 106, verse 11 and Psalm 136 verses 13 and 15 which are an act of thanks to God "Who divided the sea of Rushes[83] in sunder . . . and made Israel pass through the midst of it . . . but overthrew Pharaoh and his host in the sea of Rushes." There can be no doubt therefore, that according to the Bible, the Pharaoh of the Exodus perished in the sea. The Bible does not record what became of his body.

THE EXODUS ACCORDING TO THE QUR'AN

In its broad outlines, the narration of the Exodus contained in the Qur'an is similar to that of the Bible. It has to be reconstituted, however, because it is made up of passages dispersed throughout the Book.

The Qur'an does not provide a name which enables us to identify who the reigning Pharaoh was at the time of Exodus, any more than the Bible does. All that is known is that one of his counsellors was called *Haman*. He is referred to six times in the Qur'an (sura 28, verses 6, 8 and 38, sura 29, verse 39 and sura 40, verses 24 and 36).

The Pharaoh is the Jews' oppressor:

--sura 14, verse 6:
"When Moses said to his people: Remember the favor of God to you when He delivered you

from Pharaoh's folk who imposed upon you a dreadful torment, slaughtered your sons and spared your women."

The oppression is recalled in the same terms in verse 141, sura 7. The Qur'an does not however mention the names of the cities built by the Jews in subjection, as does the Bible.

The episode where Moses is left by the riverside is recorded in sura 20 verses 39-40 and sura 28, verses 7 to 13. In the version contained in the Qur'an, Moses is taken in by Pharaoh's family. We find this in verses 8 and 9, sura 28:
"The family of Pharaoh took him up. (It was intended) that (Moses) should be to them an adversary and a cause of sorrow. Pharaoh, Haman and their hosts were sinners. Pharaoh's wife said: (He will be) a joy to the eye for me and you. Don't kill him. He may be of use to us or we may take him as a son. They did not sense (what was to come)."

Muslim tradition has it that it was Pharaoh's wife Asiya who took care of Moses. In the Qur'an, it was not the Pharaoh's wife who found him, but members of his household.

Moses's youth, his stay in Midian and marriage are described in sura 28, verses 13 to 28.

In particular, the episode of the Burning Bush is found in the first part of sura 20, and in sura 28, verses 30 to 35.

The Qur'an does not describe the ten plagues sent down upon Egypt as a divine chastisement (unlike the long description in the Bible), but simply mentions five plagues very briefly (sura 7, verse 133): flooding, locusts, lice, frogs, and blood.

The flight from Egypt is described in the Qur'an, but without any of the geographical data given in the Bible, nor the incredible numbers of people mentioned in the latter. It is difficult to imagine how 600,000 men plus their families could have stayed in the desert for a long time, as the Bible would have us believe.

This is how the death of Pharaoh pursuing the Hebrews is described:

--sura 20, verse 78:
"Pharaoh pursued them with his hosts and the sea covered them."

The Jews escaped. Pharaoh perished, but his body was found: a very important detail not mentioned in the Biblical narration.

--sura 10, verses 90 to 92. God is speaking:
"We took the Children of Israel across the sea. Pharaoh with his hosts pursued them in rebellion and hostility till, when the fact of his drowning overtook him, he said: I believe there is no God except the God in whom the Children of Israel believe. I am of those who submit themselves to Him.

"God said: 'What? Now !. Thou has rebelled and caused depravity. This day We save thee in thy body so that thou mayest be a sign for those who come after thee.' But verily, many among mankind are heedless of Our signs."

This passage requires two points to be explained:
a) The spirit of rebellion and hostility referred to is to be understood in terms of Moses's attempt to persuade the Pharaoh.

b) The rescue of the Pharaoh refers to his corpse because it is stated quite clearly in verse 98, sura 11, that Pharaoh and his followers have been condemned to damnation:

--sura 11, verse 98 "Pharaoh will go before his people on the Day of Resurrection and will lead them to the fire." For those facts which can be checked with historical, geographical and archaeological data therefore, it should be noted that the Qur'anic and Biblical narrations differ on the following points:

--the absence in the Qur'an of place names, both of the cities built by the Hebrews in Moses's group, and on the route taken by the Exodus.

--the absence of any reference to the death of a Pharaoh during Moses's stay in Midian.

--the absence in the Qur'an of details concerning Moses's age when he addressed his request to the Pharaoh.

--the absence in the Qur'an of the numbering of Moses's followers. These figures are openly exaggerated in the Bible to incredible proportions (said to have been 600,000 men plus their families forming a community of more than two million inhabitants.)

--the absence of any mention in the Bible of the rescue of the Pharaoh's body after his death.

For our present purposes, the points to be noted because they are shared by both narrations are as follows:
--the confirmation contained in the Qur'an of Pharaoh's oppression of the Jews in Moses's group.

--the absence from both narrations of any mention of the King of Egypt'sname.

--the confirmation contained in the Qur'an of the Pharaoh's death during the Exodus.

CONFRONTATION BETWEEN SCRIPTURAL DATA AND MODERN KNOWLEDGE

The narrations contained in the Bible and the Qur'an on the time spent by the sons of Israel in Egypt, and the way they left, give rise to data which may constitute matter for a confrontation with modern knowledge. In fact, the balance is very uneven because some data pose many problems while others hardly provide subject for discussion.

1. Examination of Certain Details Contained in the Narrations
The Hebrews in Egypt

It is, apparently, quite possible to say (and without running much risk of being wrong) that the Hebrews remained in Egypt for 400 or 430 years, according to the Bible (Genesis 15, 13 and Exodus 12, 40). In spite of this discrepancy between Genesis and Exodus, which is of minor importance, the period may be said to have begun long after Abraham, when Joseph, son of Jacob, moved with his brothers to Egypt. With the exception of the Bible, which gives the data just quoted, and the Qur'an which refers to the move to Egypt, but does not give any indication as to the dates involved, we do not possess any other document which is able to illuminate us on this point.

Present-day commentators, ranging from P. Montet to Daniel Rops, think that, in all probability, the arrival of Joseph and his brothers coincided with the movement of the Hyksos towards Egypt in the Seventeenth century B.C. and that a Hyksos sovereign probably received them hospitably at Avaris in the Nile Delta.

There can be no doubt that this guess is in obvious contradiction to what is contained in the Bible (Kings I, 6, 1) which puts the Exodus from Egypt at 480 years before the construction of Solomon's Temple (circa 971 B.C.). This estimation would therefore put the Exodus at roughly 1450 B.C. and would consequently situate the entry into Egypt at circa 1880-1850 B.C. This is precisely the time, however, that Abraham is supposed to have lived, and other data contained in the Bible tell us that there were 250 years separating him from Joseph. This passage from Kings I in the Bible is therefore unacceptable from a chronological point of view.[84] We shall see how the theory put forward here has only this objection, taken from Kings I, to be levelled against it. The very obvious inaccuracy of these chronological data effectively deprives this objection of any value.

Aside from the Holy Scriptures, the traces left by the Hebrews of their stay in Egypt are very faint. There are however several hieroglyphic documents which refer to the existence in Egypt of a category of workers called the *'Apiru, Hapiru or Habiru,* who have been identified (rightly or wrongly) with the Hebrews. In this category were construction workers, agricultural labourers, harvesters, etc. But where did they come from? It is very difficult to find an answer to this. Father de Vaux has written the following about them:
"They are not members of the local population, they do not identify themselves with a class in society, they do not all share the same occupation or status."

Under Tuthmosis III, they are referred to in a papyrus as 'workers in the stables'. It is known how Amenophis II, in the Fifteenth century B.C., brought in 3,600 of these people as prisoners from Canaan, because, as Father. de Vaux notes, they constituted a considerable percentage of the Syrio-Palestinian population. Under Sethos I, in circa 1300 B.C., the *'Apiru* created considerable disturbances in the Beth-Shean region of Canaan, and under Ramesses II some of them were employed in the quarries or for transporting piles used in the works of the Pharaoh (e.g. the Great Pylon of Ramesses Miamon). We know from the Bible that the Hebrews, under Ramesses II,

were to build the northern capital, the City of Ramesses. In Egyptian writings the *'Apiru* are mentioned once again in the Twelfth century B.C. and for the last time under Ramesses III.

The *'Apiru* are not just mentioned in Egypt however, so did the term therefore apply solely to the Hebrews? It is perhaps wise to recall that the word could initially have been used to signify 'forced labourers', without regard to their origins, and that it subsequently became an adjective indicating a person's profession. We might perhaps draw an analogy with the word 'suisse' (Swiss) which has several different meanings in French. It can mean an inhabitant of Switzerland, a mercenary soldier of the old French monarchy who was of Swiss extraction, a Vatican guard, or an employee of a Christian church . . . However, this may be, under Ramesses II, the Hebrews (according to the Bible) or the *'Apiru* (according to the hieroglyphic texts) took part in the great works ordered by the Pharaoh, which were indeed 'forced labour'. There can be no doubt that Ramesses II was the Jews' oppressor: the cities of Ramesses and Pithom, mentioned in Exodus, are situated at the eastern part of the Nile Delta. Today's Tanis and Qantir, which are roughly 15 miles apart, are in the same region as these two cities. The northern capital constructed by Ramesses II was situated there. Ramesses II is the Pharaoh of the oppression.

Moses was to be born in this environment. The circumstances pertaining to his rescue from the waters of the river have al- ready been outlined above. He has an Egyptian name: P. Montet has clearly shown in his book *Egypt and the Bible* (L'Egypte et la Bible)[85] that the names Mesw or Mesy are on the list of personal names in the dictionary of the hieroglyphic language by Ranke. *Musa* is the transliteration used in the Qur'an.

The Plagues of Egypt

Under this title the Bible refers to ten punishments inflicted by God, and provides many details concerning each of these 'plagues'. Many have supernatural dimensions or characteristics. The Qur'an only lists five plagues, which, for the most part, are merely an exaggeration of natural phenomena: flooding, locusts, lice, frogs and blood.

The rapid multiplication of locusts and frogs is described in the Bible. It speaks of river water changed to blood which floods all the land (sic); the Qur'an refers to blood, but without giving any complementary details. It is possible to invent all kinds of hypotheses on the subject of this reference to blood.

The other plagues described in the Bible (gnats, swarms of flies, boils, hail, darkness, death of the first-born and of cattle) have various origins, as was the case of the Flood, and are constituted by the juxtaposition of passages from many different sources.

The Route Taken by the Exodus

No indication of this is given in the Qur'an, whereas the Bible refers to it in great detail. Father de Vaux and P. Montet have both reopened studies into it. The starting-point was probably the Tanis-Qantir region, but no traces have been found of the rest of the route taken which could

confirm the Biblical narration; nor is it possible to say at exactly what point the waters parted to allow the passage of Moses and his followers.

The Miraculous Parting of the Waters

Some commentators have imagined a tide-race, due perhaps to astronomic causes or seismic conditions connected to the distant eruption of a volcano. The Hebrews could have taken advantage of the receding sea, and the Egyptians, following in hot pursuit, could have been wiped out by the returning tide. All this is pure hypothesis however.

2. The Point Occupied by the Exodus in the History of the Pharaohs

It is possible to arrive at much more positive evidence in the case of the point the Exodus occupies in time.

For a very long time Merneptah, the successor to Ramesses II, was held to be the Pharaoh of the Exodus. Maspero, the famous Egyptologist of the beginning of this century did, after all, write in his *Visitor's Guide to the Cairo Museum* (Guide du visiteur du Musée du Caire), 1900, that Merneptah "was probably, according to the Alexandrian tradition, the Pharaoh of the Exodus who is said to have perished in the Red Sea." I have been unable to find the documents on which Maspero based this assertion, but the eminence of this commentator requires us to attach the greatest importance to what he claims.

Apart from P. Montet, there are very few Egyptologists or specialists in Biblical exegesis who have researched into the arguments for or against this hypothesis. In the last few decades however, there has been a spate of different hypotheses which seem to have as their sole purpose the justification of an agreement with one single detail in the Scriptural narrations, although the inventors of these hypotheses do not bother with the other aspects of the Scriptures. Thus it is possible for a hypothesis to suddenly appear which seems to agree with one aspect of a narration, although its inventor has not taken the trouble to compare it with all the other data contained in the Scriptures (and consequently not just with the Bible), plus all the data provided by history, archaeology, etc.

One of the strangest hypotheses yet to come to light is by J. de Miceli (1960) who claims to have pinpointed the date of the Exodus to within one day, i.e. the 9th of April, 1495 B.C. He relies for his information entirely on calculations made from calendars and claims that Tuthmosis II was reigning in Egypt at that time, and was therefore the Pharaoh of the Exodus. The confirmation of the hypothesis is supposed to reside in the fact that lesions of the skin are to be observed on the mummy of Tuthmosis II. This commentator informs us (without explaining why) that they are due to leprosy, and that one of the plagues of Egypt described in the Bible consisted in skin boils. This staggering construction takes no account of the other facts contained in the Biblical narration, especially the Bible's mention of the City of Ramesses which rules out any hypothesis dating the Exodus before a 'Ramesses' had reigned.

As to the skin lesions of Tuthmosis II, these do not swing the argument in favour of the theory which designates this King of Egypt as the Pharaoh of the Exodus. This is because his son, Tuthmosis III, and his grandson Amenophis II also show signs of skin tumors[86], so that some commentators have suggested the hypothesis of a disease which ran in the family. The Tuthmosis II theory is not therefore tenable.

The same is true for Daniel-Rops's theory in his book. *The People of the Bible* (Le Peuple de la Bible)[87]. He ascribes the role of the Pharaoh of the Exodus to Amenophis II. It does not seem to be any better-founded than the preceding hypothesis. Using the pretext that Amenophis II's father (Tuthmosis III) was very nationalistic, Daniel-Rops proclaims Amenophis II the persecutor of the Hebrews, while his step-mother, the famous Queen Hatshepsut, is cast in the role of the person who took Moses in (although we never discover why).

Father de Vaux's theory, that it was Ramesses II, rests on slightly more solid foundations. He expands on them in his book, *The Ancient History of Israel* (Histoire ancienne d'Israël)[88]. Even if his theory does not agree with the Biblical narration on every point, at least it has the advantage of putting forward one very important piece of evidence: the construction of the cities of Ramesses and Pithom built under Ramesses II referred to in the Biblical text. It is not possible therefore to maintain that the Exodus took place *before* the accession of Ramesses II. This is situated in the year 1301 B.C., according to Drioton and Vandier's chronology, and in 1290 B.C. according to Rowton's. The two other hypotheses outlined above are untenable because of the following imperative fact: Ramesses II is the Pharaoh of the oppression referred to in the Bible.

Father de Vaux considers the Exodus to have taken place during the first half or towards the middle of Ramesses II's reign.

Thus his dating of this event is imprecise: he suggests this period to allow Moses and his followers time, as it were, to settle in Canaan, and Ramesses II's successor, Pharaoh Mernaptah who is said to have pacified the frontiers after his father's death, to bring the Children of Israel into line, as depicted on a stele of the Fifth year of his reign.

Two arguments may be levelled at this theory:
a) The Bible shows (Exodus 2, 23) that the King of Egypt died during the period when Moses was in Midian. This King of Egypt is described in the Book of Exodus as the King who made the Hebrews build the cities of Ramesses and Pithom by forced labour. This King was Ramesses II. The Exodus could only have taken place under the latter's successor. Father de Vaux claims however to doubt the Biblical sources of verse 23, chapter 2 of Exodus.

b) What is more astounding is that Father de Vaux, as director of the Biblical School of Jerusalem, does not refer in his theory of the Exodus to two essential passages in the Bible, both of which bear witness to the fact that the King died during the pursuit of the fleeing Hebrews. This detail makes it impossible for the Exodus to have taken place at any other time than at the end of a reign.

It must be repeated that there can be little doubt that the Pharaoh lost his life as a result of it. Chapters 13 and 14 of Exodus are quite specific on this point: "So he made ready his chariot and

took his army with him . . ." (Exodus 14,6). (Pharaoh king of Egypt) "pursued the people of Israel as they went forth defiantly" (Exodus 14,8) . . . "The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained." (Exodus 14,28 and 29). In addition to these verses, Psalm 136 confirms Pharaoh's death and refers to Yahweh who "overthrew Pharaoh and his host in the Sea of Rushes" (Psalms 136,15).

Thus, *during Moses's lifetime, one Pharaoh died when Moses was in Midian and another during the Exodus*. There were not one, but two Pharaohs at the time of Moses: one during the oppression and the other during the Exodus from Egypt. The theory of a single Pharaoh (Ramesses II) put forward by Father de Vaux is unsatisfactory because it does not account for everything. The following observations are further arguments against his theory.

3. Rameses II, Pharaoh of the Oppression
Merneptah, Pharaoh of the Exodus

P. Montet has very discerningly resumed the original Alexandrian[89] tradition mentioned by Maspero. It is found much later in the Islamic tradition as well as in the classic Christian tradition.[90] This theory is set out in Montet's book *Egypt and the Bible* (L'Egypte et le Bible)[91] and is supported by additional arguments, based in particular on the narrative contained in the Qur'an, to which the famous archaeologist did not refer. Before examining them however, we shall first return to the Bible.

The Book of Exodus contains a reference to the word 'Ramesses' although the Pharaoh's name is not mentioned. In the Bible 'Ramesses' is the name of one of the cities built by the forced labour of the Hebrews. Today we know that these cities form part of the Tanis-Qantir region, in the eastern Nile Delta. In the area where Ramesses II built his northern capital, there were other constructions prior to his, but it was Ramesses II who made it into an important site, as the archeological excavations undertaken in the last few decades have amply shown. To build it, he used the labour of the enslaved Hebrews.

When one reads the word 'Ramesses' in the Bible today, one is not particularly struck by it: the word has become very common to us since Champollion discovered the key to hieroglyphics 150 years ago, by examining the characters that expressed this very word. We are therefore used to reading and pronouncing it today and know what it means. One has to remember however that the meaning of hieroglyphics had been lost in circa the Third century B.C. and that Ramesses' name had hardly been preserved anywhere except in the Bible and a few books written in Greek and Latin which had deformed it to a lesser or greater extent. It is for this reason that Tacitus in his *Annals* talks of 'Rhamsis'. The Bible had however preserved the name intact: it is referred to four times in the Pentateuch or Torah (Genesis 47,11; Exodus 1,11 and 12,37. Numbers 33,3 and 33,5).

The Hebrew word for 'Ramesses' is written in two ways in the Bible: 'Râ(e) mss' or 'Râeâmss'[92]. In the Greek version of the Bible, called the Septuagint, it is 'Râmessê'. In the Latin version (Vulgate) it is written 'Ramesses'. In the Clementine version of the Bible in French

(1st edition, 1621) the word is the same, 'Ramesses'. The French edition was in circulation at the time of Champollion's work in this field. *In his Summary of the Hièroglyphic System of the Ancient Egyptians* (Precis du systeme hiéroglyphique des anciens Egyptiens) (2nd edition, 1828, page 276), Champollion alludes to the Biblical spelling of the word.

Thus the Bible had miraculously preserved Ramesses's name in its Hebrew, Greek and Latin versions.[93]

The preceding data alone are enough to establish the following:
a) There can be no question of the Exodus before a 'Ramesses' had come to the throne in Egypt (11 Kings of Egypt had this name).

b) Moses was born during the reign of the Pharaoh who built the cities of Ramesses and Pithom, i.e. Ramesses II.

c) When Moses was in Midian, the reigning Pharaoh (i.e. Ramesses II) died. The continuation of Moses's story took place during the reign of Ramesses II's successor, Merneptah.

What is more, the Bible adds other highly important data which help to situate the Exodus in the history of the Pharaohs. It is the statement that Moses was eighty years old when, under God's orders, he tried to persuade Pharaoh to free his brothers: "Now Moses was eighty years old, and Aaron eighty-three years years old, when they spoke to Pharaoh." (Exodus 7,7). Elsewhere however, the Bible tells us (Exodus 2,23) that the Pharaoh reigning at the time of the birth of Moses died when the latter was in Midian, although the Biblical narration continues without mentioning any change in the sovereign's name. These two passages in the Bible imply that the total number of years spanning the reigns of the two Pharaohs ruling at the time when Moses was living in Egypt must have been eighty years at least.

It is known that Ramesses II reigned for 67 years (1301-1235 B.C. according to Drioton and Vandier's chronology, 1290-1224 B.C. according to Rowton). For Merneptah, his successor, the Egyptologists are unable, however, to provide the exact dates of his reign. Nevertheless, it lasted for at least ten years because, as Father de Vaux points out, documents bear witness to the tenth year of his reign. Drioton and Vandier give two possibilities for Merneptah: either a ten-year reign, 1234-1224 B.C., or a twenty-year reign 1224-1204 B.C. Egyptologists have no precise indications whatsoever on how Merneptah's reign came to an end: all that can be said is that after his death, Egypt went through a period of serious internal upheavals lasting nearly 25 years.

Even though the chronological data on these reigns are not very precise, there was no other period during the New Kingdom concordant with the Biblical narration when two successive reigns (apart from Ramesses II-Merneptah) amounted to or surpassed eighty years. The Biblical data concerning Moses's age when he undertook the liberation of his brothers can only come from a time during the successive reigns of Ramesses II and Merneptah[94]. All the evidence points towards the fact that Moses was born at the beginning of Ramesses II's reign, was living in Midian when Ramesses II died after a sixty-seven year reign, and subsequently became the spokesman for the cause of the Hebrews living in Egypt to Merneptah, Ramesses II's son and successor. This episode may have happened in the second half of Merneptah's reign, assuming he

reigned twenty years or nearly twenty years. Rowton believes the supposition to be quite feasible. Moses would then have led the Exodus at the end of Merneptah's reign. It could hardly have been otherwise because both the Bible and the Qur'an tell us that Pharaoh perished during the pursuit of the Hebrews leaving the country.

This plan agrees perfectly with the account contained in the Scriptures of Moses's infancy and of the way he was taken into the Pharaoh's family. It is a known fact that Ramesses II was very old when he died: it is said that he was ninety to a hundred years old. According to this theory, he would have been twentythree to thirty-three years old at the beginning of his reign which lasted sixty-seven years. He could have been married at that age and there is nothing to contradict the discovery of Moses by 'a member of Pharaoh's household' (according to the Qur'an), or the fact that Pharaoh's wife asked him if he would keep the newly-born child she had found on the bank of the Nile. The Bible claims that the child was found by Pharaoh's daughter. In view of Ramesses II's age at the beginning of his reign it would have been perfectly possible for him to have had a daughter old enough to discover the abandoned child. The Qur'anic and Biblical narrations do not contradict each other in any way on this point.

The theory given here is in absolute agreement with the Qur'an and is moreover at odds with only one single statement in the Bible which occurs (as we have seen) in Kings I 6,1 (N.B. this book is not included in the Torah). This passage is the subject of much debate and Father de Vaux rejects the historical data contained in this part of the Old Testament, which dates the Exodus in relation to the construction of Solomon's temple. The fact that it is subject to doubt makes it impossible to retain it as a conclusive argument against the theory outlined here.

The Problem of the Stele Dating from the Fifth Year of Merneptah's Reign

In the text of the famous stele dating from the fifth year of Merneptah's reign critics think they have found an objection to the theory set out here, in which the pursuit of the Jews constituted the last act of his reign.

The stele is of great interest because it represents the only known document in hieroglyphics which contains the word 'Israel'.[95] The inscription which dates from the first part of Merneptah's reign was discovered in Thebes in the Pharaoh's Funeral Temple. It refers to a series of victories he won over Egypt's neighbouring states, in particular a victory mentioned at the end of the document over a "devastated Israel which has no more seed . . " From this fact it has been held that the existence of the word 'Israel' implied that the Jews must already have settled in Canaan by the fifth year of Merneptah's reign, and that in consequence, the Exodus of the Hebrews from Egypt had already taken place.

This objection does not seem tenable because it implies that there could have been no Jews living in Canaan all the while there were Jews in Egypt-a proposition it is impossible to accept. Father de Vaux however, in spite of the fact that he is a supporter of the theory which makes Ramesses II the Pharaoh of the Exodus, notes [96] the following about the settling of the Jews in Canaan: "In the South, the time when communities related to the Israelites settled in the Kadesh region is

unclear and dates from before the Exodus." He therefore allows for the possibility that certain groups may have left Egypt at a time different from that of Moses and his followers. The *'Apiru or Habiru* who have sometimes been identified with the Israelites were already in Syria-Palestine long before Ramesses II and the Exodus: we have documentary evidence which proves that Amenophis II brought back 8,600 prisoners to work as forced labourers in Egypt. Others were to be found in Canaan under Sethos I where they caused unrest in the Beth-Shean region: P. Montet reminds us of this in his book *Egypt and the Bible* (L'Egypte et la Bible). It is quite plausible to suppose therefore that Merneptah was obliged to deal severely with these rebellious elements on his borders while inside them were those who were later to rally around Moses to flee the country. The existence of the stele dating from the fifth year of Merneptah's reign does not in any way detract from the present theory.

Moreover, *the fact that the word 'Israel' figures in the history of the Jewish people is totally unconnected with the notion that Moses and his followers settled in Canaan.* The origin of the word is as follows:

According to Genesis (32,29), Israel is the second name given to Jacob, son of Isaac and grandson of Abraham. The commentators of the *Ecumenical Translation of the Bible-Old Testament* (Traduction oecuménique de la Bible-Ancien Testament), 1975, think that its meaning is probably that 'God shows Himself in His Strength'. Since it has been given to a single man, it is not surprising that it was given to a community or group of people in memory of a distinguished ancestor.

The name 'Israel', therefore appeared well before Moses: several hundred years before to be exact. It is not surprising consequently to see it cited in a stele from the reign of the Pharaoh Merneptah. The fact that it is cited does not at all constitute an argument in favour of a theory which dates the Exodus before the fifth year of Merneptah's reign.

What it does do is refer to a group which it calls 'Israel', but Merneptah's stele cannot be alluding to a politically established collectivity because the inscription dates from the end of the Thirteenth century B.C. and the Kingdom of Israel was not formed until the Tenth century B.C. It must therefore refer to a human community of more modest proportions.[97]

Nowadays, we know that the entry of 'Israel' into history was preceded by a long formatory period of eight or nine centuries. This period was distinguished by the settling of many semi-Nomadic groups, especially the Amorites and the Arameans all over the region. In the same period, Patriarchs began to appear in their communities among whom were Abraham, Isaac and Jacob-Israel. The second name of this last Patriarch was used to designate the original group, the nucleus of a future political entity which was to appear long after Merneptah's reign, since the Kingdom of Israel lasted from 931 or 930 to 721 B.C.

4. The Description Contained in the Holy Scriptures of the Pharaoh's Death During the Exodus.

This event marks a very important point in the narrations contained in the Bible and the Qur'an. It stands forth very clearly in the texts. It is referred to in the Bible, not only in the Pentateuch or Torah, but also in the Psalms: the references have already been given.

It is very strange to find that Christian commentators have completely ignored it. Thus, Father de Vaux maintains the theory that the Exodus from Egypt took place in the first half or the middle of Ramesses II's reign. His theory takes no account of the fact that the Pharaoh perished during the Exodus, a fact which should make all hypotheses place the event at the end of a reign. In his *Ancient History of Israel* (Histoire ancienne d'Israël) , the Head of the Biblical School of Jerusalem does not seem to be at all troubled by the contradiction between the theory he maintains and the data contained in the two Books of the Bible: the Torah and Psalms.

In his book, *Egypt and the Bible* (L'Egypte et la Bible), P. Montet places the Exodus during Merneptah's reign, but says nothing about the death of the Pharaoh who was at the head of the army following the fleeing Hebrews.

This highly surprising attitude contrasts with the Jews' outlook: Psalm 136, verse 15 gives thanks to God who "overthrew Pharaoh and his host in the Sea of Rushes" and is often recited in their liturgy. They know of the agreement between this verse and the passage in Exodus (14,28-29): "The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained." There is no shadow of a doubt for them that the Pharaoh and his troups were wiped out. These same texts are present in Christian Bibles.

Christian commentators quite deliberately, and in contradiction to all the evidence, brush aside the Pharaoh's death. What is more however, some of them mention the reference made to it in the Qur'an and encourage their readers to make very strange comparisons. In the translation of the Bible directed by the Biblical School of Jerusalem[98] we find the following commentary on the Pharaoh's death by Father Couroyer.

"The Koran refers to this (Pharaoh's death) (sura 10, verses 90-92), and popular tradition has it that the Pharaoh who was drowned with his army (an event which is not mentioned in the Holy Text[99]) lives beneath the ocean where he rules over the men of the sea, i.e. the seals".

It is obvious that the uninformed reader of the Qur'an is bound to establish a connection between a statement in it which-for the commentator-contradicts the Biblical text and this absurd legend which comes from a so-called popular tradition mentioned in the commentary after the reference to the Qur'an.

The real meaning of the statement in the Qur'an on this has nothing to do with what this commentator suggests: verses 90 to 92, sura 10 inform us that the Children of Israel crossed the sea while the Pharaoh and his troops were pursuing them and that it was only when the Pharaoh was about to be drowned that he cried: "I believe there is no God except the God in which the Chilldren of Israel believe. I am of those who submit themselves to Him." God replied: "What? Now! Thou bast rebelled and caused depravity. This day W e save thee in thy body so that thou mayest be a Sign for those who will come after thee."

This is all that the sura contains on the Pharaoh's death. There is no question of the phantasms recorded by the Biblical commentator either here or anywhere else in the Qur'an. The text of the Qur'an merely states very clearly that the Pharaoh's body will be saved: that is the important piece of information.

When the Qur'an was transmitted to man by the Prophet, the bodies of all the Pharaohs who are today considered (rightly or wrongly) to have something to do with the Exodus were in their tombs of the Necropolis of Thebes, on the opposite side of the Nile from Luxor. At the time however, absolutely nothing was known of this fact, and it was not until the end of the Nineteenth century that they were discovered there. As the Qur'an states, the body of the Pharaoh of the Exodus was in fact rescued: whichever of the Pharaohs it was, visitors may see him in the Royal Mummies Room- of the Egyptian Museum, Cairo. The truth is therefore very different from the ludicrous legend that Father Couroyer has attached to the Qur'an.

5. Pharaoh Merneptah's Mummy

The mummified body of Merneptah, son of Ramesses II and Pharaoh of the Exodus-all the evidence points to this-was discovered by Loret in 1898 at Thebes in the Kings' Valley whence it was transported to Cairo. Elliot Smith removed its wrappings on the 8th of July, 1907: he gives a detailed description of this operation and the examination of the body in his book *The Royal Mummies* (1912). At that time the mummy was in a satisfactory state of preservation, in spite of deterioration in several parts. Since then, the mummy has been on show to visitors at the Cairo Museum, with his head and neck uncovered and the rest of body concealed under a cloth. It is so well hidden indeed, that until very recently, the only general photographs of the mummy that the Museum possessed were those taken by E. Smith in 1912.

In June 1975, the Egyptian high authorities very kindly allowed me to examine the parts of the Pharaoh's body that had been covered until then. They also allowed me to take photographs. When the mummy's present state was compared to the condition it was in over sixty years ago, it was abundantly clear that it had deteriorated and fragments had disappeared. The mummified tissues had suffered greatly, at the hand of man in some places and through the passage of time in others.

This natural deterioration is easily explained by the changes in the conditions of conservation from the time in the late Nineteenth century when it was discovered. Its discovery took place in the tomb of the Necropolis of Thebes where the mummy had lain for over three thousand years. Today, the mummy is displayed in a simple glass case which does not afford hermetic insulation from the outside, nor does it offer protection from pollution by micro-organisms. The mummy is exposed to fluctuations in temperature and seasonal changes in humidity: it is very far from the conditions which enabled it to remain protected from any source of deterioration for approximately three thousand years. It has lost the protection afforded by its wrappings and the advantage of remaining in the closed environment of the tomb where the temperature was more constant and the air less humid than it is in Cairo at certain times of the year. Of course, while it was in the Necropolis itself, the mummy had to withstand the visits of grave plunderers (probably very early on) and rodents: they caused a certain amount of damage, but the conditions

were nevertheless (it seems) much more favourable for it to stand the test of time than they are today.

At my suggestion, special investigations were made during this examination of the mummy in June 1975. An excellent radiographic study was made by Doctors El Meligy and Ramsiys, and the examination of the interior of the thorax, through a gap in the thoracic wall, was carried out by Doctor Mustapha Manialawiy in addition to an investigation of the abdomen. This was the first example of endoscopy being applied to a mummy. This technique enabled us to see and photograph some very important details inside the body. Professor Ceccaldi performed a general medico-legal study which will be completed by an examination under the microscope of some small fragments that spontaneously fell from the mummy's body: this examination will be carried out by Professor Mignot and Doctor Durigon. I regret to say that definitive pronouncements cannot be made by the time this book goes to print.[100]

What may already be derived from this examination is the discovery of multiple lesions of the bones with broad lacunae, some of which may have been mortal-although it is not yet possible to ascertain whether some of them occurred before or after the Pharaoh's death. He most probably died either from drowning, according to the Scriptural narrations, or from very violent shocks preceding the moment when he was drowned-or both at once.

The connection of these lesions with the deterioration whose sources have been mentioned above renders the correct preservation of the mummy of the Pharaoh somewhat problematical, unless precautionary and restorative measures are not taken very soon. These measures should ensure that the only concrete evidence which we still possess today concerning the death of the Pharaoh of the Exodus and the rescue of his body, willed by God, does not disappear with the passage of time.

It is always desirable for man to apply himself to the preservation of relics of his history, but here we have something which goes beyond that: it is the material presence of the mummified body of the man who knew Moses, resisted his pleas, pursued him as he took flight, lost his life in the process. His earthly remains were saved by the Will of God from destruction to become a sign to man, as it is written in the Qur'an.[101]

Those who seek among modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustration of the verses of the Qur'an dealing with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!

Translators' Note:
The results of these medical studies carried out in Cairo, 1976, were read by the author before several French learned societies, including the 'Académie Nationale de Médecine' (National Academy of Medecine), during the first part of 1976. The knowledge of these results led the Egyptian Authorities to take the decision to transport the mummy of Ramesses II to France. Thus it arrived for treatment in Paris on the 26th September 1976.

The Qur'an, Hadith and Modern Science

The Qur'an does not constitute the sole source of doctrine and legislation in Islam. During Muhammad's life and after his death, complementary information of a legislative nature was indeed sought in the study of the words and deeds of the Prophet.

Although writing was used in the transmission of hadith from the very beginning, a lot of this came also from the oral tradition. Those who undertook to assemble them in collections made the kind of enquiries which are always very taxing before recording accounts of past events. They nevertheless had a great regard for accuracy in their arduous task of collecting information. This is illustrated by the fact that for all of the Prophet's sayings, the most venerable collections always bear the names of those responsible for the account, going right back to the person who first collected the information from members of Muhammad's family or his companions.

A very large number of collections of the Prophet's words and deeds thus appeared under the title of Hadiths. The exact meaning of the word is 'utterances', but it is also customary to use it to mean the narration of his deeds.

Some of the collections were made public in the decades following Muhammad's death. Just over two hundred years were to pass before some of the most important collections appeared. The most authentic record of the facts is in the collections of Al Bukhari and Muslim, which date from over two hundred years after Muhammad and which provide a wider trustworthy account. In recent years, a bilingual Arabic/English edition has been provided by Doctor Muhammed Muhsin Khan, of the Islamic University of Madina.[102] Al Bukhari's work is generally regarded as the most authentic after the Qur'an and was translated into French (1903-1914) by Houdas and Marcais under the title *Les Traditions Islamiques* (Islamic Traditions). The Hadiths are therefore accessible to those who do not speak Arabic. One must, however, be wary of certain translations made by Europeans, including the French translation, because they contain inaccuracies and untruths which are often more of interpretation than of actual translation. Sometimes, they considerably change the real meaning of a hadith, to such an extent indeed that they attribute a sense to it which it does not contain.

As regards their origins, some of the hadiths and Gospels have one point in common which is that neither of them was compiled by an author who was an eyewitness of the events he describes. Nor were they compiled until some time after the events recorded. The hadiths, like the Gospels, have not all been accepted as authentic. Only a small number of them receive the quasi-unanimous approval of specialists in Muslim Tradition so that, except al-Muwatta, Sahih Muslim and Sahih al-Bukhari, one finds in the same book, hadiths presumed to be authentic side by side with ones which are either dubious, or should be rejected outright.

In contrast to Canonic Gospels which though questioned by some modern scholars but which have never been contested by Christian high authorities, even those hadiths that are most worthy to be considered as authentic have been the subject of criticism. Very early in the history of

Islam, masters in Islamic thought exercised a thorough criticism of the hadiths, although the basic book (The Qur'an) remained the book of reference and was not to be questioned.

I thought it of interest to delve into the literature of the hadiths to find out how Muhammad is said to have expressed himself, outside the context of written Revelation, on subjects that were to be explained by scientific progress in following centuries. Al-though Sahih Muslim is also an authentic collection, in this study 1 have strictly limited myself to the texts of the hadiths which are generally considered to be the most authentic, i.e. those of Al Bukhari. I have always tried to bear in mind the fact that these texts were compiled by men according to data received from a tradition which was partially oral and that they record certain facts with a greater or lesser degree of accuracy, depending on the individual errors made by those who transmitted the narrations. These texts are different from other hadiths which were transmitted by a very large number of people and are unquestionably authentic.[103]

I have compared the findings made during an examination of the hadiths with those already set out in the section on the Qur'an and modern science. The results of this comparison speak for themselves. The difference is in fact quite staggering between the accuracy of the data contained in the Qur'an, when compared with modern scientific knowledge, and the highly questionable character of certain statements in the hadiths on subjects whose tenor is essentially scientific. These are the only hadiths to have been dealt with in this study.

Hadiths which have as their subject the interpretation of certain verses of the Qur'an sometimes lead to commentaries which are hardly acceptable today.

We have already seen the great significance of one verse (sura 36, verse 36) dealing with the Sun which "runs its course to a settled place". Here is the interpretation given of it in a hadith: "At sunset, the sun . . . prostrates itself underneath the Throne, and takes permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself . . . it will ask permission to go on its course . . . it will be ordered to return whence it has come and so it will rise in the West . . ." (Sahih Al Bukhari). The original text (The Book of the Beginning of the Creation, Vol. IV page 283, part 54, chapter IV, number 421) is obscure and difficult to translate. This passage nevertheless contains an allegory which implies the notion of a course the Sun runs in relation to the Earth: science has shown the contrary to be the case. The authenticity of this hadith is doubtful (*Zanni*).

Another passage from the same work (The Book of the Beginning of the Creation, vol. IV page 283, part 54, chapter 6, number 430) estimates the initial stages in the development of the embryo very strangely in time: a forty-day period for the grouping of the elements which are to constitute the human being, another forty days during which the embryo is represented as 'something which clings', and a third forty-day period when the embryo is designated by the term 'chewed flesh'. Once the angels have intervened to define what this individual's future is to be, a soul is breathed into him. This description of embryonic evolution does not agree with modern data.

Whereas the Qur'an gives absolutely no practical advice on the remedial arts, except for a single comment (sura 16, verse 69) on the possibility of using honey as a therapeutic aid (without

indicating the illness involved), the hadiths devote a great deal of space to these subjects. A whole section of Al Bukhari's collection (part 76) is concerned with medicine. In the French translation by Houdas and Marcais it goes from page 62 to 91 of volume 4, and in Doctor Muhammad Muhsin Khan's bilingual Arabic/English edition from page 395 to 452, of volume VII. There can be no doubt that these pages contain some hadiths which are conjectural (*Zanni*), but they are interesting as a whole because they provide an outline of the opinions on various medical subjects that it was possible to hold at the time. One might add to them several hadiths inserted in other parts of Al Bukhari's collection which have a medical tenor.

This is how we come to find statements in them on the harms caused by the Evil Eye, witchcraft and the possibility of exorcism; although a certain restriction is imposed on the paid use of the Qur'an for this purpose. There is a hadith which stresses that certain kinds of date may serve as protection against the effects of magic, and magic may be used against poisonous snakebites.

We should not be surprised however to find that at a time when there were limited possibilities for the scientific use of drugs, people were advised to rely on simple practices; natural treatments such as blood-letting, cupping, and cauterization, head-shaving against lice, the use of camel's milk and certain seeds such as black cumin, and plants such as indian Qust. It was also recommended to burn a mat made of palm-tree leaves and put the ash from it into a wound to stop bleeding. In emergencies, all available means that might genuinely be of use had to be employed. It does not *seem-a priori*-to be a very good idea, however, to suggest that people drink camel's urine.

It is difficult today to subscribe to certain explanations of subjects related to various illnesses. Among them, the following might be mentioned:
--the origins of a fever. there are four statements bearing witness to the fact that "fever is from the heat of hell" (Al Bukhari, The Book of Medicine, vol. VII, chapter 28, page 416).

--the existence of a remedy for every illness: "No disease God created, but He created its treatment" (Ibid. chapter 1, page 396). This concept is illustrated by the Hadith of the Fly. "If a fly falls into the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it). i.e. the treatment for that disease" (Ibid. chapter 15-16, pages 462-463, also The Book of the Beginning of Creation part 54, chapters 15 & 16.)

--abortion provoked by the sight of a snake (which can also blind). This is mentioned in The Book of the Beginning of Creation, Vol. IV(chapter 13 and 14, pages 330 & 334).

--haemorrhages between periods. The Book of Menses (Menstrual Periods) Vol. VI, part 6, pages 490 & 495 contains two hadiths on the cause of haemorrhages between periods (chapters 21 & 28). They refer to two women: in the case of the first, there is a description (undetailed) of the symptoms, with a statement that the haemorrhage comes from a blood vessel; in the second, the woman had experienced haemorrhages between periods for seven years, and the same vascular origin is stated. One might suggest hypotheses as to the real causes of the above, but it is not easy to see what arguments could have been produced at the time to support this diagnosis. This could nevertheless have been quite accurate.

--the statement that diseases are not contagious. Al Bukhari's collection of hadiths refers in several places (chapters 19, 25, 30, 31, 53 and 54, Vol. VII, part 76, of the Book of Medicine) to certain special cases, e.g. leprosy (page 408), plague (pages 418 & 422), camel's scabies (page 447), and also provides general statements. The latter are however placed side by side with glaringly contradictory remarks: it is recommended, for example, not to go to areas where there is plague, and to stay away from lepers.

Consequently, it is possible to conclude that certain hadiths exist which are scientifically unacceptable. There is a doubt surrounding their authenticity. The purpose of reference to them lies solely in the comparison that they occasion with the verses of the Qur'an mentioned above: these do not contain a single inaccurate statement. This observation clearly has considerable importance.

One must indeed remember that at the Prophet's death, the teachings that were received from this fell into two groups:
--firstly, a large number of Believers knew the Qur'an by heart because, like the Prophet, they had recited it many, many times; transcriptions of the text of the Qur'an already existed moreover, which were made at the time of the Prophet and even before the Hegira[104].

-secondly, the members of his following who were closest to him and the Believers who had witnessed his words and deeds had remembered them and relied on them for sUPport, in addition to the Qur'an, when defining a nascent doctrine and legislation.

In the years that were to follow the Prophet's death, texts were to be compiled which recorded the two groups of teachings he had left. The first gathering of hadiths was performed roughly forty years after the Hegira, but a first collection of Qur'anic texts had been made beforehand under Caliph Abu Bakr, and in particular Caliph Uthman, the second of whom published a definitive text during his Caliphate, i.e. between the twelfth and twenty-fourth years following Muhammad's death.

What must be heavily stressed is the disparity between these two groups of texts, both from a literary point of view and as regards their contents. It would indeed be unthinkable to compare the style of the Qur'an with that of the hadiths. What is more, when the contents of the two texts are compared in the light of modern scientific data, one is struck by the oppositions between them. I hope I have succeeded in showing what follows:
--on the one hand, statements in the Qur'an which often appear to be commonplace, but which conceal data that science was later to bring to light.

--on the other hand, certain statements in the hadiths which are shown to be in absolute agreement with the ideas of their times but which contain opinions that are deemed scientifically unacceptable today. These occur in an aggregate of statements concerning Islamic doctrine and legislation, whose authenticity is unquestioningly acknowledged.

Finally, it must be pointed out that Muhammad's own attitude was quitedifferent towards the Qur'an from what it was towards his personal sayings. The Qur'an was proclaimed by him to be a divine Revelation. Over a period of twenty years, the Prophet classified its sections with the

greatest of care, as we have seen. The Qur'an represented what had to be written down during his own lifetime and learned by heart to become part of the liturgy of prayers. The hadiths are said, in principle, to provide an account of his deeds and personal reflections, but he left it to others to find an example in them for their own behaviour and to make them public however they liked: he did not give any instructions.

In view of the fact that only a limited number of hadiths may be considered to express the Prophet's thoughts with certainty, the others must contain the thoughts of the men of his time, in particular with regard to the subjects referred to here. When these dubious or inauthentic hadiths are compared to the text of the Qur'an, we can measure the extent to which they differ. This comparison highlights (as if there were still any need to) the striking difference between the writings of this period, which are riddled with scientific inaccurate statements, and the Qur'an, the Book of Written Revelation, that is free from errors of this kind.[105]

General Conclusions

At the end of this study, a fact that stands forth very clearly is that the predominant opinion held in the West on the TExts of the Holy Scriptures we possess today is hardly very realistic. We have seen the conditions, times and ways in which the elements constituting the Old Testament, the Gospels and the Qur'an were collected and written down: the circumstances attendant upon the birth of the Scriptures for these three Revelations differed widely in each case, a fact which had extremely important consequences concerning the authenticity of the texts and certain aspects of their contents.

The Old Testament represents a vast number of literary works written over a period of roughly nine hundred years. It forms a highly disparate mosaic whose pieces have, in the course of centuries, been changed by man. Some parts were added to what already existed, so that today it is sometimes very difficult indeed to identify where they came from originally.

Through an account of Jesus's words and deeds, the Gospels were intended to make known to men the teachings he wished to leave them on completion of his earthly mission. Unfortunately, the authors of the Gospels were not eyewitnesses of the data they recorded. They were spokesmen who expressed data that were quite simply the information that had been preserved by the various Judeo-Christian communities on Jesus's public life, passed down by oral traditions or writings which no longer exist today, and which constituted an intermediate stage between the oral tradition and the definitive texts.

This is the light in which the Judeo-Christian Scriptures should be viewed today, and-to be objective-one should abandon the classic concepts held by experts in exegesis.

The inevitable result of the multiplicity of sources is the existence of contradictions and oppositions: many examples have been given of these. The authors of the Gospels had (when

talking of Jesus) the same tendency to magnify certain facts as the poets of French Medieval literature in their narrative poems. The consequence of this was that events were presented from each individual narrator's point of view and the authenticity of the facts reported in many cases proved to be extremely dubious. In view of this, the few statements contained in the Judeo-Christian Scriptures which may have something to do with modern knowledge should always be examined with the circumspection that the questionable nature of their authenticity demands.

Contradictions, improbabilities and incompatibilities with modern scientific data may be easily explained in terms of what has just been said above. Christians are nevertheless very surprised when they realize this, so great have been the continuous and far-reaching efforts made until now by many official commentators to camouflage the very obvious results of modern studies, under cunning dialectical acrobatics orchestrated by apologetic lyricism. A case in point are the genealogies of Jesus given in Matthew and Luke, which were contradictory and scientifically unacceptable. Examples have been provided which reveal this attitude very clearly. John's Gospel has been given special attention because there are very important differences between it and the other three Gospels, especially with regard to the fact that his Gospel does not describe the institution of the Eucharist: this is not generally known.

The Qur'anic Revelation has a history which is fundamentally different from the other two. It spanned a period of some twenty years and, as soon as it was transmitted to Muhammad by Archangel Gabriel, Believers learned it by heart. It. was also written down during Muhammad's life. The last recensions of the Qur'an were effected under Caliph Uthman starting some twelve years after the Prophet's death and finishing twenty-four years after it. They had the advantage of being checked by people who already knew the text by heart, for they had learned it at the time of the Revelation itself and had subsequently recited it constantly. Since then, we know that the text has been scrupulously preserved. It does not give rise to any problems of authenticity.

The Qur'an follows on from the two Revelations that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e. its complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science: and yet it is unthinkable that a man of Muhammad's time could have been the author of them. Modern scientific knowledge therefore allows us to understand certain verses of the Qur'an which, until now, it has been impossible to interpret.

The comparison of several Biblical and Qur'anic narrations of the same subject shows the existence of fundamental differences between statements in the former, which are scientifically unacceptable, and declarations in the latter which are in perfect agreement with modern data: this was the case of the Creation and the Flood, for example. An extremely important complement to the Bible was found in the text of the Qur'an on the subject of the history of the Exodus, where the two texts were very much in agreement with archaeological findings, in the dating of the time of Moses. Besides, there are major differences between the Qur'an and the Bible on the other subjects: they serve to disprove all that has been maintained-without a scrap of evidence-concerning the allegation that Muhammad is supposed to have copied the Bible to produce the text of the Qur'an.

When a comparative study is made between the statements connected with science to be found in the collection of hadiths, which are attributed to Muhammad but are often of dubious authenticity (although they reflect the beliefs of the period), and the data of a similar kind in the Qur'an, the disparity becomes so obvious that any notion of a common origin is ruled out.

In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements In the Qur'an which are connected with science could have been the work of a man. It is, moreover, perfectly legitimate, not only to regard the Qur'an as the expression of a Revelation, but also to award it a very special place, on account of the guarantee of authenticity it provides and the presence in it of scientific statements which, when studied today, appear as a challenge to explanation in human terms.

Endnotes

1. What is meant by Torah are the first five books of the Bible, in other words the Pentateuch of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy).

2. Pub. Ancora, Rome.

3. Pub. Cerf, Paris

4. Pub. Presses Universitaires de France, Paris "Que sais-je?" collection

5. Translator's Note: Published December 1975 by Les Editions du Cerf and Les Bergers et les Mages, Paris

6. So called because God is named Yahweh in this text.

7. So called because God is named Elohim in this text.

8. From the preachers in the Temple at Jerusalem.

9. Paris, 1974 edition, Vol. a, pp. 246-263.

10. We shall see in the next chapter, when confronted with modern scientific data, the extent of the narrative errors committed by authors of the Sacerdotal version on the subject of the antiquity of man on Earth, his situation in time and the course of the Creation. They are obviously errors arising from manipulation of the texts.

11. Pub. w. M. Collins & Sons for the British and Foreign Bible Society, 1952.

12. No. 38, 1974, pp. 95-112)

13. Introduction to Genesis, page 35.

14. Ibid., page 34

15. Pub. Le Centurion, Paris

16. Pub. Le Centurion, 1966, Paris

17. Pub. Editions du Seuil, Paris, 1973

18. Pub. Desclée and Co., Paris.

19. Pub. Editions du Cerf, Paris

20. Pub. Beauchesne, Coll. 'Le Point théologique'. Paris. 1974

21. Pious XII was Pope from 1939 to 1959

22. One could note here that all these writings were later to be classed as Apocrypha, i.e. they had to be concealed by the victorious Church which was born of Paul's success. This Church made obvious excisions in the Gospel literature and retained only the four Canonic Gospels.

23. Pub. Editions du Cerf et Les Bergers et les Mages, Paris.

24. Pub. Presses Universitaires de France, Paris, 1967

25. The three Gospels of Mark, Matthew and Luke.

26. The fact that it is in contradiction with Luke's Gospel will be dealt with in a separate chapter.

27. The Samaritans' religious code was the Torah or Pentateuch; they lived in the expectation of the Messiah and were faithful to most Jewish observances, but they had built a rival Temple to the one at Jerusalem.

28. It has been thought that the Judeo-Christian community that Matthew belonged to might just as easily have been situated at Alexandria. O. Culmann refers to this hypothesis along with many others.

29. An American film which parodies the life of Jesus.

30. In another part of his Gospel Matthew again refers to this episode but without being precise about the time (16, 1-4). The same is true for Luke (11, 29-32). We shall see later on how in Mark, Jesus is said to have declared that no sign would be given to that generation (Mark 8, 11-12).

31. It is not possible to establish a comparison with John because he does not refer to the institution of the Eucharist during the Last Supper prior to the Passion.

32. Words.

33. Nestlé-Aland Pub. United Bible Societies, London, 1971

34. The Gospels sometimes refer to Jesus's 'brothers' and 'sisters' (Matthew l3, 46-60 and 64-68; Mark 6, 1-6; John 7, 3 and 2, 12). The Greek words used, adelphoi and adelphai, indeed signify biological brothers and sisters; they are most probably a defective translation of the original Semitic words which just mean 'kin'. in this instance they were perhaps cousins.

35. A. Tricot, Little Dictionary of the New Testament (Petit Dictionnaire du Nouveau Testament in "La Sainte Bible", Desclée, Pub. Paris)

36. Pub. Desclée, coll. 'Parole et Prière', Paris.

37. Pub. Editions du Seuil, Paris.

38. Although the author assures us that he knows of the existence of these supposed family archives from the Ecclesiastic History by Eusebius Pamphili (about whose respectability much could be said), it is difficult to see why Jesus's family should have two genealogical trees that were necessarily different just because each of the two so-called 'historians' gave a genealogy substantially different from the other concerning the names of those who figure among Jesus's ancestors.

39. 'No other New Testament author can claim that distinction', he notes.

40. It is difficult to see how there could have been!

41. i.e. the eleven Apostles; Judos, the twelfth, was already dead.

42. In fact, for John it was during the Last Supper itself that Jesus delivered the long speech that mentions the Paraclete.

43. Nestlé and Aland. Pub. United Bibles Societies, London, 1971.

44. This manuscript was written in the Fourth or Fifth century A.D. It was discovered in 1812 on Mount Sinai by Agnes S.-Lewis and is so named because the first text had been covered by a later one which, when obliterated, revealed the original.

45. Many translations and commentaries of the Gospel, especially older ones, use the word 'Consoler' to translate this, but it is totally inaccurate.

46. At a certain period of history, hostility to Islam, in whatever shape or form, even coming from declared enemies of the church, was received with the most heartfelt approbation by high

dignitaries of the Catholic Church. Thus Pope Benedict XIV, who is reputed to have been the greatest Pontiff of the Eighteenth century, unhesitatingly sent his blessing to Voltaire. This was in thanks for the dedication to him of the tragedy *Mohammed or Fanaticism* (Mahomet ou le Fanatisme) 1741, a coarse satire that any clever scribbler of bad faith could have written on any subject. In spite of a bad start, the play gained sufficient prestige to be included in the repertoire of the Comédie-Francaise.

47. Lumen Gentium is the title of a document produced by the Second Vatican Council (1962-1966)

48. God.

49. Translators of the Qur'an, even famous ones, have not resisted the secular habit of putting into their translations things that are not really in the Arabic text at all. One can indeed add titles to the text that are not in the original without changing the text itself, but this addition changes the general meaning. R. Blachère, for example, in his well-known translation (Pub. Maisonneuve et Larose, Paris, 1966, page 115) inserts a title that does not figure in the Qur'an: Duties of the Holy War (Obligations de la guerre sainte). This is at the beginning of a passage that is indisputably a call to arms, but does not have the character that has been ascribed to it. After reading this, how can the reader who only has access to the Qur'an via translations fail to think that a Muslim's duty is to wage holy war?

50. Muhammad's departure from Makka to Madina, 622 A.D.

51. Muhammad was totally overwhelmed by these words. We shall return to an interpretation of them, especially with regard to the fact that Muhammad could neither read nor write.

52. In the text: Qur'an which also means 'reading'.

53. The absence of diacritical marks, for example, could make a verb either active or passive and in some instances, masculine or feminine. More often than not however, this was hardly of any great consequence since the context indicated the meaning in many instances.

54. The Biblical description mentioned here is taken from the so-called Sacerdotal version discussed in the first part of this work; the description taken from the so-called Yahvist version has been compressed into the space of a few lines in today s version of the Bible and is too insubstantial to be considered here.

55. 'Sabbath' in Hebrew means 'to rest'.

56. See table on last page of present work for equivalence between Latin and Arabic letters.

57. It is to be noted that while the Bible calls both Sun and Moon 'lights', here, as always in the Qur'an, they are differently named; the first is called 'Light' (*nur*) and the second is compared in this verse to a 'lamp (*siraj*) producing light'. We shall see later how other epithets are applied to the Sun.

58. Apart from the Qur'an, we often find the number 7 meaning plurality in texts from Muhammad's time, or from the first centuries following him, which record his words (hadiths).

59. This statement that the Creation did not make God at all weary stands out as an obvious reply to the Biblical description, referred to in the first part of the present book, where God is said to have rested on the seventh day from the preceding days' work!

60. As regards the Moon, its gradual separation from the Earth following the deceleration of its rotation is an acknowledged probability.

61. This text completely overshadows the few lines contained in the Yahvist version. The latter is too brief and too vague for the scientist to take account of it.

62. Pub. Presses Universitaries de France, Paris, 1952.

63. I have often heard those who go to great lengths to find a human explanation-and no other-to all the problems raised by the Qur'an Bay the following: "if the Book contains surprising statements on astronomy, it is because the Arabs were very knowledgeable on this subject." In so doing they forget the fact that, in general, science in Islamic countries is very much post-Qur'an, and that the scientific knowledge of this great period would in any case not have been sufficient for a human being to write some of the verses to be found in the Qur'an. This will be shown in the following paragraphs.

64. Here, the sky and a star are used to bear witness to the importance of what is to come in the text.

65. It is known that when a meteorite arrives at the upper layers of the atmosphere, it may produce the luminous phenomenon of a 'shooting star'.

66. Pub. Sh. Muhammad Ashraf, Lahore (Pakistan)

67. This verse is followed by an invitation to recognize God's blessings. It forms the subject of the whole of the sura that bears the title 'The Beneficent'.

68. Whenever the pronoun 'We' appears in the verses of the text quoted here, it refers to God.

69. 1. The city of Sanaa, the capital of the Yemen, was inhabited in Muhammad's time. It lies at an altitude of nearly 7,900 feet above sea level.

70. It is secreted by the reproductive glands and contains spermatozoons.

71. We saw in the Introduction to the third part of this book what one was expected to believe about predestination in its application to man himself.

72. One might note in passing, that this last verse is the only one in the Qur'an that refers to the possibility of a remedy for man. Honey can indeed be useful for certain diseases. Nowhere else

in the Qur'an is a reference made to any remedial arts, contrary to what may have been said about this subject.

73. Pub. Flammarion, 1972, Paris.

74. It makes this journey over a period of six months, and comes back to its departure point with a maximum delay of one week.

75. Pub. G. P. Maisonneuve et Larose, 1966, Paris,

76. Pub. Club Français du Livre, 1971, Paris.

77. It is estimated that in one cubic centinletre of sperm there are 25 million spermatozoons with, under normal conditions, an ejaculation of several cubic centimetres.

78. God is speaking

79. In another verse (sura 6, verse 98) a place of sojourn is mentioned. It is expressed in a term very similar to the preceding one and would also seem to signify the maternal uterus. Personally, I believe this to be the meaning of the verse, but a detailed interpretation would involve much lengthier explanation which is beyond the scope of this book.

80. Now that certain notions concerning the chronology of ancient times have been established, and the imaginary dates given by the authors of the Sacerdotal text of the Old Testament are no longer credible, those dates have quickly been suppressed in Bibles. In the case of those genealogies that have been preserved, modern commentators of books intended for mass publication fail to draw the readers' attention to the errors they contain.

81. Surely 'seven' here indicates 'many', as it often does in the Semitic languages of the time.

82. We shall later see that the figure has been grossly exaggerated.

83. In Hebrew 'yam souf'.

84. We shall return to this subject later, when we call upon Father de Vaux's help in examining this reference in Kings I.

85. Pub. Delachaux and Niestlé, Neufchatel, 1959.

86. The skin lesions are clearly visible on the mummies of these Pharaohs preserved in the Egyptian Museum, Cairo.

87. Pub. Desclée de Brouwer, 1970, Paris.

88. Pub. J. Gabalda and Co., 1971, Paris.

89. There can be no doubt that in the Golden Age of the ptolemies, historical documents on Antiquity were preserved at Alexandria, only to be destroyed at the time of the Roman conquest; a loss which is keenly felt today.

90. In the Holy Histories of the early 20th century, as in the History by Abbe H. Lesetre, intended for religious instruction, the Exodus is mentioned as having taken place during Merneptah's reign in Egypt.

91. Pub. Delachaux and Niestlé, Neuchatel, 1959.

92. The letter 'e' figures as the *ayin* in Hebrew.

93. It is strange to note moreover, that in old editions of the Bible, commentators did not understand the meaning of the word at all. In the French edition of the Clementine Bible, 1621, for example, an interpretation of the word 'Ramesses' is given which makes total nonsense: 'Thunder of Vermin' (sic).

94. The period spanning the two reigns Sethos I-Ramesses II, which is said to have lasted roughly eighty years, is out of the question: Sethos I's reign-which was too short for this-does not square with the very long stay in Midian which Moses made as an adult and which took place during the reign of the first of the two Pharaohs he was to know.

95. The word is followed by a generic determinative which leaves no doubt as to the fact that this term signifies a 'human community or group'.

96. In his book *'The Ancient History of Israel'* (Histoire ancienne d'Israël)

97. "The name 'Israel' (in the stele) is accompanied by the generic determinative 'people' instead of the determinative 'country', as is the case for the other proper names in the stele" writes Father B. Couroyer, Professor at the Biblical School of Jerusalem, in his commentary to the translation of the Book of Exodus (Pub. Editions du Cerf, Paris, 1968, page 12).

98. L'Exode (Exodus), 1968, page 73, Pub. Les Editions du Cerf, Paris.

99. There can be no doubt that this commentator is referring to the Bible.

100. November, 1975 for the First French edition.

101. The mummy of Ramesses II, who was another witness to Moses's story, has been the subject of a study comparable to the one carried out on the mummy of Merneptah; the same restoration work is required for it.

102. Pub. Sethi Straw Board Mills (Conversion) Ltd and Taleem-ul-Qur'an Trust, Gujranwala, Cantt. Pakistan. 1st edition 1971, for Sahih Al Bukhari.

103. Muslim specialists designate the first by the word *Zanni* and the second by the word *Qat'i*.

104. The Hegira was in 622, ten years before Muhammad's death.

105. The truth of the hadiths, from a religious point of view, is beyond question. When they deal, however, with earthly affairs there is no difference between the Prophet and other humans. One hadith gives an account of an utterance of the Prophet: "Whenever I command you to do something related to Religion do obey, and if I command you something according to my own opinion (do remember this) I am a human being".
Al Saraksi in his 'Principles' (Al Usul) transmitted this statement as follows: "If I bring something to you on your religion, do act according to it, and if I bring you something related to this world, then you have a better knowledge of your own earthly affairs".

Back cover

In his objective study of the texts, Maurice Bucaille clears' away many preconceived ideas about the Old Testament, the Gospels and the Qur'an. He tries, in this collection of Writings, to separate what belongs to Revelation from what is the product of error or human interpretation. His study sheds new light on the Holy Scriptures. At the end of a gripping account, he places the Believer before a point of cardinal importance: the continuity of a Revelation emanating from the same God, with modes of expression that differ in the course of time. It leads us to meditate upon those factors which, in our day, should spiritually unite rather than divide-Jews, Christians and Muslims.

As a surgeon, Maurice Bucaille has often been in a situation where he was able to examine not only people's bodies, but their souls. This is how he was struck by the existence of Muslim piety and by aspects of Islam which remain unknown to the vast majority of non-Muslims. In his search for explanations which are otherwise difficult to obtain, he learnt Arabic and studied the Qur'an. In it, he was surprised to find statements on natural phenomena whose meaning can only be understood through modern scientific knowledge.

He then turned to the question of the authenticity of the writings that constitute the Holy Scriptures of the monotheistic religions. Finally, in the case of the Bible, he proceeded to a confrontation between these writings and scientific data.

The results of his research into the Judeo-Christian Revelation and the Qur'an are set out in this book.

2ND book or part is (THE TRUTH ABOUT MUHAMMAD AND JESUS)

3RD book is or part is (The quran the final evidence they don't want you to know)

Information arranged & organized by MR.Faisal

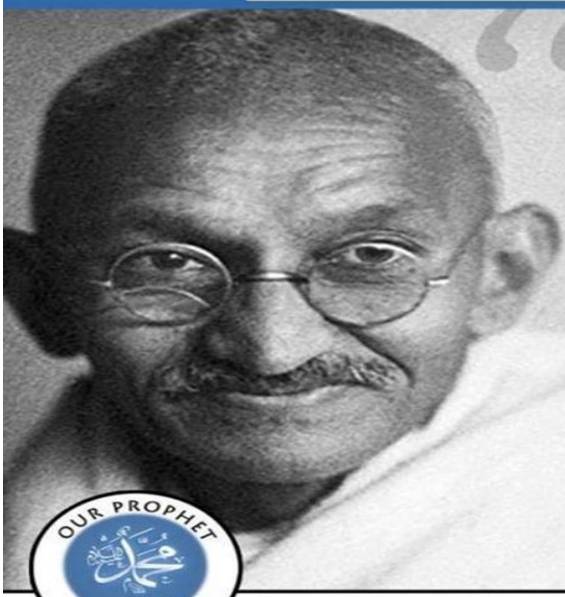
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2. Biography of Muhammad by a Muslim.
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4. Complete valid information about Jesus.
5. Proven facts about the great Jesus.
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8. Moses, Jesus & Muhammad in Islam & Christianity.
9. Aramaic the true language of Jesus.
10. Similarities & differences of Jesus & Muhammad.
11. God definitions of various religions.
12. Women in various faiths.
13. Islam & terrorism.
14. Is evolution proven by logic & science .
15. Torah, Bible, Quran & science.
16. The similarities & the differences of world's major religions.
17. Proof that Jesus existed.
18. Proof that Muhammad existed.
19. Does God exist?

Message from the author: My intention is not to criticize any one's beliefe.According to my knowledge the information of my book is 100% accurate. I hope any person with an open mind or a truth seeker will love my book. My book is for all kinds of people & I welcome all to read my book. It's okay to agree or disagree with my book. This entire book is not totally written by me.It is based on a research project done by me.The book is as the title goes.The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book.Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book.Hope you enjoy & share my book. *"The greatest creation of god is us,the true race of us the1&only us,all of us the mankind simply1race of humanity. Love is the only antidose of hate.So,love,peace&Godbless for all.knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free. Thank you for reading my work.God bless planet earth & America*"

1 NON-MUSLIM VIEWS ABOUT MUHAMMAD

PEACE BE UPON HIM



"I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life."

Mahatma Gandhi

OUR PROPHET OUR HONOUR

Part 1

THE TRUTH ABOUT MUHAMMAD AND JESUS 1

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Killing innocent human is a major sin in Islam & Islam is against terrorism. Muhammad said no one has the right to burn anything only God has the right to burn someone which is in hell.

Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:
"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in

2 places of worship.” [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:
“She was not fighting. How then she came to be killed?” Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Muhammad's Prophethood: Intellectual Proofs

Table of Contents

1. The Prophet (pbuh) was unlettered. He did not know how to read or write. He lived among a people who were unlettered as well. Therefore one cannot claim that the Qur’an was authored by Muhammad (pbuh)! God, the Exalted, says:

"And you did not recite any Book before it, nor did you write one with your right hand; in that case the liars would have doubted." (29:48)

2. The Arabs were challenged to bring forth something similar to the Qur’an, and they were unable to do so! The beauty, structure and deep meanings of the Qur’an amazed the Arabs. The Qur’an is the everlasting miracle of Muhammad (pbuh). The Messenger of God (pbuh) said:

"The miracles of the Prophets (before Muhammad pbuh) were confined to their times. The miracle I have been given is the Qur’an, which is everlasting; therefore, I hope to have the most followers." (Bukhari 4598)

Even though his people were eloquent and well known for their awesome poetry, God challenged them to produce similar to the Qur’an, but they couldn’t. God then challenged them to produce a chapter similar to it, and they couldn’t.

God says:

"And if you are in doubt as to what We have sent down to Our slave, then produce a chapter like it, and call upon your helpers beside Allah, if you are truthful." (2:23)

God challenges mankind at large to bring forth similar to the Qur’an. God says:

"Say, ‘if mankind and the Jinn gathered together to produce the like of this Qur’an, they could not produce the like thereof, even though they should help one another." (17:88)

3. The Prophet pbuh continued preaching and calling people to Islam, even though he faced many hardships and was confronted by his people, who were plotting to kill him. Yet the Prophet pbuh continued preaching, and was patient. If he was an imposter - he would stop preaching and would have feared for his life.

W. Montgomery Watt said:

His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems that it solves.

3 Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.... Thus, not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; if we are to correct the errors we have inherited from the past,we must not forget the conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this only to be attained with difficulty.

4. Every person loves the ornaments and beauties of this life, and would be swayed by these things. God, the Exalted, says:

"Beautified for men is the love of desired things –women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is God with Whom is an excellent abode." (3:14)

Man, by his nature, is keen in acquiring ornaments and beauties of this world. People differ in the method they use to acquire these things. Some would resort to using lawful means to gain these things, while others would resort to using unlawful means to acquire these things.

If this is known (you should know that) Quraish tried to persuade the Prophet (pbuh) to stop calling people to Islam. They told him that they would make him the master of Quraish, marry him to the most beautiful women, and make him the most affluent man amongst them. He responded to these tempting offers, saying:

"By God, if they place the sun in my right hand, and the moon in my left hand to leave this matter, I would not leave it, until God makes it apparent, or I am killed calling people to it." (Ibn Hisham)

Were the Prophet (pbuh) an impostor he would have accepted this offer without hesitation.

Thomas Carlyle, said:

"They called him a prophet, you say? Why, he stood there face to face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling ordering in the midst of them. They must have seen what kind of a man he was, let him be called what ye like. No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three and twenty ears of rough, actual trial, I find something of a veritable hero necessary for that of itself."[40]

5. It is well known that subjects and wealth of a kingdom are subjected to the will of the king, and his service. As for Muhammad (pbuh) he knew that this life was a transitory stage. Ibraheem b. Alqamah said that Abdullah said: 'The Prophet (pbuh) lay down on a straw mat which had marked his side, so I said: 'O Messenger of God! I ransom you with my mother and father! Allow us to put bedding on this mat that you lay on, so your side would not be affected and marked.' The Prophet (pbuh) said:

"My example in this life is like a rider who took rest under the shade of a tree then continued on his journey." (Ibn Majah #4109)

An-Nu'man b. Basheer said:

4 "I saw your Prophet (pbuh) (during a time) when he was not able to even find low quality dates to fill his stomach." (Muslim #2977)

Abu Hurairah said:

"The Messenger of God (pbuh) never filled his stomach for three consecutive days until his death." (Bukhari #5059)

Even though the Arabian Peninsula was under his control, and he was the source of goodness for its people, the Prophet (pbuh) would at some times not find food to suffice him. His wife, A'ishah said that the Prophet (pbuh) bought some food from a Jew (and agreed to pay him at a later time) and he gave him his armor as collateral.' (Bukhari #2088)

This does not mean that he could not obtain what he wanted; for the moneys and wealth would be placed in front of him in his Masjid, and he would not move from his spot, until he distributed it amongst the poor and needy. Among his Companions were those who were wealthy and affluent - they would rush to serve him and would give up the most valuable of things for him. The reason the Prophet (pbuh) renounced the riches of this world, was because he knew the reality of this life. He said:

"The likeness of this world to the Hereafter, is like a person who dipped his finger in the ocean - let him see what would return." (Muslim #2858)

Reverend Bosworth Smith said:

If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life.[41]

6. Certain incidents would befall the Prophet of God (pbuh) which would need clarification, and he would not be able to do anything because he did not receive revelation regarding it. During this period (i.e. between the incident and revelation) he would be exhausted. One such incident is the incident of Ifk'[42] wherein the Prophet's wife A'ishah was accused of being treacherous. The Prophet (pbuh) did not receive revelation concerning this incident for one month; during which his enemies talked ill of him, until revelation was revealed and the innocence of A'ishah was declared. Were the Prophet (pbuh) an imposter he would have resolved this incident the minute it came about. God says:

"Nor does he speak out of desire." (53:3)

7. The Prophet (pbuh) did not ask people to adulate him. On the contrary, the Prophet (pbuh) would not be pleased if a person adulated him in any way. Anas said:

"There was no individual more beloved to the Companions than the Messenger of God.' He said: 'If they saw him, they would not stand up for him, because they knew he disliked that.' " (Tirmidthi #2754)

5 **Washington Irving**, said:

"His military triumphs awakened no pride nor vain glory as they would have done had they been effected by selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him."

8. Some verses from the Qur'an were revealed in which the Prophet (pbuh) was blamed and admonished, due to some incident or happening; such as:

a. The words of God, the Exalted:

"O Prophet! Why do you forbid (for yourself) that which God has allowed to you, seeking to please your wives? And God is Oft-Forgiving, Most Merciful." (66:1)

The Prophet (pbuh) abstained from eating honey, due to the behavior of some of his wives. God then admonished him because he forbade upon himself what God deemed lawful.

b. God, the Exalted, says:

"May God forgive you (O Muhammad). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihad) until those who told the truth were seen by you in a clear light, and you had known the liars?" (9:43)

God admonished the Prophet (pbuh) because he quickly accepted the false excuses of the hypocrites who lagged behind in the Battle of Tabook. He forgave them and accepted their excuses, without verifying them.

c. God, the Exalted, says:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world, but God desires for you the Hereafter. And God is All-Mighty, All-Wise." (8:67)

d. God, the Exalted, says:

"Not for you (O Muhammad, but for God) is the decision; whether He turns in mercy, to (pardon) them or punishes them; verily, they are the wrong-doers." (3:128)

e. God, the Exalted, says:

"The Prophet frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure from sins? Or he might receive admonition, and the admonition might profit him?" (80:1-4)

Abdullah b. Umm Maktoom, who was blind, came to the Prophet (pbuh) while he was preaching to one or some of the Quraish leaders, and the Prophet (pbuh) frowned and turned away - and God admonished him on account of that.

6 Therefore, were the Prophet (pbuh) an imposter, these verses would not be found in the Qur'an.

Muhammad Marmaduke Pickthall said:

One day when the Prophet was in conversation with one of the great men of Qureysh, seeking to persuade him of the truth of Al-Islam, a blind man came and asked him a question concerning the faith. The Prophet was annoyed at the interruption, frowned and turned away from the blind man. In this Surah he is told that a man's importance is not to be judged from his appearance or worldly station.[43]

9. One of the sure signs of his Prophethood is found in the Chapter of Lahab (chapter 111) in the Qur'an. In it God, the Exalted, condemned Abu Lahab (the Prophet's uncle) to the torment of Hell. This chapter was revealed during the early stages of his Da'wah (call to Islam). Were the Prophet (pbuh) an imposter he would not issue a ruling like this; since his uncle might accept Islam afterwards!

Dr. Gary Miller says:

For example, the Prophet (pbuh) had an uncle by the name of Abu Lahab. This man hated Islam to such an extent that he used to follow the Prophet around in order to discredit him. If Abu Lahab saw the Prophet (pbuh) speaking to a stranger, he would wait until they parted and then would go back to the stranger and ask him, 'What did he tell you? Did he say black? Well, it's white. Did he say 'Morning?' Well, it's night.' He faithfully said the exact opposite of whatever he heard Muhammad (pbuh) say. However, about ten years before Abu Lahab died a little chapter in the Qur'an was revealed to him. It distinctly stated that he would go to the Fire (i.e. Hell). In other words, it affirmed that he would never become a Muslim and would therefore be condemned forever. For ten years all Abu Lahab had to do was say, 'I heard that it has been revealed to Muhammad that I will never change – that I will never become a Muslim and will enter the Hellfire. Well I want to become a Muslim now. How do you like that? What do you think of your divine revelation now?' But he never did that. And yet, that is exactly the kind of behavior one would have expected from him since he always sought to contradict Islam. In essence, Muhammad (pbuh) said: 'You hate me and you want to finish me? Here, say these words, and I am finished. Come on, say them!' But Abu Lahab never said them. Ten years! And in all that time he never accepted Islam or even became sympathetic to the Islamic cause. How could Muhammad possibly have known for sure that Abu Lahab would fulfill the Qur'anic revelation if he (i.e. Muhammad) was not truly the Messenger of Allah? How could he possibly have been so confident as to give someone ten years to discredit his claim of Prophethood? The only answer is that he was Allah's Messenger; for in order to put forth such a risky challenge, one has to be entirely convinced that he has a divine revelation.[44]

10. The Prophet (pbuh) is called: 'Ahmed' in a verse of the Qur'an instead of 'Muhammad'. God, the Exalted, says:

7 "And remember when Eesa, son of Maryam said: 'O Chil-dren of Israel! I am the Messenger of God unto you, con-firming the Torah which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he came to them with clear proofs, they said: 'This is plain magic.' " (61:6)

Were he an imposter, the name 'Ahmed' would not have been mentioned in the Qur'an, since he was known as 'Muhammad' amongst his people.

11. The religion of Islam still exists today and is spreading all over the Globe. Thousands of people embrace Islam and prefer it over all other religions. This happens even though the callers to Islam are not financially backed as expected; and in spite of the efforts of the enemies of Islam to halt the spread of Islam. God, the Exalted, says:

"Verily, We sent down the Reminder (i.e. the Qur'an) and surely, We will guard it from corruption." (15:9)

Thomas Carlyle said:

A false man found a religion? Why, a false man cannot build a brick house! If he does not know and follow truly the proper-ties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions; it will fall straightway. A man must conform himself to Na-ture's laws, _be_ verily in communion with Nature and the truth of things, or Nature will answer him, No, not at all! Spe-ciosities are specious--ah me!--a Cagliostro, many Cagliostros, prominent world-leaders, do prosper by their quackery, for a day. It is like a forged bank-note; they get it passed out of _their_ worthless hands: others, not they, have to smart for it. Nature bursts up in fire-flames; French Revolutions and such like, proclaiming with terrible veracity that forged notes are forged. But of a Great Man especially, of him I will venture to assert that it is incredible he should have been other than true. It seems to me the primary foundation of him, and of all that can lie in him, this.[45]

The Prophet pbuh preserved the Qur'an, after God had preserved it in the Books, chests of men generation after generation. In-deed memorizing and reciting it, learning and teaching it are among the things Muslims are very keen on doing, for the Prophet pbuh said:

"The best of you are those who learn the Qur'an and teach it."
((Bukhari #4639)

Many have tried to add and omit verses from the Qur'an, but they have never been successful; for these mistakes are discov-ered almost immediately.

As for the Sunnah of the Messenger of God (pbuh) which is the second source of legislation in Islam, it has been preserved by trustworthy pious men. They spent their lives gathering these traditions, and scrutinizing them to separate the weak from the authentic; they even clarified which narrations were fabricated. Whoever looks at the books written in the science of Hadeeth will realize this, and that the narrations that are authentic are in fact authentic.

8 **Michael Hart**[46] says:

Muhammad founded and promulgated one of the world's great religions[47], and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

12. Veracity and truthfulness of his principles and that they are good and suitable for every time and place. The results of the application of Islam are clear and well known, which in turn testify that it is indeed a revelation from God. Further-more, is it not possible for Prophet Muhammad (pbuh) to be a Prophet, as many Prophets and Messengers were sent before him? If the answer to this query is that there is nothing that prevents this - we then ask, 'why do you reject his Prophethood, and confirm the Prophethood of the Prophets be-fore him?'

13. Man cannot bring about laws similar to the laws of Islam which deal with every aspect of life, such as transactions, marriage, social conduct, politics, acts of worship and the like. So, how can an unlettered man bring something like this? Isn't this a clear proof and sign of his Prophethood?

14. The Prophet (pbuh) did not start calling people to Islam until he turned forty years old. His youth had passed and the age in which he should have rest and spend his time leisurely, was the age in which he was commissioned as a Prophet and charged with the dissemination of Islam.

Thomas Carlyle, said:

It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. He was forty before he talked of any mission from Heaven. All his ir-regularities, real and supposed, date from after his fiftieth year, when the good Kadijah died. All his "ambition," seem-ingly, had been, hitherto, to live an honest life; his "fame," the mere good opinion of neighbors that knew him, had been suf-ficient hitherto. Not till he was already getting old, the pruri-ent heat of his life all burnt out, and _peace_ growing to be the chief thing this world could give him, did he start on the "career of ambition;" and, belying all his past character and existence, set up as a wretched empty charlatan to acquire what he could now no longer enjoy! For my share, I have no faith whatever in that.[48]

Surah 47. Muhammad(this part of the Quran was reveled when Muhammad was forced out of mecca & it was a time of war & crimes against Muslims)

1. Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).

2. But those who believe and work deeds of righteousness, and believe in the (Revelation)

9 sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

3. This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes. **4.**Therefore, when ye meet the Unbelievers (in war), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

5. Soon will He guide them and improve their condition,

6. And admit them to the Garden which He has announced for them.

7. O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

8. But those who reject (Allah),- for them is destruction, and (Allah) will render their deeds astray (from their mark).

9. That is because they hate the Revelation of Allah. so He has made their deeds fruitless.

10. Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.

11. That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.

12. Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.

13. And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.

14. Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?

15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?

16. And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such

are men whose hearts Allah has sealed, and who follow their own lusts.

17. But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).

18. Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?

19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

20. Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-

21. Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

22. Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?

23. Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.

24. Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?

25. Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

26. This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.

27. But how (will it be) when the angels take their souls at death, and smite their faces and their backs?

28. This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.

29. Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?

30. Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah

11 knows all that ye do.

31. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).

32. Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.

33. O ye who believe! Obey Allah, and obey the apostle, and make not vain your deeds!

34. Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.

35. Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

36. The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

37. If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

38. Behold, ye are those invited to spend (of your substance) in the Way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you! (Quran)

Muhammad In The Bible By *Dr. Jamal Badawi*

Those who follow the Apostle, the unlettered Prophet, Whom they find mentioned in their own Scriptures, in the Torah and the Gospel... (Holy Qu'ran: VII - 157; Translation: Yusif Ali)

BIBLE PROPHECIES ABOUT THE ADVENT OF MUHAMMAD

Abraham is widely regarded as the Patriarch of monotheism and the common father of the Jews, Christians and Muslims. Through His second son, Isaac, came all Israelite prophets including such towering figures as Jacob, Joseph, Moses, David, Solomon and Jesus. May peace and blessings be upon them all. The advent of these great prophets was in partial fulfillment of God's promises to bless the nations of earth through the descendents of Abraham (**Genesis12:2-3**).Such fulfillment is wholeheartedly accepted by Muslims whose faith considers the belief in and respect of all prophets an article of faith.

12 BLESSINGS OF ISHMAEL AND ISAAC

Was the first born son of Abraham (Ishmael) and his descendants included in God's covenant and promise? A few verses from the Bible may help shed some light on this question;

1) **Genesis 12:2-3** speaks of God's promise to Abraham and his descendants before any child was born to him.

2) **Genesis 17:4** reiterates God's promise after the birth of Ishmael and before the birth of Isaac.

3) **In Genesis, ch. 21**. Isaac is specifically blessed but Ishmael was also specifically blessed and promised by God to become "a great nation" especially in **Genesis 21:13, 18.**

4) According to **Deuteronomy 21:15-17** the traditional rights and privileges of the first born son are not to be affected by the social status of his mother (being a "free" woman such as Sarah, Isaac's mother, or a "Bondwoman" such as Hagar, Ishmael's mother). This is only consistent with the moral and humanitarian principles of all revealed faiths.

5) The full legitimacy of Ishmael as Abraham's son and "seed" and the full legitimacy of his mother, Hagar, as Abraham's wife are clearly stated in **Genesis 21:13** and **16:3**. After Jesus, the last Israelite messenger and prophet, it was time that God's promise to bless Ishmael and his descendants be fulfilled. Less than 600years after Jesus, came the last messenger of God, Muhammad, from the progeny of Abraham through Ishmael. God's blessing of both of the main branches of Abraham's family tree was now fullfilled. But are there additional corroborating evidence that the Bible did in fact foretell the advent of prophet Muhammad?

MUHAMMAD:
The Prophet Like Unto Moses

Long time after Abraham, God's promise to send the long-awaited Messenger was repeated this time in Moses' words.
In **Deuteronomy 18:18**, Moses spoke of the prophet to be sent by God who is:

1) From among the Israelite's "brethren", a reference to their Ishmaelite cousins as Ishmael was the other son of Abraham who was explicitly promised to become a "great nation".

2) A prophet like unto Moses. There were hardly any two prophets ,who were so much alike as Moses and **Muhammad**. Both were given comprehensive law code of life, both encountered their enemies and were victors in miraculous ways, both were accepted as prophets/statesmen and both migrated following conspiracies to assassinate them. Analogies between Moses and Jesus overlooks not only the above similarities but other crucial ones as well (e.g. the natural birth, family life and death of Moses and **Muhammad** but not of Jesus, who was regarded by His followers as the Son of God and not exclusively a messenger of God, as Moses and **Muhammad** were and as Muslim belief Jesus was).

13 THE AWAITED PROPHET WAS TO COME FROM ARABIA

Deuteronomy 33:1-2 combines references to Moses, Jesus and Muhammad. It speaks of God (i.e. God's revelation) coming from Sinai, rising from Seir (probably the village of Sa'ir near Jerusalem) and shining forth from Paran. According to **Genesis 21:21**, the wilderness of Paran was the place where Ishmael settled (i.e. Arabia, specifically Mecca).

Indeed the King James version of the Bible mentions the pilgrims passing through the valley of Ba'ca (another name of Mecca) in **Psalms 84:4-6**.

Isaiah 42:1-13 speaks of the beloved of God. His elect and messenger who will bring down a law to be awaited in the isles and who "shall not fail nor be discouraged till he have set judgement on earth." Verse 11, connects that awaited one with the descendants of Ke'dar. Who is Ke'dar? According to **Genesis 25:13**, Ke'dar was the second son of Ishmael, the ancestor of prophet **Muhammad**.

MUHAMMAD'S MIGRATION FROM MECCA TO MEDINA: PROPHECIED IN THE BIBLE?

Habakkuk 3:3 speaks of God (God's help) coming from Te'man (an Oasis North of Medina according to J. Hasting's Dictionary of the Bible), and the holy one (coming) from Paran. That holy one who under persecution migrated from Paran (Mecca) to be received enthusiastically in Medina was none but prophet **Muhammad**.
Indeed the incident of the migration of the prophet and his persecuted followers is vividly described in **Isaiah 21:13-17**. That section foretold as well about the battle of Badr in which the few ill-armed faithful miraculously defeated the "mighty" men of Ke'dar, who sought to destroy Islam and intimidate their own folks who turned -to Islam.

THE QUR'AN (KORAN) FORETOLD IN THE BIBLE?

For twenty-three years, God's words (the Qur'an) were truely put into **Muhammad's** mouth. He was not the "author" of the Qur'an. The Qur'an was dictated to him by Angel Gabriel who asked **Muhammad** to simply repeat the words of the Qur'an as he heard them. These words were then committed to memory and to writing by those who hear them during **Muhammad's** life time and under his supervision.

Was it a coincidence that the prophet "like unto Moses" from the "brethren" of the Israelites (i.e. from the Ishmaelites) was also described as one in whose mouth God will put his words and that he will speak in the name of God, (**Deuteronomy 18:18-20**). Was it also a coincidence the "Paraclete" that Jesus foretold to come after Him was described as one who "shall not speak of himself, but whatsoever he shall hear, that shall he speak (**John 16:13**)

Was it another coincidence that Isaiah ties between the messenger connected with Ke'dar and a new song (a scripture in a new language) to be sang unto the Lord (**Isaiah 42:10-11**). More explicitly, prophesies Isaiah "For with stammering lips, and another tongue, will he speak to this people" (**Isaiah 28:11**).This latter verse correctly describes the "stammering lips" of **Prophet Muhammad** reflecting the state of tension and concentration he went through at the time of

 revelation. Another related point is that the Qur'an was revealed in piece-meals over a span of twenty three years. It is interesting to compare this with **Isaiah 28:10** whichspeaks of the same thing.

THAT PROPHET- PARACLETE- MUHAMMAD

Up to the time of Jesus (peace be upon him), the Israelites were still awaiting for that prophet like unto Moses prophecied in **Deuteronomy 18:18**. When John the Baptist came, they asked him if he was Christ and he said "no". They asked him if he was Elias and he said "no". Then, in apparent reference to **Deuteronomy 18:18**, they asked him "Art thou that Prophet" and he answered, "no". (**John 1: 1 9-2 1**).

In the Gospel according to **John (Chapters 14, 15, 16)** Jesus spoke of the "Paraclete" or comforter who will come after him, who will be sent by Father as another Paraclete, who will teach new things which the contemporaries of Jesus could not bear. While the Paraclete is described as the spirit of truth, (whose meaning resemble **Muhammad's** famous title Al-Amin, the trustworthy), he is identified in one verse as the Holy Ghost (**John 14:26**). Such a designation is however inconsistent with the profile of that Paraclete. In the words of the **Dictionary of the Bible**, (Ed. J. Mackenzie) "These items, it must be admitted do not give an entirely coherent picture."

Indeed history tells us that many early Christians understood the Paraclete to be a man and not a spirit. This might explain the followings who responded to some who claimed, without meeting the criteria stipulated by Jesus, to be the awaited "Paraciete".

It was **Prophet Muhammad** (peace be upon him) who was the Paraclete, Comforter, helper, admonisher sent by God after Jesus. He testified of Jesus, taught new things which could not be borne at Jesus' time, he spoke what he heard (revelation), he dwells with the believers (through his well-preserved teachings). Such teachings will remain forever because he was the last messenger of God, **the only Universal Messenger to unite the whole of humanity under God and on the path of PRESERVED truth**. He told of many things to come which "came to pass" in the minutest detail meeting, the criterion given by Moses to distinguish between the true prophet and the false prophets (**Deuteronomy 18:22**). He did reprove the world of sin, of righteousness and of judgement (**John 16:8-11**)

WAS THE SHIFT OF RELIGIOUS LEADERSHIP PROPHECIED?

Following the rejection of the last Israelite prophet, Jesus, it was about time that God's promise to make Ishmael a great nation be fulfilled (**Genesis 21:13, 18**)

In **Matthew 21:19-21**, Jesus spoke of the fruitless fig tree (A Biblical symbol of prophetic heritage) to be cleared after being given a last chance of three years (the duration of Jesus' ministry) to give fruit. In a later verse in the same chapter, Jesus said: "Therefore, say I unto you, The Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruit thereof" (**Matthew 21:43**). That nation of Ishmael's descendants (the rejected stone in **Matthew 21:42**) which was victorious against all super-powers of its time as prophecied by Jesus: "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" (**Matthew 21:44**).

OUT OF CONTEXT COINCIDENCE? Is it possible that the numerous prophecies cited here are all individually and combined out of context misinterpretations? Is the opposite true, that such infrequently studied verses fit together consistently and clearly point to the advent of the man who changed the course of human history, Prophet Muhammad (peace be upon him). Is it reasonable to conclude that all these prophecies, appearing in different books of the Bible and spoken by various prophets at different times were all coincidence? If this is so here is another strange "coincidence"!

One of the signs of the prophet to come from Paran (Mecca) is that he will come with "ten thousands of saints" (**Deuteronomy 33:2 KJV**). That was the number of faithful who accompanied **Prophet Muhammad** to Paran (Mecca) in his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry in the Ka'bah.

Says God as quoted by Moses:
And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (**Deuteronomy 18:19**)

Biography of Muhammad(PBUH) by a Muslim

by Muhammad Hamidullah (Centre Culturel Islamique, Paris, 1969)

[Taken from Introduction to Islam by Muhammad Hamidullah (Centre Culturel Islamique, Paris, 1969), with some changes to make it more readable. The changes are marked by pairs of brackets like around this paragraph. Dr. Hamidullah's present address is: 9 Beaver Court, Wilkes Barre PA, 18702, USA.]
IN the annals of men, individuals have not been lacking who conspicuously devoted their lives to the socio-religious reform of their connected peoples. We find them in every epoch and in all lands. In India, there lived those who transmitted to the world the Vedas, and there was also the great Gautama Buddha; China had its Confucius; the Avesta was produced in Iran. Babylonia gave to the world one of the greatest reformers, the Prophet Abraham (not to speak of such of his ancestors as Enoch and Noah about whom we have very scanty information). The Jewish people may rightly be proud of a long series of reformers: Moses, Samuel, David, Solomon, and Jesus among others.

2. Two points are to note: Firstly these reformers claimed in general to be the bearers each of a Divine mission, and they left behind them sacred books incorporating codes of life for the guidance of their peoples. Secondly there followed fratricidal wars, and massacres and genocides became the order of the day, causing more or less a complete loss of these Divine messages. As to the books of Abraham, we know them only by the name; and as for the books of Moses, records tell us how they were repeatedly destroyed and only partly restored.

Concept of God

16 3. If one should judge from the relics of the past already brought to light of the homo sapiens, one finds that man has always been conscious of the existence of a Supreme Being, the Master and Creator of all. Methods and approaches may have differed, but the people of every epoch have left proofs of their attempts to obey God. Communication with the Omnipresent yet invisible God has also been recognised as possible in connection with a small fraction of men with noble and exalted spirits. Whether this communication assumed the nature of an incarnation of the Divinity or simply resolved itself into a medium of reception of Divine messages (through inspiration or revelation), the purpose in each case was the guidance of the people. It was but natural that the interpretations and explanations of certain systems should have proved more vital and convincing than others.

3/a. Every system of metaphysical thought develops its own terminology. In the course of time terms acquire a significance hardly contained in the word and translations fall short of their purpose. Yet there is no other method to make people of one group understand the thoughts of another. Non-Muslim readers in particular are requested to bear in mind this aspect which is a real yet unavoidable handicap.

4. By the end of the 6th century, after the birth of Jesus Christ, men had already made great progress in diverse walks of life. At that time there were some religions which openly proclaimed that they were reserved for definite races and groups of men only, of course they bore no remedy for the ills of humanity at large. There were also a few which claimed universality, but declared that the salvation of man lay in the renunciation of the world. These were the religions for the elite, and catered for an extremely limited number of men. We need not speak of regions where there existed no religion at all, where atheism and materialism reigned supreme, where the thought was solely of occupying one self with one's own pleasures, without any regard or consideration for the rights of others.

Arabia

5. A perusal of the map of the major hemisphere (from the point of view of the proportion of land to sea), shows the Arabian Peninsula lying at the confluence of the three great continents of Asia, Africa and Europe. At the time in question. this extensive Arabian subcontinent composed mostly of desert areas was inhabited by people of settled habitations as well as nomads. Often it was found that members of the same tribe were divided into these two groups, and that they preserved a relationship although following different modes of life. The means of subsistence in Arabia were meagre. The desert had its handicaps, and trade caravans were features of greater importance than either agriculture or industry. This entailed much travel, and men had to proceed beyond the peninsula to Syria, Egypt, Abyssinia, Iraq, Sind, India and other lands.

6. We do not know much about the Libyanites of Central Arabia, but Yemen was rightly called Arabia Felix. Having once been the seat of the flourishing civilizations of Sheba and Ma'in even before the foundation of the city of Rome had been laid, and having later snatched from the Byzantians and Persians several provinces, greater Yemen which had passed through the hey-day of its existence, was however at this time broken up into innumerable principalities, and even occupied in part by foreign invaders. The Sassanians of Iran, who had penetrated into Yemen

17 had already obtained possession of Eastern Arabia. There was politico-social chaos at the capital (Mada'in = Ctesiphon), and this found reflection in all her territories. Northern Arabia had

succumbed to Byzantine influences, and was faced with its own particular problems. Only Central Arabia remained immune from the demoralising effects of foreign occupation.

7. In this limited area of Central Arabia, the existence of the triangle of Mecca-Ta'if-Madinah seemed something providential. Mecca, desertic, deprived of water and the amenities of agriculture in physical features represented Africa and the burning Sahara. Scarcely fifty miles from there, Ta'if presented a picture of Europe and its frost. Madinah in the North was not less fertile than even the most temperate of Asiatic countries like Syria. If climate has any influence on human character, this triangle standing in the middle of the major hemisphere was, more than any other region of the earth, a miniature reproduction of the entire world. And here was born a descendant of the Babylonian Abraham, and the Egyptian Hagar, Muhammad the Prophet of Islam, a Meccan by origin and yet with stock related, both to Madinah and Ta'if.

Religion

8. From the point of view of religion, Arabia was idolatrous; only a few individuals had embraced religions like Christianity, Mazdaism, etc. The Meccans did possess the notion of the One God, but they believed also that idols had the power to intercede with Him. Curiously enough, they did not believe in the Resurrection and Afterlife. They had preserved the rite of the pilgrimage to the House of the One God, the Ka'bah, an institution set up under divine inspiration by their ancestor Abraham, yet the two thousand years that separated them from Abraham had caused to degenerate this pilgrimage into the spectacle of a commercial fair and an occasion of senseless idolatry which far from producing any good, only served to ruin their individual behaviour, both social and spiritual.

Society

9. In spite of the comparative poverty in natural resources, Mecca was the most developed of the three points of the triangle. Of the three, Mecca alone had a city-state, governed by a council of ten hereditary chiefs who enjoyed a clear division of power. (There was a minister of foreign relations, a minister guardian of the temple, a minister of oracles, a minister guardian of offerings to the temple, one to determine the torts and the damages payable, another in charge of the municipal council or parliament to enforce the decisions of the ministries. There were also ministers in charge of military affairs like custodianship of the flag, leadership of the cavalry etc.). As well reputed caravan-leaders, the Meccans were able to obtain permission from neighbouring empires like Iran, Byzantium and Abyssinia – and to enter into agreements with the tribes that lined the routes traversed by the caravans – to visit their countries and transact import and export business. They also provided escorts to foreigners when they passed through their country as well as the territory of allied tribes, in Arabia (cf. Ibn Habib, Muhabbar). Although not interested much in the preservation of ideas and records in writing, they passionately cultivated arts and letters like poetry, oratory discourses and folk tales. Women

 were generally well treated, they enjoyed the privilege of possessing property in their own right, they gave their consent to marriage contracts, in which they could even add the condition of reserving their right to divorce their husbands. They could remarry when widowed or divorced. Burying girls alive did exist in certain classes, but that was rare.

Birth of the Prophet

10. It was in the midst of such conditions and environments that Muhammad was born in 569 after Christ. His father, ‘Abdullah had died some weeks earlier, and it was his grandfather who took him in charge. According to the prevailing custom, the child was entrusted to a Bedouin foster-mother, with whom he passed several years in the desert. All biographers state that the infant prophet sucked only one breast of his foster-mother, leaving the other for the sustenance of his foster-brother. When the child was brought back home, his mother, Aminah, took him to his maternal uncles at Madinah to visit the tomb of ‘Abdullah. During the return journey, he lost his mother who died a sudden death. At Mecca, another bereavement awaited him, in the death of his affectionate grandfather. Subjected to such privations, he was at the age of eight, consigned at last to the care of his uncle, Abu-Talib, a man who was generous of nature but always short of resources and hardly able to provide for his family.

11. Young Muhammad had therefore to start immediately to earn his livelihood; he served as a shepherd boy to some neighbours. At the age of ten he accompanied his uncle to Syria when he was leading a caravan there. No other travels of Abu-Talib are mentioned, but there are references to his having set up a shop in Mecca. (Ibn Qutaibah, Ma’arif). It is possible that Muhammad helped him in this enterprise also.

12. By the time he was twenty-five, Muhammad had become well known in the city for the integrity of his disposition and the honesty of his character. A rich widow, Khadijah, took him in her employ and consigned to him her goods to be taken for sale to Syria. Delighted with the unusual profits she obtained as also by the personal charms of her agent, she offered him her hand. According to divergent reports, she was either 28 or 40 years of age at that time, (medical reasons prefer the age of 28 since she gave birth to five more children). The union proved happy. Later, we see him sometimes in the fair of Hubashah (Yemen), and at least once in the country of the ‘Abd al-Qais (Bahrain-Oman), as mentioned by Ibn Hanbal. There is every reason to believe that this refers to the great fair of Daba (Oman), where, according to Ibn al-Kalbi (cf. Ibn Habib, Muhabbar), the traders of China, of Hind and Sind (India, Pakistan), of Persia, of the East and the West assembled every year, travelling both by land and sea. There is also mention of a commercial partner of Muhammad at Mecca. This person, Sa’ib by name reports: “We relayed each other; if Muhammad led the caravan, he did not enter his house on his return to Mecca without clearing accounts with me; and if I led the caravan, he would on my return enquire about my welfare and speak nothing about his own capital entrusted to me.”

An Order of Chivalry

13. Foreign traders often brought their goods to Mecca for sale. One day a certain Yemenite (of the tribe of Zubaid) improvised a satirical poem against some Meccans who had refused to pay

19 him the price of what he had sold, and others who had not supported his claim or had failed to come to his help when he was victimised. Zuhair, uncle and chief of the tribe of the Prophet, felt great remorse on hearing this just satire. He called for a meeting of certain chieftains in the city, and organized an order of chivalry, called Hilf al-fudul, with the aim and object of aiding the oppressed in Mecca, irrespective of their being dwellers of the city or aliens. Young Muhammad became an enthusiastic member of the organisation. Later in life he used to say: "I have participated in it, and I am not prepared to give up that privilege even against a herd of camels; if somebody should appeal to me even today, by virtue of that pledge, I shall hurry to his help."

Beginning of Religious Consciousness

14. Not much is known about the religious practices of Muhammad until he was thirty-five years old, except that he had never worshipped idols. This is substantiated by all his biographers. It may be stated that there were a few others in Mecca, who had likewise revolted against the senseless practice of paganism, although conserving their fidelity to the Ka'bah as the house dedicated to the One God by its builder Abraham.

15. About the year 605 of the Christian era, the draperies on the outer wall of the Ka'bah took fire. The building was affected and could not bear the brunt of the torrential rains that followed. The reconstruction of the Ka'bah was thereupon undertaken. Each citizen contributed according to his means; and only the gifts of honest gains were accepted. Everybody participated in the work of construction, and Muhammad's shoulders were injured in the course of transporting stones. To identify the place whence the ritual of circumambulation began, there had been set a black stone in the wall of the Ka'bah. dating probably from the time of Abraham himself. There was rivalry among the citizens for obtaining the honour of transposing this stone in its place. When there was danger of blood being shed, somebody suggested leaving the matter to Providence, and accepting the arbitration of him who should happen to arrive there first. It chanced that Muhammad just then turned up there for work as usual. He was popularly known by the appellation of al-Amin (the honest), and everyone accepted his arbitration without hesitation. Muhammad placed a sheet of cloth on the ground, put the stone on it and asked the chiefs of all the tribes in the city to lift together the cloth. Then he himself placed the stone in its proper place, in one of the angles of the building, and everybody was satisfied.

16. It is from this moment that we find Muhammad becoming more and more absorbed in spiritual meditations. Like his grandfather, he used to retire during the whole month of Ramadan to a cave in Jabal-an-Nur (mountain of light). The cave is called `Ghar-i-Hira' or the cave of research. There he prayed, meditated, and shared his meagre provisions with the travellers who happened to pass by.

Revelation

17. He was forty years old, and it was the fifth consecutive year since his annual retreats, when one night towards the end of the month of Ramadan, an angel came to visit him, and announced that God had chosen him as His messenger to all mankind. The angel taught him the mode of

20 ablutions, the way of worshipping God and the conduct of prayer. He communicated to him the following Divine message:

With the name of God, the Most Merciful, the All-Merciful.

Read: with the name of thy Lord Who created,

Created man from what clings,

Read: and thy Lord is the Most Bounteous,

Who taught by the pen,

Taught man what he knew not. (Quran 96:1-5)

18. Deeply affected, he returned home and related to his wife what had happened, expressing his fears that it might have been something diabolic or the action of evil spirits. She consoled him, saying that he had always been a man of charity and generosity, helping the poor, the orphans, the widows and the needy, and assured him that God would protect him against all evil.

19. Then came a pause in revelation, extending over three years. The Prophet must have felt at first a shock, then a calm, an ardent desire, and after a period of waiting, a growing impatience or nostalgia. The news of the first vision had spread and at the pause the sceptics in the city had begun to mock at him and cut bitter jokes. They went so far as to say that God had forsaken him.

20. During the three years of waiting. the Prophet had given himself up more and more to prayers and to spiritual practices. The revelations were then resumed and God assured him that He had not at all forsaken him: on the contrary it was He Who had guided him to the right path: therefore he should take care of the orphans and the destitute, and proclaim the bounty of God on him (cf. Q. 93:3-11). This was in reality an order to preach. Another revelation directed him to warn people against evil practices, to exhort them to worship none but the One God, and to abandon everything that would displease God (Q. 74:2-7). Yet another revelation commanded him to warn his own near relatives (Q. 26:214); and: "Proclaim openly that which thou art commanded, and withdraw from the Associators (idolaters). Lo! we defend thee from the scoffers" (15:94-5). According to Ibn Ishaq, the first revelation (n. 17) had come to the Prophet during his sleep, evidently to reduce the shock. Later revelations came in full wakefulness.

The Mission

21. The Prophet began by preaching his mission secretly first among his intimate friends, then among the members of his own tribe and thereafter publicly in the city and suburbs. He insisted on the belief in One Transcendent God, in Resurrection and the Last Judgement. He invited men to charity and beneficence. He took necessary steps to preserve through writing the revelations he was receiving, and ordered his adherents also to learn them by heart. This continued all through his life, since the Quran was not revealed all at once, but in fragments as occasions

21 arose.

22. The number of his adherents increased gradually, but with the denunciation of paganism, the opposition also grew intenser on the part of those who were firmly attached to their ancestral beliefs. This opposition degenerated in the course of time into physical torture of the Prophet and of those who had embraced his religion. These were stretched on burning sands, cauterized with red hot iron and imprisoned with chains on their feet. Some of them died of the effects of torture, but none would renounce his religion. In despair, the Prophet Muhammad advised his companions to quit their native town and take refuge abroad, in Abyssinia, "where governs a just ruler, in whose realm nobody is oppressed" (Ibn Hisham). Dozens of Muslims profited by his advice, though not all. These secret flights led to further persecution of those who remained behind.

23. The Prophet Muhammad [was instructed to call this] religion "Islam," i.e. submission to the will of God. Its distinctive features are two:

A harmonius equilibrium between the temporal and the spiritual (the body and the soul), permitting a full enjoyment of all the good that God has created, (Quran 7:32), enjoining at the same time on everybody duties towards God, such as worship, fasting, charity, etc. Islam was to be the religion of the masses and not merely of the elect.

A universality of the call – all the believers becoming brothers and equals without any distinction of class or race or tongue. The only superiority which it recognizes is a personal one, based on the greater fear of God and greater piety (Quran 49:13).

Social Boycott

24. When a large number of the Meccan Muslims migrated to Abyssinia, the leaders of paganism sent an ultimatum to the tribe of the Prophet, demanding that he should be excommunicated and outlawed and delivered to the pagans for being put to death. Every member of the tribe, Muslim and non-Muslim rejected the demand. (cf. Ibn Hisham). Thereupon the city decided on a complete boycott of the tribe: Nobody was to talk to them or have commercial or matrimonial relations with them. The group of Arab tribes called Ahabish, inhabiting the suburbs, who were allies of the Meccans, also joined in the boycott, causing stark misery among the innocent victims consisting of children, men and women, the old and the sick and the feeble. Some of them succumbed yet nobody would hand over the Prophet to his persecutors. An uncle of the Prophet, Abu Lahab, however left his tribesmen and participated in the boycott along with the pagans. After three dire years, during which the victims were obliged to devour even crushed hides, four or five non-Muslims, more humane than the rest and belonging to different clans proclaimed publicly their denunciation of the unjust boycott. At the same time, the document promulgating the pact of boycott which had been hung in the temple, was found, as Muhammad had predicted, eaten by white ants, that spared nothing but the words God and Muhammad. The boycott was lifted, yet owing to the privations that were undergone the wife and Abu Talib, the chief of the tribe and uncle of the Prophet died soon after. Another uncle of the Prophet, Abu-Lahab, who was an inveterate enemy of Islam, now succeeded to the headship of the tribe. (cf.

22 lbn Hisham, Sirah).

The Ascension

25. It was at thIs time that the Prophet Muhammad was granted the mi'raj (ascension): He saw in a vision that he was received on heaven by God, and was witness of the marvels of the celestial regions. Returning, he brought for his community, as a Divine gift, the [ritual prayer of Islam, the salaat], which constitutes a sort of communion between man and God. It may be recalled that in the last part of Muslim service of worship, the faithful employ as a symbol of their being in the very presence of God, not concrete objects as others do at the time of communion, but the very words of greeting exchanged between the Prophet Muhammad and God on the occasion of the former's mi'raj: "The blessed and pure greetings for God! – Peace be with thee, O Prophet, as well as the mercy and blessing of God! – Peace be with us and with all the [righteous] servants of God!" The Christian term "communion" implies participation in the Divinity. Finding it pretentious, Muslims use the term "ascension" towards God and reception in His presence, God remaining God and man remaining man and no confusion between the twain.

26. The news of this celestial meeting led to an increase in the hostility of the pagans of Mecca; and the Prophet was obliged to quit his native town in search of an asylum elsewhere. He went to his maternal uncles in Ta'if, but returned immediately to Mecca, as the wicked people of that town chased the Prophet out of their city by pelting stones on him and wounding him.

Migration to Madinah

27. The annual pilgrimage of the Ka'bah brought to Mecca people from all parts of Arabia. The Prophet Muhammad tried to persuade one tribe after another to afford him shelter and allow him to carry on his mission of reform. The contingents of fifteen tribes, whom he approached in succession, refused to do so more or less brutally, but he did not despair. Finally he met half a dozen inhabitants of Madinah who being neighbour of the Jews and the Christians, had some notion of prophets and Divine messages. They knew also that these "people of the Books" were awaiting the arrival of a prophet – a last comforter. So these Madinans decided not to lose the opportunity of obtaining an advance over others, and forthwith embraced Islam, promising further to provide additional adherents and necessary help from Madinah. The following year a dozen new Madinans took the oath of allegiance to him and requested him to provide with a missionary teacher. The work of the missionary, Mus'ab, proved very successful and he led a contingent of seventy-three new converts to Mecca, at the time of the pilgrimage. These invited the Prophet and his Meccan companions to migrate to their town, and promised to shelter the Prophet and to treat him and his companions as their own kith and kin. Secretly and in small groups, the greater part of the Muslims emigrated to Madinah. Upon this the pagans of Mecca not only confiscated the property of the evacuees, but devised a plot to assassinate the Prophet. It became now impossible for him to remain at home. It is worthy of mention, that in spite of their hostility to his mission, the pagans had unbounded confidence in his probity, so much so that many of them used to deposit their savings with him. The Prophet Muhammad now entrusted all these deposits to 'Ali, a cousin of his, with instructions to return in due course to the rightful owners. He then left the town secretly in the company of his faithful friend, Abu-Bakr. After

23 several adventures, they succeeded in reaching Madinah in safety. This happened in 622, whence starts the Hijrah calendar.

Reorganization of the Community 28. For the better rehabilitation of the displaced immigrants, the Prophet created a fraternization between them and an equal number of well-to-do Madinans. The families of each pair of the contractual brothers worked together to earn their livelihood, and aided one another in the business of life.

29. Further he thought that the development of the man as a whole would be better achieved if he co-ordinated religion and politics as two constituent parts of one whole. To this end he invited the representatives of the Muslims as well as the non-Muslim inhabitants of the region: Arabs, Jews, Christians and others, and suggested the establishment of a City-State in Madinah. With their assent, he endowed the city with a written constitution – the first of its kind in the world – in which he defined the duties and rights both of the citizens and the head of the State – the Prophet Muhammad was unanimously hailed as such – and abolished the customary private justice. The administration of justice became henceforward the concern of the central organisation of the community of the citizens. The document laid down principles of defence and foreign policy: it organized a system of social insurance, called ma'aqil, in cases of too heavy obligations. It recognized that the Prophet Muhammad would have the final word in all differences, and that there was no limit to his power of legislation. It recognized also explicitly liberty of religion, particularly for the Jews, to whom the constitutional act afforded equality with Muslims in all that concerned life in this world (cf. infra n. 303).

30. Muhammad journeyed several times with a view to win the neighbouring tribes and to conclude with them treaties of alliance and mutual help. With their help, he decided to bring to bear economic pressure on the Meccan pagans, who had confiscated the property of the Muslim evacuees and also caused innumerable damage. Obstruction in the way of the Meccan caravans and their passage through the Madinan region exasperated the pagans, and a bloody struggle ensued.

31. In the concern for the material interests of the community, the spiritual aspect was never neglected. Hardly a year had passed after the migration to Madinah, when the most rigorous of spiritual disciplines, the fasting for the whole month of Ramadan every year, was imposed on every adult Muslim, man and woman.

Struggle Against Intolerance and Unbelief

32. Not content with the expulsion of the Muslim compatriots, the Meccans sent an ultimatum to the Madinans, demanding the surrender or at least the expulsion of Muhammad and his companions but evidently all such efforts proved in vain. A few months later, in the year 2 H., they sent a powerful army against the Prophet, who opposed them at Badr; and the pagans thrice as numerous as the Muslims, were routed. After a year of preparation, the Meccans again invaded Madinah to avenge the defeat of Badr. They were now four times as numerous as the Muslims. After a bloody encounter at Uhud, the enemy retired, the issue being indecisive. The mercenaries in the Meccan army did not want to take too much risk, or endanger their safety.

24 33. In thc meanwhile the Jewish citizens of Madinah began to foment trouble. About the time of the victory of Badr, one of their leaders, Ka'b ibn al-Ashraf, proceeded to Mecca to give assurance of his alliance with the pagans, and to incite them to a war of revenge. After the battle of Uhud, the tribe of the same chieftain plotted to assassinate the Prophet by throwing on him a mill-stone from above a tower, when he had gone to visit their locality. In spite of all this, the only demand the Prophet made of the men of this tribe was to quit the Madinan region, taking with them all their properties, after selling their immovables and recovering their debts from the Muslims. The clemency thus extended had an effect contrary to what was hoped. The exiled not only contacted the Meccans, but also the tribes of the North, South and East of Madinah, mobilized military aid, and planned from Khaibar an invasion of Madinah, with forces four times more numerous than those employed at Uhud. The Muslims prepared for a siege, and dug a ditch to defend themselves against this hardest of all trials. Although the defection of the Jews still remaining inside Madinah at a later stage upset all strategy, yet with a sagacious diplomacy, the Prophet succeeded in breaking up the alliance, and the different enemy groups retired one after the other.

34. Alcoholic drinks, gambling and games of chance were at this time declared forbidden for the Muslims.

The Reconciliation

35. The Prophet tried once more to reconcile the Meccans and proceeded to Mecca. The barring of the route of their Northern caravans had ruined their economy. The Prophet promised them transit security, extradition of their fugitives and the fulfillment of every condition they desired, agreeing even to return to Madinah without accomplishing the pilgrimage of the Ka'bah. Thereupon the two contracting parties promised at Hudaibiyah in the suburbs of Mecca, not only the maintenance of peace, but also the observance of neutrality in their conflicts with third parties.

36. Profiting by the peace, the Prophet launched an intensive programme for the propagation of his religion. He addressed missionary letters to the foreign rulers of Byzantium, Iran, Abyssinia and other lands. The Byzantine autocrat priest – Dughatur of the Arabs – embraced Islam, but for this, was lynched by the Christian mob; the prefect of Ma'an (Palestine) suffered the same fate, and was decapitated and crucified by order of the emperor. A Muslim ambassador was assassinated in Syria-Palestine; and instead of punishing the culprit, the emperor Heraclius rushed with his armies to protect him against the punitive expedition sent by the Prophet (battle of Mu'tah).

37. The pagans of Mecca hoping to profit by the Muslim difficulties, violated the terms of their treaty. Upon this, the Prophet himself led an army, ten thousand strong, and surprised Mecca which he occupied in a bloodless manner. As a benevolent conqueror, he caused the vanquished people to assemble, reminded them of their ill deeds, their religious persecution, unjust confiscation of the evacuee property, ceaseless invasions and senseless hostilities for twenty years continuously. He asked them: "Now what do you expect of me?" When everybody lowered his head with shame, the Prophet proclaimed: "May God pardon you; go in peace; there shall be

 no responsibility on you today; you are free!" He even renounced the claim for the Muslim property confiscated by the pagans. This produced a great psychological change of hearts instantaneously. When a Meccan chief advanced with a fulsome heart towards the Prophet, after hearing this general amnesty, in order to declare his acceptance of Islam, the Prophet told him: "And in my turn, I appoint you the governor of Mecca!" Without leaving a single soldier in the conquered city, the Prophet retired to Madinah. The Islamization of Mecca, which was accomplished in a few hours, was complete.

38. Immediately after the occupation of Mecca, the city of Ta'if mobilized to fight against the Prophet. With some difficulty the enemy was dispersed in the valley of Hunain, but the Muslims preferred to raise the siege of nearby Ta'if and use pacific means to break the resistance of this region. Less than a year later, a delegation from Ta'if came to Madinah offering submission. But it requested exemption from prayer, taxes and military service, and the continuance of the liberty to adultery and fornication and alcoholic drinks. It demanded even the conservation of the temple of the idol al-Lat at Ta'if. But Islam was not a materialist immoral movement; and soon the delegation itself felt ashamed of its demands regarding prayer, adultery and wine. The Prophet consented to concede exemption from payment of taxes and rendering of military service; and added: You need not demolish the temple with your own hands: we shall send agents from here to do the job, and if there should be any consequences, which you are afraid of on account of your superstitions, it will be they who would suffer. This act of the Prophet shows what concessions could be given to new converts. The conversion of the Ta'ifites was so whole hearted that in a short while, they themselves renounced the contracted exemptions, and we find the Prophet nominating a tax collector in their locality as in other Islamic regions.

39. In all these "wars," extending over a period of ten years, the non-Muslims lost on the battlefield only about 250 persons killed, and the Muslim losses were even less. With these few incisions, the whole continent of Arabia. with its million and more of square miles, was cured of the abscess of anarchy and immorality. During these ten years of disinterested struggle, all thc peoples of the Arabian Peninsula and the southern regions of Iraq and Palestine had voluntarily embraced Islam. Some Christian, Jewish and Parsi groups remained attached to their creeds, and they were granted liberty of conscience as well as judicial and juridical autonomy.

40. In the year 10 H., when the Prophet went to Mecca for Hajj (pilgrimage), he met 140,000 Muslims there, who had come from different parts of Arabia to fulfil their religious obligation. He addressed to them his celebrated sermon, in which he gave a resume of his teachings: "Belief in One God without images or symbols, equality of all the Believers without distinction of race or class, the superiority of individuals being based solely on piety; sanctity of life, property and honour; abolition of interest, and of vendettas and private justice; better treatment of women; obligatory inheritance and distribution of the property of deceased persons among near relatives of both sexes, and removal of the possibility of the cumulation of wealth in the hands of the few." The Quran and the conduct of the Prophet were to serve as the bases of law and a healthy criterion in every aspect of human life.

41. On his return to Madinah, he fell ill; and a few weeks later, when he breathed his last, he had the satisfaction that he had well accomplished the task which he had undertaken – to preach to

 the world the Divine message.

42. He bequeathed to posterity, a religion of pure monotheism; he created a well-disciplined State out of the existent chaos and gave peace in place of the war of everybody against everybody else; he established a harmonious equilibrium between the spiritual and the temporal, between the mosque and the citadel; he left a new system of law, which dispensed impartial justice, in which even the head of the State was as much a subject to it as any commoner, and in which religious tolerance was so great that non-Muslim inhabitants of Muslim countries equally enjoyed complete juridical, judicial and cultural autonomy. In the matter of the revenues of the State, the Quran fixed the principles of budgeting, and paid more thought to the poor than to anybody else. The revenues were declared to be in no wise the private property of the head of the State. Above all, the Prophet Muhammad set a noble example and fully practised all that he taught to others.

Biography of Mohammad

He was born in 570 A.D. to Amina and Abdallah, a trader in Mecca – a wealthy caravan trading community, in the renowned tribe of **Quraish**. He became an orphan before his birth and his mother also died when he was 6 years old. His parents did not leave him any wealth. He was taken care of by his grandfather and after his death by his paternal uncle Abu-Talib. His uncle had a large family himself and he was not wealthy. Very soon Mohammed had to support himself by tending the sheep flocks of rich Meccan families as it is reported.

As a young man he started working as a caravan trader for the wealthy **Meccan widow Khadijah**. His work took him to distant places in today's Palestine and Syria and possibly to the North African countries. He became known and trusted because of his attempts to resolve inter-tribal differences. In fact, he was known within his Quraish tribe as "al-Ameen", or "the trustworthy".

At the age of 25 he married Khadijah, a twice widowed lady, 15 years of his senior and they had 6 children together, 4 girls and 2 sons (who both died in infancy). He remained married to her for 25 years, in a time and place where unlimited polygamy was quite acceptable and until her death it remained an one-wife marriage.

Mohammed was of a deeply religious nature and had long detested the decadence of his society. It became his habit to meditate from time to time in the Cave of Hera near the summit of Jabal al-Nur, the "Mountain of Light" near Mecca. **He was elevated to prophethood at the age of 40, on Feb.12th 610 A.D**. His first revelation came while fasting and observing night vigil among the peaks of Mount Hera as angel Gabriel appeared to him.

"Recite in the name of your Lord who has created, Created man out of a germ-cell. Recite for your Lord is the Most Generous one, Who has taught by the pen, Taught man what he did not know!… " (Qur'an 36:1-5).

"O you wrapped up, Arise and deliver thy warning …"(Qur'an 74.1-10)

27 These are the first two oldest Verses of the Qur'an.

The Prophet (p.b.u.h.) returned home after his first revelation his heart trembling and said to Khadijah: *"Wrap me up, wrap me up!"* She wrapped him till fear had left him. He then said: *"O Khadijah! What has happened to me?"* – and he told her what had happened, saying *"fear for myself."* She replied: *"It cannot be. Be happy. I swear by God that he shall never humiliate you. By Allah – you join tie of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests and you help against the vicissitudes which affect people."* Those words of Khadijah were a source of great comfort to him. She was the first person to convert to Islam.

"Say: I am but a man like yourselves, (but) the inspiration has come to me …." *(*Qur'an 18:110)

As the Prophet continued to receive revelations and attract a community of believers, he also attracted the hostility of Mecca's aristocracy, which reaped profits from the pilgrimages and trade brought by Mecca's role as a center for idol worship. His uncompromising message of monotheism brought persecution from the ruling class.

The second phase, public life began at the end of the 3rd year of his prophethood:

"And warn your nearest kinsfolk, And lower your wing (in kindness) to the believers who follow you, Then if they disobey you, say: I am free (of responsibility) of what you do". (Qur'an 26:215-216)

"Therefore, proclaim (openly) that which you are commanded, and turn away from the polytheists. Verily, we are sufficient unto you against the scoffers, who take with God another god, but they will come to know." (Qur'an 15:94-96)

Mohammad and his followers met active persecution in **Mecca** in the 3rd year of his prophethood and in the 5th year (615 A.D.) oppression intensified and a small group of believers migrated to Abyssinia (today's Ethiopia), a Christian community in Northern Africa. Muslims in Mecca faced boycott, hostility and oppression and struggled for almost 10 years.

On Sept. 16th 622 A.D. Prophet Mohammad and about 200 of his followers migrated to Yathreb (Mohammad was 53), a journey that took 12 days. That is the date of the beginning of Islamic Calendar, "Hijjrah" (migration).

Jathreb was an important Jewish farming and trading community 200 miles North of Mecca. After some traders had met Mohammad in Mecca and had become believers they invited the Prophet and his followers Jathreb. A bloody tribal rivalry going on and a truce was desperately needed. After the Prophet's arrival Jathreb was called "Medinat an-Nabi" or short **"Medina"** .

An Islamic model state in Medina was established in the same year (623 A.D.). Prophet Mohammad was disappointed by the rejection of his message by the Jews in Medina. Young

Islam struggled to be accepted there and the believers were harassed and ridiculed by the hypocrites. In Medina, Mohammad and his followers demonstrated the practicality of the new religion's social application by resolving bitter rivalries and tensions among the city's rival groups and clans. Seeing the virtues of Islam in action, many inhabitants of Medina became Muslims.

Through military activity and political negotiation Prophet Mohammed became the most powerful leader in Arabia. Several important battles ensued, the first and biggest one (624 A.D.) in Badr (near Medina). Muslim forces, though greatly outnumbered (more than threefold), defeated the Meccan army. In the battle of Uhud (625 A.D.) Muslims were defeated and Mohammad was also wounded.

Finally in 627 (A.D.) frustrated by the growing strength of the Muslims, the Meccans mounted an all-out siege of Medina. At the battle of "Ditch" (so named because a trench was dug out to fend off the Meccan cavalry) the Muslims successfully held out against a coalition of Meccans and mercenary Bedouins that the coalition disintegrated and the Meccans withdrew. The failure of the Meccan Quraish enhanced the Prophet's prestige and leadership among the tribes of Arabia.

John L. Esposito, quote*: *"The final phase in the struggle between Medina and Mecca highlights the method and political genius of Mohammad. He employed both military and diplomatic means, often preferring the latter. Instead of seeking to rout his Meccan opponents, Mohammad sought to gain submission to God and His messenger by incorporating them within the Islamic community-state. A truce was struck in 628 (A.D.) at Hudaybiyah to permit Muslims to make their pilgrimage to Mecca the following year. In 629 (A.D.) Mohammad established Muslim control over the Hijaz and led the pilgrimage to Mecca as had been scheduled. Then in 630 (A.D.) Mohammad accused the Quraish of breaking the treaty and the Muslims marched on Mecca, ten thousand strong. The Meccans capitulated. Eschewing vengeance and the plunder of conquest the Prophet instead accepted a settlement granting amnesty rather than wielding the sword toward his former enemies."*

It was a triumphant return to Mecca on Ramadan 20th, the 8th year after Hijjrah (630 A.D.). Mecca welcomed the Muslims and it converted without violent resistance to Islam. His first act upon returning to Mecca was to cleanse the 'Kaaba' of its pagan idols, restoring it to the Abrahamic tradition of monotheism.

On his last Hajj (pilgrimage to Mecca) in the 10th year after Hijjrah (632 A.D.) Mohammad delivered a farewell speech to his followers.
By that time Arabia was united under the banner of Islam after many battles in its cause. His death – a high fever had befallen him – in Medina came to his followers as a grave shock. Medina fell into despair for days. The city was consumed with sorrow and ceremony. The Prophet (p.b.u.h.) wanted to be buried very simple with no marker over his grave. He did not

 want people to worship his grave, that would interfere with their worship of God.

He was buried on the very spot where he died, in the house of Lady Aisha. Later a large mosque was built next to it and it is today one of the three most Holy Places of Islam, with Mecca and the Al-Aqsa Mosque in Jerusalem. Here was the secret to Islam's strength and profound influence: the unifying power of one God, merciful and compassionate, the power of one people bound by a common faith.

By 750 A.D. Islam had expanded to China, India, along the Southern shore of the Mediterranean and into Spain. By 1550 it had reached Vienna. Wars resulted expelling Muslims from Spain and Europe. Believers are currently concentrated from the West coast of Africa to the Philippines (well over 1 billion believers).

"It is one of the functions of Islamic Law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world. History provides many examples of Muslim tolerance towards other faiths: when the Caliph Omar entered Jerusalem in the year 634 A.D., Islam granted freedom of worship to all religious communities in the city. Islamic law also permits non-Muslim minorities to set up their own courts, which implement family laws drawn up by minorities by themselves." ******** *Quote*

The advent of Islam brought about a social revolution in the Arabian peninsula, as the new religion fought against slavery, the mistreatment of women and other social injustices that had become an accepted way of life. The diversity found among Muslim communities in language, culture, skin color and ethnic origin is a source of pride for Muslims, who believe in the universal and timeless message of Islam.

The Prophet's personality is reported to have been very kind, calm, modest and righteous. As he grew up, in his young adult years he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes…. *"Features handsome, middle in height, temperament likeable, long dark and curly hair, large black eyes, a man of grace, captivating at a distance."* He was called *"Al-Ameen", "the trustworthy"*. **He never claimed to be something else than human, a messenger and devoted servant of God.**

The hardships he endured in his early childhood, poor and orphan losing many of his closest relatives at an early age may have formed his character and prepared him to be the Messenger of God.

He was a man of peace. He never took revenge for his own personal self. For example it is reported, that the Prophet would pass by the house of a Jewish woman in Medina every day at the same time. She used to wait for him just so she could throw garbage on him. One day she was not there, so out of concern the Prophet went to ask about her. Upon seeing his thoughtfulness, she felt embarrassed and ashamed and she converted to Islam.

Prophet's wives

30 This topic is not a problem for the believers knowing the character of the Prophet, but something that is hard to understand for non-Muslims. Prophet Mohammad (p.b.u.h) has widely been portrayed in the past by orientalists as a lustful man pursuing his lusts and sensuous pleasures, that he was not satisfied with one wife or even four, but married ten or more driven by his desires. **But all his wives were elderly ladies or widows except Lady Aisha, whom the Prophet married when she was still a young maiden and Maria (a slave girl, whom he freed and married).** If the aim had been seeking sexual pleasures, he would have done so in his youth and would have married young maidens, not aged widows.

First we must remember the life in Arabia in the pre-Islamic time. Due to the tribal wars and blood revenge there had always been a large number widows and orphans who had to be taken care of. This must have been the main reason for polygamy in those days. It was the same ancient custom that was practiced in Palestine in the centuries before Jesus (p.b.u.h.).

Most of the twelve marriages had political or social motives. As it was customary for the Arab chiefs, many were political marriages to cement alliances. European and other world rulers married for the same reason for centuries. Others were marriages to the widows of his companions who had fallen in combat and were in need of protection, since traditionally remarriage was difficult for widows.

As I already mentioned **Mohammad was married for 25 years to Khadijah**, a twice-widowed lady 15 years older than him. Their marriage was very happy and they had 6 children (4 girls and 2 boys) together and he remained faithful to her until her death.

After 3 years he married **a young woman Aisha** (p.b.u.h.), with whom he had the closest relationship. The Prophet had spent the prime of his youth with Khadijah. Once Lady Aisha asked the Prophet if Khadijah had been the only woman worthy of his love, he replied in an honest burst of emotion: *"She believed in me when none else did. She embraced Islam when people disbelieved me. She helped and comforted me when there was none else to lend me a helping hand."*

Aisha was the third lady to enter the house of the Holy Prophet as his wife. She was the lady, who had the second strongest influence on the Prophet's private and family life. She was the daughter of his lifelong friend and companion Abu Bakr, who succeeded him as ruler of the Islamic state. Aisha was the most intelligent and the most versed in religion among the *"Mothers of the Faithful"*; she was even more knowledgeable than the companions. Many of the companions of the Prophet (p.b.u.h.) used to ask her questions regarding religion.

After the death of his first wife Khadijah (65 at the time, p.b.u.h.) the Prophet (at the age of 50) desperately needed a companion . Young Islam was struggling in Mecca and in the same year the Prophet lost also his beloved uncle Abu Talib, who had taken care of him as a child. A woman close to him, Khawlah Bint-Hakeem (wife of one of the Prophet's early companions) suggested Aisha, if he wishes to marry a young virgin. She was the daughter of his lifelong friend. But if he preferred a more mature woman, there was **Sawdah (bint Zama'a), the widow of Al Sakran**

31 ibn Amr Al Ansari, an emigrant to Abyssinia in the early years of persecution in Mecca, who died on their way back home. Sawdah turned to the Prophet himself for shelter since her husband had died in the cause of Islam. The Prophet gave her shelter and married her. She was not young (55 years old) nor pretty with a quick and loose temper as it is reported (in the Hadith's she is described to have been *"a fat huge lady"* and *"a tall lady"*). Soon afterwards he married Lady Aisha.

Later after 5 or 6 years he married widows of his companions, also two women war captives as they were integrated in the Muslim society through legal marriages with the believers. Although the Prophet loved Aisha so much, he treated her in the same way as the rest of his wives. The Prophet referred to her as *"the mother of the believers"*. Aisha was also a fine scholar of Arabic and good orator. When she needed to make speeches, particularly after the assassination of Uthman, the third Khalif, her speeches were of superb literary quality. She was a scholar of broad knowledge and great ability. Lady Aisha died (p.b.u.h.) at the age of 58 without having any children.

In some sources it is asserted that Lady Aisha was a child when she married the Prophet.

At that time no official birth records existed in Mecca and they did not even have a recognized calendar. They knew that a year is composed of 12 lunar months, each lasting 29 or 30 days, and they dated matters on the basis of major events in their community. Hence, their dating was considerably lacking in accuracy.

In one Hadith (probably the only one) it is suggested that Aisha was only six or seven at the time of her marriage. It is illogical to assert that Khawlah would have suggested a child as a companion for the Prophet, Aisha must have been of marriageable age. Anyway, the marriage took place after 3 years in Medina (after it was first suggested by Khawlah and after the marriage to Sawdah).

More evidence is provided also by one of the earliest authors of Islam, Ibn Ishaq, who writes, that Aisha and her elder sister Asmaa were among the first 80 people in Mecca, who accepted the Prophets call to Islam. He adds as he mentions Aisha, that she was then a young girl. But how old can she have been then? Old enough to be mentioned among the people, who had taken an important step adopting a new religion. Maybe 10 or so? (Adil Salahi: Muhammad, Man and Prophet)

We know, that the time between the first revelation of the Prophet and the migration to Medina (where the marriage to Aisha took place) were thirteen years. So we can say that **even if Aisha was only a newborn baby when she became Muslim, she must have been at least fourteen years old at the time of her marriage.** The Prophets daughter Fatimah (p.b.u.them) was born when he was 35 years old, meaning that at the time of the marriage to Aisha in Medina **she would have been 17 or 18 years old.**

According to another account (by Ibn Hajar) his daughter Fatimah was 5 years older than Aisha,

32 meaning that by no means she could not have been younger than 15 or 16 years old at the time of her marriage. How can we believe that the Prophet would have married a girl of 6 years of age, even a girl of 9 years? The whole assertion about the Prophet marrying a six- or nine-year-old child is highly questionable.

It is amazing how the question of Aisha's age comes up so very often. However, if we regard the sources (the Hadiths) 100% reliable we should also i.e. unconditionally accept the fact that Prophet Mohammad (p.b.u.h.) did cause the moon to split into two.

If anybody of my readers have any other evidence concerning this theme I would appreciate it if you would share it with me. Knowing the circumstances and the character of the Prophet in all other aspects and that he was a father of girls himself and remembering the fact that Aisha was the daughter of his lifelong companion, it can be taken for granted (in my opinion) that she was of marriageable age . It is hard to imagine that the Prophet, who strived to be an example to his followers, would have done such a thing knowing that the believers were encouraged by the Qur'an to follow his example in all aspects. What an uproar it would have caused, in his own family and in the community! I think we would have much more evidence in the Hadith's about it.

There is no real evidence for that kind of assertion. The only evidence comes from Hadith's (Hadith's = reports about the lifetime of the Prophet, collections dated ca. 250-300 years later). Also in Islam religious duties (like fasting, praying etc.) become obligatory only after a girl reaches puberty. Why should it be otherwise in marriage, a much graver aspect of life?

Islam introduced the right of a girl to choose her husband, a suitable husband can only be suggested by parents or guardians. Until today it was and still is common practice in Arab countries that marriage becomes a matter of discussion only after a girl reaches puberty. As far as I know in Pakistan and India child marriages were common in the past but are banned today by civil law.

Two highly reliable Hadith's (Muslim): *"Abu Hurairah reports that the Prophet (p.b.u.h.) said: 'A grown-up girl shall be asked permission about herself. If she is silent, it is her permission; and if she declines, there shall be no compulsion on her.' "*

A report from Ibn Abbas states that: "the Prophet (p.b.u.h.) said: *'A previously married woman is more a guardian for herself than her guardian and a virgin should be asked permission about herself, and her permission is her silence.'"*

Many Hadith's are narrated by Aisha herself about her marriage in general. In one of them she claims, that (according to the Prophet himself) she was the only virgin among the wives of the Prophet.

The only child from all his wives after his first wife Khadijah was born to a Coptic Christian

33 servant girl Maria, whom he married as she was presented to him as a gift from an Egyptian ruler – a son who died in infancy. All other wives remained childless.

The fact that the Prophet did not have more children later on is an indication, that his marriages were more of a sociopolitical nature, to ensure peace between the tribes of Arabia after they were united under Islam.

"There were many war prisoners captured by the Muslims and entitled to security ad protection. They were not killed or denied any human or physical rights. On the contrary, they were helped to settle down through legal marriages to Muslims instead of being taken concubines and common mistresses. That also was another moral burden on Muslims and had to be shouldered jointly as a common responsibly. Here, again, Mohammad carried his share and took some responsibilities by marrying two of those captivities… The Prophet married some women for sociopolitical reasons. His principal concern was the future of Islam. He was most interested in strengthening the Muslims by all bonds. That is why he married the daughter (Aisha) of Abu Bakr, his first successor, and the daughter of Umar, his second successor. It was by his marriage to Juwairiyah that he gained the support for Islam of the whole clan of Bani Al-Mustalew and all their allied tribes. It was by marrying Safiyah that he neutralized a great section of the hostile Jews of Arabia. By accepting Mary the Copt from Egypt as his wife, he formed a political alliance with a king of great magnitude. It was also a gesture of friendship with a neighboring king that Mohammad married Zaynap who was presented to him by the Negus of Abyssinia (today's Ethiopia) where many early Muslims found refuge. By most of these marriages, the Prophet meant to eliminate the caste system, the racial and national vanities, and the religious prejudices… " (c. Hamouda Abdul Aati, 'Islam in Focus')

Qur'an 33:32 : *"O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word."*

In Islam the number of wives for the believers was reduced to four. This was an unheard progress for the rights of women after centuries of unlimited polygamy. The Qur'an does not advocate polygamy, in the contrary it says :

"… then marry such women as may seem good to you, two, three or four. If you feel that you will not act justly, then one." (Qur'an 4:3)

"You will never manage to deal equitably with women no matter how hard you try" (Qur'an 4:129).

Since equal treatment according to these two verses of the Qur'an is a practical impossibility, we understand that Islam prefers monogamy. Here, like concerning some other issues (i.e. slavery) Islam made concessions to prevailing social practices of that time.

This is a Hadith which makes us smile, and the Prophet (p.b.u.h.) appear very human to us,

34 narrated by Lady Aisha: *"Allah's messenger was fond of honey and sweet edible things and it was his habit that after finishing the 'Asr' (afternoon) prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsah, the daughter of Omar and stayed with her more than usual. I got jealous and asked for the reason for that. I was told that a lady in her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the prophet to drink (and that was the reason for the delay). I said, 'By Allah, we will play a trick on him (to prevent him delaying so).' So I said to Sawdah bint Zam'a, 'The Prophet will approach you, and when he comes near you, say: 'Have you taken Maghafir (=a bad-smelling gum)? He will say: 'No'. Then say to him: 'Then what is this bad smell which I smell on you?' He will say to you, 'Hafsah made me drink honey syrup.' Then say:' Perhaps the bees of that honey had sucked the juice of the tree of Al-Urfut.' I shall also say the same. O you, Safiya, say the same.' Later Sawdah said: 'By Allah, as soon as he (the Prophet) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you.' So when the Prophet came near Sawdah, she said to him: 'O Allah's messenger! Have you taken Maghafir?' He sad: 'No.' She said: 'Then what is this bad smell I detect on you?' He said: 'Hafsah made me drink honey syrup.' She said: 'Perhaps its bees had sucked the juice of Al-Urfut tree.' When he came to me, I also said the same, and when he went to Safiya, she also said the same. And when the Prophet again went to Hafsah, she said: 'O Allah's messenger! Shall I give you more of that drink?' He said: 'I am not in need of it.' Sawdah said: 'By Allah we have deprived him (of it). 'I said to her: 'Keep quiet!'. "*

Because this theme being such a controversial topic I include some quotes from Ayesha's Age

"According to a narrative reported by Ahmad ibn Hanbal, after the death of Khadijah (ra), when Khaulah (ra) came to the Prophet (pbuh) advising him to marry again, the Prophet (pbuh) asked her regarding the choices she had in her mind. Khaulah said: "You can marry a virgin (bikr) or a woman who has already been married (thayyib)". When the Prophet (pbuh) asked about who the virgin was, Khaulah proposed Ayesha's (ra) name. All those who know the Arabic language, are aware that the word "bikr" in the Arabic language is not used for an immature nine year old girl. The correct word for a young playful girl, as stated earlier is "Jariyah". "Bikr" on the other hand, is used for an unmarried lady, and obviously a nine year old is not a "lady"."

"According to the generally accepted tradition, Ayesha (ra) was born about eight years before Hijrah. But according to another narrative in Bukhari (kitabu'l-tafseer) Ayesha (ra) is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an, was revealed, "I was a young girl". The 54th surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Ayesha (ra) had not only been born before the revelation of the referred surah, but was actually a young girl (jariyah), not an infant (sibyah) at that time. Obviously, if this narrative is held to be true, it is in clear contradiction with the narratives reported by Hisham ibn `urwah. I see absolutely no reason that after the comments of the experts on the narratives of Hisham ibn `urwah, why we should not accept this narrative to be more accurate."

"According to almost all the historians Asma (ra), the elder sister of Ayesha (ra) was ten years older than Ayesha (ra). It is reported in Taqri'bu'l-tehzi'b as well as Al-bidayah wa'l-nihayah

that Asma (ra) died in 73 hijrah when she was 100 years old. Now, obviously if Asma (ra) was 100 years old in 73 hijrah she should have been 27 or 28 years old at the time of hijrah. If Asma (ra) was 27 or 28 years old at the time of hijrah, Ayesha (ra) should have been 17 or 18 years old at that time. Thus, Ayesha (ra), if she got married in 1 AH (after hijrah) or 2 AH, was between 18 to 20 years old at the time of her marriage."

"According to a number of narratives, Ayesha (ra) accompanied the Muslims in the battle of Badr and Uhud. Furthermore, it is also reported in books of hadith and history that no one under the age of 15 years was allowed to take part in the battle of Uhud. All the boys below 15 years of age were sent back. Ayesha's (ra) participation in the battle of Badr and Uhud clearly indicate that she was not nine or ten years old at that time. After all, women used to accompany men to the battle fields to help them, not to be a burden on them."

"Tabari in his treatise on Islamic history, while mentioning Abu Bakr (ra) reports that Abu Bakr had four children and all four were born during the Jahiliyyah — the pre Islamic period. Obviously, if Ayesha (ra) was born in the period of jahiliyyah, she could not have been less than 14 years in 1 AH — the time she most likely got married."

"According to Ibn Hisham, the historian, Ayesha (ra) accepted Islam quite some time before Umar ibn Khattab (ra). This shows that Ayesha (ra) accepted Islam during the first year of Islam. While, if the narrative of Ayesha's (ra) marriage at seven years of age is held to be true, Ayesha (ra) should not have been born during the first year of Islam."

"Tabari has also reported that at the time Abu Bakr planned on migrating to Habshah (8 years before Hijrah), he went to Mut`am — with whose son Ayesha (ra) was engaged — and asked him to take Ayesha (ra) in his house as his son's wife. Mut`am refused, because Abu Bakr had embraced Islam, and subsequently his son divorced Ayesha (ra). Now, if Ayesha (ra) was only seven years old at the time of her marriage, she could not have been born at the time Abu Bakr decided on migrating to Habshah. On the basis of this report it seems only reasonable to assume that Ayesha (ra) had not only been born 8 years before hijrah, but was also a young lady, quite prepared for marriage."

"According to Ibn Hajar, Fatimah (ra) was five years older than Ayesha (ra). Fatimah (ra) is reported to have been born when the Prophet (pbuh) was 35 years old. Thus, even if this information is taken to be correct, Ayesha (ra) could by no means be less than 14 years old at the time of hijrah, and 15 or 16 years old at the time of her marriage."

"In my opinion, neither was it an Arab tradition to give away girls in marriage at an age as young as nine or ten years, nor did the Prophet (pbuh) marry Ayesha (ra) at such a young age. The people of Arabia did not object to this marriage, because it never happened in the manner it has been narrated." *(c. Adil Salahi, "Muhammad, Man and Prophet")*

The wives of the Prophet (p.b.u.h.):Khadijah bint Khuwaylid (p.b.u.h.), twice widowed lady, 40 years old at the time of their marriage (the Prophet was 25 years old).
Sawdah bint Zama'a (p.b.u.h.), 55 years old (the Prophet was 50), the widow of Al Sakran ibn Amr Al Ansari
Aisha bint Abu Bakr (p.b.u.h.), age most probably late teens/early twenties, the daughter of his devoted friend and lifelong companion Abu Bakr. She died at the age of 58 without having any children.
Hafsah bint Omar (p.b.u.h.) a widow, whose husband Khanis ibn Huthafah was a martyr in the battle of Badr.
Zainab bint Khuzaimah (p.b.u.h.), the widow of Obiadah ibn Al Hareth ibn Abd Al Muttalib, a martyr in the battle of Badr. She continued nursing the wounded unaffected by the martyrdom of her husband . When the Prophet heard of her patience and steadfastness and that no one supported her, he proposed to marry her. She was 60 years old and had two more years to live before she died at 62.
Zainab bint Jahsh (p.b.u.h.), a divorced woman who had been married to Zaid ibn Haritha. The Prophet knew Zainab since his childhood; she was his cousin. She was previously married to Zaid Ibn Haritha ibn Sharaheel but their marriage did not last long. She ill-treated him as she felt socially superior to him as he had been just a slave before the Prophet adopted him and she herself was of a great ancestral line. Zaid divorced her and Prophet Mohammad married her to annul the custom of adoption, to set up the principles of Islam and to destroy the pre-Islamic practices completely. The prophet (p.b.u.h.) feared the hypocrites and the slanderers would say that Mohammad married his "son's" divorced wife. In this way the pre-Islamic custom of adoption came to an end and the Holy Qur'an supported this new divine legislation saying: *"Mohammad is not the father of any of your men, but (he is) the Messenger of God, and the seal of the prophets; And God has full knowledge of all things."* (Qur'an 33: 40) Al Bukhari (Hadiths) mentions that Zainap said boastfully to the other wives of the Prophet: *"Your families have married you, but it is only me that God from over seven Heavens has decreed my marriage."*
Hind Al Makhzoumiah (Umm Salama), the widow of Abd Allah ibn Abdel Asad who had been one of the first people to embrace Islam. He migrated with his family to Ethiopia where Salama was born. He was a martyr in the battle of Uhud and left four helpless orphans. The Prophet (p.b.u.h.) saw no better solution than to ask her hand to support her and her children. She (p.b.u.h.) apologized to him saying: *"I am an aged mother of orphans and I have much jealousy".*
Ramlah Bint Abu Sufian(Umm Habibah), the widow of the Ubaid Allah ibn Jahsh who had died in Ethiopia. Her father Abu Sufian was at that time the leader of the disbelievers and a strong enemy of the Prophet. She embraced Islam in Makkah and migrated to Ethiopia with her husband. When the Prophet (p.b.u.h.) knew of her husband's death in Ethiopia, he sent to the

 King of Ethiopia, Al Najashi, to marry him Umm Habibah. She was extremely pleased because if she had returned to her father in Mecca he would have forced her to forsake Islam . When she returned to Madina the Prophet married her. Later her father Abu Suffian embraced Islam and knew of her marriage to the Prophet, consented to it and boasted of the Prophet being a good match to his daughter. The prophet's marriage to the daughter of Abu Suffian led to the lessening of enmity against the Muslims.

Juwyriah bint Al Hareth, the daughter of Al Hareth, the leader of the tribe of Bani Al Mustalaqthe and the widow of Musafei ibn Dhirar, one of the strongest enemies of Islam who had been killed in the battle of Al Muraysei. She together with the whole tribe, had been taken war prisoners by the Muslims in one of the Prophet's battles. She, as the daughter of the tribe's leader came to the Prophet to ask for money to pay as a ransom to be set free. The Prophet (p.b.u.h.) offered to pay the ransom for her and marry her. The Muslims thought it was not becoming to keep the Prophet's in-laws prisoners of war, and set them all free. Seeing the Muslim's noble-mindedness, the whole tribe of Bani Al Mustalaq embraced Islam.

Saffiah bint Huyay ibn Akhtab (p.b.u.h.). After the Battle of Khybar (a Jewish community) Saffiah, the daughter of Huyay ibn Akhtab was captivated by the Muslims after her husband had been killed. The Prophet (p.b.u.h.) gave her the choice, either to set her free and he would marry her or to set her free and she would return to her Jewish family. Seeing the Prophet's nobleness of character, decency and gentlemanliness, she chose to be set free and be his wife. Moreover, she, as well as many people with her, embraced Islam. It is narrated that when the Messenger (may the blessings and peace of Allah be upon him) told Saffiah that her father was most antagonistic among the Jews against him, she answered, "O Messenger of Allah! Allah says in His Holy Book: *"... no bearer of burdens can bear the burden of another "* (Qur'an 6:164)

Maria, a Coptic-Christian slave girl whom he manumitted and married as she was presented to him as a gift by an Egyptian ruler and who bore the Prophet the only child after his first wife Khadijah, a son Ibrahim who died in infancy.

Maymouna bint Al Hareth (p.b.u.h.), the widow of Abi Rahan ibn Abdul Uzza. Her name had been Barrah, the Prophet named her Maymouna, she was the last of his wives. Lady Aisha said of her that she was one of those who most fear God the Almighty and of those who always join ties of relationship.

* "Islam, the straight Path", Prof. John L. Esposito

What Did Muhammad Say?

Muhammad, peace and blessings be upon him, taught many important principles and morals, and even set forth rules for combat setting the precedent and still exceeding the rules of war set forth by the Geneva Convention.

Consider the following:

All innocent life was sacred and as such none could be harmed, except those who were engaged against them in active combat. Saving one life was as if one had saved the entire world, while taking an innocent life was as if one had taken the lives of the entire world.

There was to be no genocide of any tribes even up until some had committed genocide against

 some Muslims. He offered mutual protection and forgiveness to the all even after certain ones broke their covenants with him many times. He did not allow them to be attacked until it was clearly proven they were traitors during time of war and tried to bring down the prophet, peace and blessings be upon him, and the Muslims at any cost. Retaliation was only to those Jews who had turned traitor and not others.

Slaves were common in those days for all nations and tribes. It was Islam that encouraged freeing of the slaves and the great reward from Allah for those who did so. Prophet, peace and blessings be upon him, gave the example of this by freeing slaves and encouraging all of his followers to do the same. Examples include his own servant (who was actually considered like a son to him) Zaid ibn Al Haritha and Bilal the slave who was bought by Abu Bakr only for the purpose of freeing him.

While there were many attempts of assassination made on Muhammad, peace and blessings be upon him, (most famous was the night that Ali took his place in bed while he and Abu Bakr escaped to Madinah), he did not allow his companions to slaughter any of those who had been involved in these attempts. Proof for this is when they entered Makkah triumphantly and his first words were to command his followers not to harm such and such tribes and so and so families. This was one of the most famous of his acts of forgiveness and humbleness.

Military combat was forbidden for the first thirteen years of prophet hood. The desert Arabs did not need anyone to tell them how to fight or do combat. They were experts in this area and held feuds amongst tribes that lasted for decades. It was not until the proper method of warfare was instituted by Allah in the Quran, with proper rights and limitations according His Commandments, that any retaliation or combat was sanctioned. Orders from Allah made it clear who was to be attacked, how and when and to what extent fighting could take place.

Destruction of infrastructures is absolutely forbidden except when it is ordained by Allah in certain instances and then only according to His Commands.

Cursing and invoking evil actually came to the prophet, peace and blessings be upon him, from his enemies, while he would be praying for their guidance. Classic example is that of his journey to At-Taif where the leaders would not even hear him out nor offer so much as the normal courtesy called for and instead they set the children of the street against him, throwing rocks and stones at him until his body was bleeding so much, blood filled his sandals. He was offered revenge by the angel Gabriel, if he would give the command, Allah would cause the surrounding mountains to fall down upon them destroying them all. Instead of cursing them or asking for their destruction, he prayed for them to be guided to worship their Lord alone, without any partners.

Prophet Muhammad, peace and blessings be upon him, claimed every person who is born is born in a state of ISLAM (submission to God on His Terms in Peace), as a Muslim (MU-Islam means; "one who does ISLAM" i.e.; submits to God's Will and obeys His Commandments). He further stated, God has created each person in the image that is His according to His plan, and their spirit is His. Then as they grow older they begin to distort their faith according to the influence of the prevailing society and their own prejudices.

Muhammad, peace and blessings be upon him, taught his followers to believe in the God of Adam, Noah, Abraham, Jacob, Moses, David, Solomon and Jesus, peace be upon them all, and to believe in them as true prophets, messengers and servants of Almighty Allah. He insisted on ranking all the prophets up at the highest level without any distinction between them, and ordered his followers to say the words, "peace and blessings be upon him" after mentioning their names.

 He also taught the Torah (Old Testament), Zabur (Psalms) and Enjil (Gospel or New Testament) were originally from the very same source as the Quran, from Allah to the angel Gabriel. He asked the Jews to judge according to their own Book, and they tried to cover up some of it to hide the correct judgment, knowing he, peace and blessings be upon him, could not read. He prophesied, predicted and foretold of events to come and they happened just as he had said they would. He mentioned so many things that people of his time could not have known, yet we have seen the evidences manifest over and over throughout the centuries in science, medicine, biology, embryology, psychology, metrology, geology and many other disciplines and even space travel and wireless communications, all of which we take for granted today. He even predicted something from the past that would come true in the future, and it has..

The Quran states pharaoh was drowned in the Red Sea while chasing after Moses and Allah said He would preserve Pharaoh as a sign for the future. Dr. Maurice Bucaille in his book, "Bible, Quran and Science" makes it clear this has happened and the very person of Pharaoh has been discovered in Egypt and is now on display for all to see.
This event took place thousands of years before Muhammad, peace and blessings be upon him, and it came true in the last few decades, many centuries after his death.

Muhammad, peace and blessings be upon him, or his followers never at any time claimed that he was a son of God or the God-incarnate or a man with divinity – but he always was and is even today considered as only a Messenger chosen by God. He insisted people praise Almighty God, alone and not to celebrate him or his companions in any way. While most people do not hesitate to raise to divinity and even make 'gods' out of other individuals whose lives and missions have been lost in legend. Historically speaking, none of these legends achieved even a fraction of what Muhammad, peace and blessings be upon him, accomplished.

Uniting mankind together for the purpose of worshipping the One God of Adam and all the other prophets, peace be upon them all, was his main motivating cause and his striving was for the sole purpose having everyone to understand and follow the codes of moral excellence set forth by Allah in His Revelations.

Today after a lapse of fourteen centuries, the life and teachings of Muhammad, peace and blessings be upon him, have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammad’s, peace and blessings be upon him, followers, but the inescapable conclusion forced upon by a critical and unbiased history.

Muhammad, peace and blessings be upon him, claimed to be a servant, messenger and prophet of the Almighty God; the same God of Adam, Abraham, Moses, David and Solomon and of Jesus, the Christ, son of Mary (peace be upon them all). He claimed he was receiving revelation from Almighty God (Allah) through the Arch Angel Gabriel, calling it the Recitation (Quran).

He ordered people to believe in God as One, without partners, and to follow the Commandments of Almighty God to the best of their abilities.

He forbade himself and his followers from evil practices and filthy habits, showing them the proper ways to eat, drink, use the toilet and proper behavior in all relationships. This he claimed was all from Allah.

What Did He Do?

Almost everyone on the earth today is discussing Prophet Muhammad, peace and blessings be upon him. People want to know, "Who was he exactly?" "What did he teach?" "Why was he loved so much by some and hated so much by others?" "Did he live up to his claims?" "Was he a holy

 man?" "Was he a prophet of God?" "What is the truth about this man - Muhammad?" How can we discover the truth and be totally honest in our judgment?

We will begin with the very simple historical evidences, facts as narrated by thousands of people, many of whom knew him personally. The following is based on books, manuscripts, texts and actual eyewitness accounts, too numerous list herein, yet all have been preserved in original form throughout the centuries by both Muslims and non-Muslims.

Muhammad ibn (son of) Abdullah ibn (son of) Abdul Mutalib, was born in the year 570 C.E. (Christian Era) in Makkah, Felix Arabia (today: Saudi Arabia) and he died in 633 C.E. in Yathrib (today: Madinah, Saudi Arabia).

A. His names: When he was born, his grandfather, Abdul Mutalib, gave him the name Muhammad. And it means "praised one" or "praising one." He was later called "As-Saddiq" (the Truthful) by all of those who knew of his truthful and honest nature. He always said only the truth. He was also called "Al-Amin" (the Trustworthy) due to his integrity and always upholding any trust given to him. When the tribes were battling against each other, both sides would entrust him with their possessions during the fighting, even if it might be against some of his own tribesmen, because they knew he would always uphold any trust given to him. All of his names indicated the very nature of a man who was praised for his honesty, integrity and trustworthiness. He was also well known for advocating the reconciliation of kinship and relationships. He ordered his followers to always honor the "ties of the wombs" (siblings and other close relatives).

This fits right in with the prophecy mentioned in the Bible in the Book of John in chapters 14 and 16, as the coming of a prophet known as the "Spirit of Truth" or "Comforter" or "Advocate."

B. Born as a descendent of Abraham, peace and blessings be upon him, through his first born son, Ishmael (Ismail in Arabic), peace and blessings be upon him, to the noble tribe of the Quraish who were the leaders of Makkah in those days. Muhammad's blood line traces directly back to Abraham, peace and blessings be upon him.

This could certainly point to fulfillment of Old Testament (Torah) prophecies in Deuteronomy (chapter 18:15) of a prophet, like unto Moses from "their brethren."

C. He kept the Commandments of Almighty God, just as his great grandfathers and prophets of old had done in the past (peace be upon them). Here is a statement from Muhammad, peace and blessings be upon him, while the Quran was being revealed to him by the angel Gabriel;

"Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your PARENTS; do not kill your children because of poverty - (Allah) provide sustenance for you and for them; do not come near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause. This He has commanded you that you may understand."

41 **[Holy Quran 6:151]**

D. Muhammad, peace and blessings be upon him, lived in total commitment to his Belief in One God, and as such, he worshipped God alone, without any other "gods" beside Him. This is the very first commandment in the Old Testament (Exodus chapter 20 and Deuteronomy, chapter 5) and in the New Testament as well (Mark, chapter 12, verse 29).

E. Muhammad, peace and blessings be upon him, ordered his followers to obey Allah Almighty. He ordered following the Commandments as were revealed to him by the angel Gabriel from Almighty Allah. Read below, one of many similar statements from the Quran:

Surely, Allah Commands absolute justice and steadfast commitment to performing your duties to Almighty Allah, in total sincerity and giving help to relatives: and He forbids evil, and disobedience and all that is prohibited by Allah (such as; illegal sexual acts, disobedience of PARENTS, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and (He Forbids) any evil (i.e. all that is prohibited by God's Law, such as: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and all kinds of oppression, He admonishes you, that you may take heed.

[Holy Quran 16:90]

F. Muhammad, peace and blessings be upon him, never fell into the common practice of his tribesmen to worship statues, idols or man-made "gods." He forbid his followers to ever engage in worship outside of the One True God (Allah) of Adam, Abraham, Moses and all the prophets, peace be upon them all.

And the people of the Scripture Jews and Christians did not differed amongst themselves until after there came to them clear evidence.

And they were commanded only to worship Allah, and worship none but Him Alone (no gods beside God), and perform prayers and give charity: and that is the right religion.

[Holy Quran 98:4-5]

42 He despised false worship to any man-made gods or images or anything in creation as a god. He hated all of the complexities and degradation to which it leads.

This is in direct obedience to the second commandment in the above mentioned verses, "Thou shalt not make any graven images."

G. Muhammad, peace and blessings be upon him, always held the Name of God (Allah) in the highest of reverence and never took God's Name in vain or for any vainglorious purpose.

He forbid his followers for ever doing anything like this and encouraged them to use names such as "Servant of Almighty God" (Abdullah).

H. Muhammad, peace and blessings be upon him, upheld the proper worship and ceremonies of his grandfathers, Abraham and Ishmael, peace be upon them. Here is something from the second chapter of the Quran. Read closely;



"Recall when Abraham's Lord (Allah) tested him with Commands, that he fulfilled. Allah said, "Surely, I am going to make you a leader (prophet) of mankind. (Abraham said) "And my offspring, too." (Allah) said, "My Covenant (prophethood, etc.) does not include wrong-doers (thalimun).



"And recall when (Allah) made the House (ka'bah in Bakkah, which later was called "Makkah") a place of resort for mankind and a place of safety. And it is your place of prayer, and (Allah) commanded Abraham and Ishmael to purify (God's House at Makkah) for those who are circling it, or staying there or bowing or prostrating themselves (there, in worship).



"And when Abraham said, 'My Lord, make this city (Makkah) a place of security and provide its people with fruits, for them that believe in Allah Almighty and the Last Day.' (Allah) answered, "As for him who doesn't believe, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"



"And when Abraham and Ishmael were raising the foundations of the Sacred House (Ka'bah in Makkah), saying, 'Our Lord! Accept from us. Certainly! You are the All-Hearer, the All-Knower.'"



"Our Lord! And make us submissive unto You and of our offspring a nation submissive

43 unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.



"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered by sending Muhammad peace and blessings be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Quran) and full knowledge of (Allah's) Laws and jurisprudence, and sanctify them. Verily! You are the All-Mighty, the All-Wise."



And who turns away from the religion of Abraham (Monotheism) except him who fools himself? Truly, (Allah) chose him in this world and verily, in the Hereafter he will be among the righteous.



When his Lord said to him, "Submit ("Islam" means "submission")!" He said, "I have submitted myself ("Muslim" means "one who submits") to the Lord of all that exists."



And this (submission to Allah) was ordered by Abraham upon his sons and by Jacob; saying, "O my sons! Allah has chosen for you the (true) religion; then die not except in the Faith of Submission (like those in true submission to God's Will)."

[Holy Quran 2:124-132]

I. Muhammad, peace and blessings be upon him, performed these same ceremonies in worship to what we find the prophets doing before him, bowing to toward the ground and prostrating (falling on the face) while praying and worshipping. He would face Jerusalem for his devotionals and commanded his followers to do the same (until Allah sent down the angel Gabriel with revelation to change the direction (Qiblah) mentioned in Quran).

J. Muhammad, peace and blessings be upon him, advocated rights for all members of the family and especially ties to the parents, both mother and father, also rights for infant girls, orphaned girls and certainly for wives, as well.

It is known from the Quran, Muhammad, peace and blessings be upon him, ordered his followers to be kind and respectful to their parents. They were told not to even say, "Ooh" to them while caring for them in their old age. Read from the Quran:

44 And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.

[Holy Quran 17:23]

K. Muhammad, peace and blessings be upon him, was the defender of the orphans and even the newborn children. He ordered the care of orphans and feeding of the poor as the means to enter Paradise and if anyone held back the rights of those who were destitute, they could forget about ever seeing Paradise. He also forbade the killing of new born girls, as was a custom of ignorance according to primitive Arab traditions. This is referred to in the Quran; when, on the Day of Judgment those who practiced the evil deed of terminating the life of their own infant daughters, will have it exposed, the Quran says:

"And when the female (infant) buried alive (as the pagan Arabs used to do) is going to be asked; about what sin could she (as an infant) have possibly committed."

[Holy Quran 81:8]

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

[Holy Quran 2:274]

L. Muhammad, peace and blessings be upon him, ordered men not to "inherit women against their will," and not to marry them accept by mutual consent and never to touch their wealth or inheritance in order to improve their own financial conditions.

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

[Holy Quran 4:19]

45 We also notice from this verse, He forbid the common practice of wife-beating and abuse, (his own wife said he never once hit her).

He never once engaged in sex outside of marriage, nor did he ever approve of it, even though it was very common at the time. His only relationships with women were in legitimate, contractual marriages with proper witnesses according to law. His relationship to Ayesha was only that of marriage. He did not marry her the first time her father offered her hand to him in marriage. He married her only after she reached the age of puberty and could decide for herself. Their relationship is described in every detail by Ayesha herself in the most loving and respectful manner as a match truly made in heaven. Ayesha is considered as one of the highest scholars of Islam and lived out her entire life only having been married to Muhammad, peace and blessings be upon him. She never desired any other man, nor did she ever utter a single negative statement against Muhammad, peace and blessings be upon him.

M. Muhammad, peace and blessings be upon him, ordered men to "provide and protect" women, whether it was their own mother, sister, wife or daughter or even those of others, whether they were Muslims or not.

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support the women) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.).
As to those women on whose part you see illconduct, admonish them, refuse to share their beds, startle them (set forth a clear example or parable for them, to make clear the point of what is going on before divorcing them) so if they return to proper obedience (to Allah and their husbands), do not annoy them any further. Surely, Allah is Ever Most High, Most Great."

[Holy Quran 4:34]

N. Muhammad, peace and blessings be upon him, prohibited killing of children for fear of poverty and also forbade killing any innocent people.

Say (O Muhammad peace and blessings be upon him): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Law). This He has commanded you that you may understand.

[Holy Quran 6:151]

46 **O.** Muhammad, peace and blessings be upon him, never committed adultery, and he required his followers to engage only in lawful marriage relationships with women, and forbid sex outside of Almighty God's Ordinance.

Satan (the devil) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.

[Holy Quran 2:268]

Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."

[Holy Quran 7:33]

And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).

[Holy Quran 17:32]

The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islamic Monotheism).

[Holy Quran 24:3]

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

[Holy Quran 24:19]

O Prophet! When believing women come to you to give you the pledge, that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'a (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.

[Holy Quran 60:12]

People committed fornication and adultery in most places around the word in Muhammad's time, yet he never once did so, and he forbade all of his followers from this evil practice.

P. Muhammad, peace and blessings be upon him, forbade usury and interest on money lending, as Jesus, peace and blessings be upon him, had done centuries before him. It can be easily shown how usury eats away at wealth and destroys the economic systems throughout history. Yet, just as in the teachings of the prophets of old, Muhammad, peace and blessings be upon him, held that such practices were most evil and must be avoided in order to be at peace with the Creator (Allah).

Those who eat usury (deal in interest) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity. That is because they say: "Trading is only like usury," whereas Allah has permitted trading and forbidden usury. So whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge); but whoever returns to dealing in usury, such are the dwellers of the Fire - they will abide therein.

Allah will destroy Riba (usury) and will give increase for charity, alms, etc. And Allah

48 likes not the disbelievers, sinners.

Truly those who believe, and do deeds of righteousness, and perform Salat, and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

You who believe! Be afraid of Allah and give up what remains (due to you) from usury, if you are believers.

And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.

[Holy Quran 2:275-279]

Q. Muhammad, peace and blessings be upon him, never gambled and did not allow it. Like usury, gambling takes away wealth but at an even faster pace.

"People ask you (Muhammad) about alcohol and gambling. Say, 'There is great sin in both of them and (some benefit) for humans, but the sin is greater than any benefit from them.' And they ask you what they should spend (for charity, etc.). Say, 'Whatever is above your basic needs.' So, Allah makes it clear to you His Laws in order for you to give thought."

[Holy Quran 2:219]

Gambling had not been viewed as so evil until the time of Muhammad, peace be upon. Today, it is well established the damage gambling causes to families and even mental health. The idea of getting something for nothing is not the proper way of life prescribed by the teachings of Muhammad, peace and blessings be upon him.

R. Muhammad, peace and blessings be upon him, never drank alcohol or strong drink, even though it was a very normal thing for people of his time and place.

49 "O you believers! Intoxicating drinks, gambling, fortune telling, etc. is the hated work of the devil. So stay away from all of that horrible stuff, that you will be successful."



"The devil only wants to create hatred between you with intoxicants (alcoholic drinks, etc.) and gambling and to keep you from the remembrance of Allah and from your proper worship (prayers). So, why won't you away from them?"

[Holy Quran 5:90-91]

The Arabs, like most other cultures at his time, drank alcohol without concern for their health or for their altered behavior while intoxicated. Many of them were alcoholics.

In today's world there is little need to present long discussions on the evil and dangers of drinking alcohol. Besides causing diseases and ruining a person's health, alcohol is often attributed to be the cause of many traffic accidents resulting in property damage, injuries and deaths. The first order was for the followers of Muhammad, peace and blessings be upon him, to leave off drinking while engaged in worship, then came stronger orders to leave drinking all together. Thus, offering a time for the early Muslims to break off from their addiction to strong drink.

S. Muhammad, peace and blessings be upon him, did not engage in gossip or backbiting and he always turned away from hearing anything related to it.



O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

[Holy Quran 49:6]



O you who believe! Do not allow one group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith? And whosoever does not repent, then such are indeed wrong-doers.

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.

[Holy Quran 49:11-12]

Certainly, these teachings would be well appreciated in today's world where we find almost everyone engaging in the worst of gossiping and insulting of others, even the closest of relatives and loved ones.

T. Muhammad, peace and blessings be upon him, was most generous and encouraged others to be the same way in their dealings with others. He even asked them to forgive the debts of others with hope of receiving a better reward with their Lord (Allah).

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

[Holy Quran 2:280-281]

S. Muhammad, peace and blessings be upon him, commanded the payment of charity to the poor and he was the defender and protector of widows, orphans and the wayfarers.

"Therefore, do not oppress the orphan, nor repulse the beggar."

[Holy Quran 93:9-10]

51 Charity is for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

[Holy Quran 2:273]

U. Muhammad, peace and blessings be upon him, taught people how to deal with the most extreme difficulties and tests that occur to us throughout our lives. He held that only through patience and a humble attitude would we find true resolution and understanding of life's complications and disappointments. He the most patient of all and was exemplary in his own humbleness. All who knew him had to admit to these virtues.

O you who believe! Seek help in patience and the prayer. Truly! Allah is with the patient ones.

[Holy Quran 2:153]

He explained this life was a test from Allah:

And certainly, Allah shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones.

[Holy Quran 2:155]

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."

[Holy Quran 2:156]

V. Muhammad, peace and blessings be upon him, fasted for days at a time to be closer to Almighty God and away from the narrowness of worldly attractions.

O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become pious.

52 [Holy Quran 2:183]

W. Muhammad, peace and blessings be upon him, called for an end to racism and tribalism from the beginning to the end of his mission. He was truly the peacemaker for all times and all people.

O mankind! (Allah) has created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who is one of the pious. Verily, Allah is All-Knowing, All-Aware

[Holy Quran 49:13]

And in another verse of the Quran:

O mankind! Have piety and be most dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an AllWatcher over you.

[Holy Quran 4:1]

X. Regarding keeping up good relationships and bringing people back together after a falling out, the Quran says:

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.

The believers are nothing else than brothers to each other. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

[Holy Quran 49:9-10]

Y. Muhammad, peace and blessings be upon him, taught that Jesus, peace and blessings be upon him, was the immaculate conception and miracle birth of Mary, and that she was the best creation of Almighty God. He insisted even to the Jews of Madinah, that Jesus, peace and blessings be upon him, was the Messiah, the Christ, the one predicted to come in their Torah (Old Testament). He also taught that Jesus, peace and blessings be upon him, did many miracles by the permission of Almighty God, curing the lepers, restoring sight to the blind and even bringing a dead man back to life, and he was not dead, rather Almighty God had raised him up. He also predicted Jesus, peace and blessings be upon him, is going to return again in the Last Days to lead the true believers in a victory over the evil and unrighteous people, and he will destroy the Anti-Christ.

Z. Muhammad, peace and blessings be upon him, forbade any killing, even when his followers were being killed, until the orders for retaliation came from Allah. Even then the limits were clearly spelled out and only those engaged in active combat against the Muslims or Islam were to be fought in combat. And even then, only according to very strict rules from Allah. fought in combat. And even then, only according to very strict rules from Allah.

What Did His Followers Say?

"His name was Muhammad" (peace and blessings be upon him)

To begin: You may be a Christian Protestant, Catholic, Jew, an atheist or an agnostic; or you may belong to any of many different religious denominations existing in today's world. You might even be a communist or believe in man's democracy as the rule on earth. Whoever you are and whatever ideological or political beliefs, social habits you may hold, there is no doubt - you should understand what others have to say about this man.

The world has had its share of great personalities. But these were one sided figures who distinguished themselves in but one or two fields, such as religious thought or military leadership. The lives and teachings of these great personalities of the earth are shrouded in the mist of time. There is so much speculation about the time and place their birth, the mode and style of their life, the nature and detail of their teachings and the degree and measure of their success or failure that is impossible for humanity to reconstruct, accurately the lives and teachings of these men and women.

But this is not the case of this man, Muhammad, peace and blessings be upon him, who accomplished so much in such diverse fields of human thought and behavior in the fullest blaze of human history. Every detail of his private life and public utterances has been accurately documented and faithfully preserved up until our day. The authenticity of the records so preserved is vouched for not only by the faithful followers but even by his prejudiced critics.

Muhammad, peace and blessings be upon him, was a religious teacher, a social reformer, a moral guide, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, a loving father - all in one. No other man in history ever excelled or equaled him in any of these different aspects of life - but it was only for the selfless personality of Muhammad, peace and blessings be upon him, to achieve such incredible perfection.

He was by far, the most remarkable man that ever set foot on this earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and

 completely revolutionized the worlds of human thought and behavior for all times to come.

Muhammad, peace and blessings be upon him, was born in what was then known as Felix Arabia, fourteen hundred years ago. He started his mission of preaching a religion of monotheism; a Way of Life based on the surrender, submission and obedience to the Commandments of Almighty God, in sincerity and peace.

The word "Islam" in Arabic means "the submission to God, in peace."

Muhammad's (peace and blessings be upon him) mission began at the age of forty and departed from this world at the age of sixty-three. During this short period of 23 years of his prophethood, he changed the complete Arabian Peninsula from paganism and idolatry to worship of One God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter bankruptcy to the highest standards of moral excellence.

Human history has never known such a complete transformation of a people or a place before or since - and IMAGINE all these unbelievable wonders in JUST OVER TWO DECADES.

Muhammad, peace and blessings be upon him, was nothing more or less than a human being. but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living, based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Today after a lapse of fourteen centuries, the life and teachings of Muhammad, peace and blessings be upon him, have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Mohammed's(peace and blessings be upon him) followers, but the inescapable conclusion forced upon by a critical and unbiased history.

The least YOU can do as a thinking and concerned human being is to stop for a moment and ask your self: Could these statements sounding so extraordinary and revolutionary really be true? And supposing they really are true and you did not know this man Muhammad, peace and blessings be upon him, or hear about him, isn't it time you responded to this tremendous challenge and put in some effort to know him?

It will cost you nothing, but it may prove to be the beginning of a completely new era in your life.

We invite you to make a discovery of this wonderful man, Muhammad, peace and blessings be upon him, the like of whom never walked on the face of this earth

What Do Others Say About Him?

Before We Begin our *"A to Z of Muhammad"* - Let's See What 12 Famous People Have Said About Muhammad (peace and blessings be upon him) Throughout the Centuries...

His complete biography has been authenticated and circulated amongst scholars around the world starting while he was still alive and continuing up until today. One of the first examples we quote from is from the *Encyclopedia Britannica*, as it confirms:

55 (Regarding Muhammad) "... a mass of detail in the early sources shows that he was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men."

[Vol. 12]

Another impressive tribute to Muhammad, peace and blessings be upon him is in the very well written work of Michael H. Hart, *"The 100: A Ranking of the Most Influential Persons in History."* He states that the most influential person in all history was Muhammad, peace and blessings be upon him, with Jesus second. Examine his actual words:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

[Michael H. Hart, THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York: Hart Publishing Company, Inc., 1978, page. 33.]

According to the Quran, Prophet Muhammad was the most excellent example for all of humanity. Even non-Muslim historians recognize him to be one of the most successful personalities in history. Read what the Reverend R. Bosworth-Smith wrote in "Mohammed & Mohammedanism" in 1946:

"Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a Right Divine, it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

While we are reviewing statements from famous non-Muslims about Prophet Muhammad, peace and blessings be upon him, consider this:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

[Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp. 276-277.]

And then we read what George Bernard Shaw, a famous writer and non-Muslim says:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

[The Genuine Islam, Singapore, Vol. 1, No. 8, 1936]

Then we found that K. S. Ramakrishna Rao, an Indian (Hindu) professor of Philosophy, in his booklet *"Muhammad the Prophet of Islam"* calls him the "perfect model for human life." Professor Ramakrishna Rao explains his point by saying:

"The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muhammad the Prophet. There is Muhammad the Warrior; Muhammad the Businessman; Muhammad the Statesman; Muhammad the Orator; Muhammad the Reformer; Muhammad the Refuge of Orphans; Muhammad the Protector of Slaves; Muhammad the Emancipator of Women; Muhammad the Judge; Muhammad the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

What should we think about our prophet Muhammad, peace and blessings be upon him, when someone with the worldly status such as Mahatma Gandhi, speaking on the character of Muhammad, peace and blessings be upon him, says in *'Young India'*:

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

English author Thomas Carlyle in his *'Heroes and Hero Worship'*, was simply amazed:

"How one man single handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

57 **And Diwan Chand Sharma wrote in *"The Prophets of the East"*:**

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him"

[D.C. Sharma, The Prophets of the East, Calcutta, 1935, pp. 12]

Muhammad, peace and blessings be upon him, was nothing more or less than a human being, but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Speaking on the aspect of equality before God in Islam, the famous poetess of India, Sarojini Naidu says:

"It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother."

[S. Naidu, Ideals of Islam, vide Speeches & Writings, Madras, 1918, p. 169]

In the words of Professor Hurgronje:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues, "the fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Edward Gibbon and Simon Ockley, on the profession of ISLAM, writes in *"History of the Saracen Empires"*:

"I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet have never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his

58 disciples within the bounds of reason and religion."

[History of the Saracen Empires, London, 1870, p. 54]

EWolfgang Goethe, perhaps the greatest European poet ever, wrote about Prophet Muhammad, peace and blessings be upon him. He said:

"He is a prophet and not a poet and therefore his Koran is to be seen as Divine Law and not as a book of a human being, made for education or entertainment."

[Noten und Abhandlungen zum Weststlichen Dvan, WA I, 7, 32]

What Do Muslims Say?

Considering the qualities and teachings of Muhammad, peace and blessings be upon him, testified to by some many people throughout history and even testified to by Allah Himself, we conclude the following to be only a partial list of the qualities, morals and virtures of Muhammad, peace and blessings be upon him.

A. Articulate - Muhammad, peace and blessings be upon him, although unable to read or write throughout his entire life, was able to express himself in clear and decisive terms and in the best of classical Arabic language.

B. Brave - Muhammad, peace and blessings be upon him, was praised for his courage and bravery during and after his life by his followers and opponents alike. He has always been an inspiration to Muslims and even non-Muslims throughout the centuries.

C. Courteous - Muhammad, peace and blessings be upon him, always put other people's feelings ahead of his own and was the most courteous of hosts and the best of guests wherever he went.

D. Dedicated - Muhammad, peace and blessings be upon him, was determined to carry out his mission and present the message with which he had been sent, to the entire world.

E. Eloquent - Muhammad, peace and blessings be upon him, claimed he was not a poet, yet he could express himself in the most concise manner, using the least amount of words in a most classic manner. His words are still quoted by millions of Muslims and non-Muslims today everywhere.

F. Friendly - Muhammad, peace and blessings be upon him, was noted for being the most friendly and considerate of all who knew him.

59 **G. Generous** - Muhammad, peace and blessings be upon him, was most generous with his possessions and never wanted to keep anything if there was anyone who was in need. This was true of gold, silver, animals and even food and drink.

H. Hospitable - Muhammad, peace and blessings be upon him, was indeed, noted to be the most gracious of hosts and taught his companions and followers to be the best of hosts to all their guests as a part of their religion.

I. Intelligent - Muhammad, peace and blessings be upon him, has been proclaimed by many commentators who have studied his life and actions, to be of the most intelligent of all men who ever lived.

J. Just - Muhammad, peace and blessings be upon him, was most fair and just in all of his dealings. Whether in business or in giving judgment in any matter, he practiced justice on all levels.

K. Kindness - Muhammad, peace and blessings be upon him, was kind and considerate to everyone he met. He tired his best to present the message of worship of the Creator instead of the creations to all he met in the kindest fashion and most considerate manner.

L. Loving - Muhammad, peace and blessings be upon him, was the most loving toward Allah and to his family members, friends, companions and even those who did not accept his message but remained peaceful to him and his followers.

M. Messenger of Mercy - Muhammad, peace and blessings be upon him, is proclaimed in the Quran by Allah, as being sent to the entire world as the "Mercy to all mankind and jinn."

N. Noble - Muhammad, peace and blessings be upon him, was the most noble and distinguished of all men. Everyone knew of his fine character and honorable background.

O. "Oneness" - Muhammad, peace and blessings be upon him, is most famous for his proclamation of the "Oneness of Allah" or monotheism (called "Tawheed" in Arabic).

P. Patient - Muhammad, peace and blessings be upon him, was the most steadfast and forbearing in all of the trials and tests he lived through.

Q. Quiet - Muhammad, peace and blessings be upon him, was often very quiet and never was heard to be boastful, loud or obnoxious on any occasion.

R. Resourceful - Muhammad, peace and blessings be upon him, was most clever and resourceful in handling even the most serious of difficulties and problems confronting him and his companions.

S. Straightforward - Muhammad, peace and blessings be upon him, was known by all to speak directly to a subject and not twist things around in his speech. He also used a minimal amount of verbiage and considered excessive talk to be vain and unproductive.

T. Tactful - Muhammad, peace and blessings be upon him, was the most delicate and tactful in his dealings with the people. He never scratched the dignity of someone, even though unbelievers often insulted him and maligned him.

U. Unmatched - Muhammad, peace and blessings be upon him, is known throughout the world today as the man who most influenced the lives of so many people during his own time and for all times to come.

V. Valiant - Muhammad, peace and blessings be upon him, gave new meaning to the word valiant and he was always most honorable in all of his affairs, whether defending the rights of orphans or preserving the honor of widows or fighting for those in distress. He was not intimidated when outnumbered in battle, nor did he turn away from his duties in protecting and defending the truth and freedom.

W. Wali - The Arabic word, ***"wali"*** (plural is owliya)is a bit difficult to bring into English without some explanation. For this reason I decided to leave it in Arabic and offer from my humble understanding one of the most important aspects of the character and personality of the prophet Muhammad, peace and blessings be upon him. Some say the word means; ***"protectors"*** and others have said ***"darlings"*** or "those in whom you put full trust and confide everything" like the Catholics might do with their priests. While still others simply offered the word "friends." While discussing this subject with one of my beloved teachers, Salim Morgan, he mentioned to me the meaning might be closer to the English word, ***"ally."*** This is perhaps, a lot closer in meaning because when a person gives their pledge of allegiance to someone he or she is taking that person as a ***"wally"*** and this is called giving ***"bay'ah"*** in Arabic. Allah tells us the Quran not to take the Jews and Christians as ***"owliya"*** in place of Allah. While we understand the People of the Book (Jews and Christians) are the closest to us in faith, at the same time we are instructed here not to take anyone as our ***"confessor"*** or ***"intimate ally"*** or "one to whom we give our pledge of allegiance" in place of Allah or His messenger, Muhammad, peace and blessings be upon him. The prophet, peace and blessings be upon him, was the living example of the most trustworthy and loyal of all human beings who ever lived on this earth. Anything mentioned to him in confidence would never be divulged nor shared with others. And when he was put in place of authority or ***"wali"*** over the people, they found him to be the best of those to be trusted.

X. "X" - Muhammad, peace and blessings be upon him, could neither read nor write, not even his own name. In today's world he would have to use an "X" to "sign" a document. He used a signet ring worn on the little finger of his right hand to seal any documents or letters sent to the leaders of other lands.

Y. Yielding - Muhammad, peace and blessings be upon him, would yield his own desires and forego his own ideas in favor of whatever Allah directed him to do. While considering opinions from his followers, he often accepted their ideas over his own, preferring to yield in favor of others as much as possible.

Z. Zealous - Muhammad, peace and blessings be upon him, was the most zealous of all the prophets of Allah, in carrying out his mission of "Peace through the submission to the Will of God." He truly was the most enthusiastic in regard to delivering the message with which he had been entrusted by Allah; the message of **"Laa elaha illa-allah, Muhammadar-Rasoolulah"** (There is none worthy of worship, except Allah and Muhammad is the messenger of Allah).

Alief. "AJEEB" (AMAZING) - We couldn't resist the chance for one more letter - even if it is the first letter of the Arabic alphabet ("|" alief).
Muhammad was truly amazing in every respect. He delivered a message of a complete and total way of life, encompassing everything from the time a person wakes up until time to sleep and from the cradle to the grave. And if someone were to follow this Way of Life ("deen" in Arabic), they would achieve the greatest success here in this life and the greatest success in the Next Life as well.

Conclusion

Before concluding our review of Muhammad, A to Z, it must be mentioned, that although Muhammad is deeply loved, revered and emulated by Muslims as God's final

61 messenger, he is NOT the object of worship for Muslims.

Now it is up to you. You are a rational thinking, concerned human being. As such, you should already be asking yourself:

Could these extraordinary, revolutionary and amazing statements, all about this one man, really be true? What if this is true?

You have read what famous writers, thinkers, poets, philosophers, clergy and humanitarians have said about Muhammad. You have seen the recordings of those who knew him and knew of him and what others have said, about Prophet Muhammad, peace and blessings be upon him.

So, the question now is, "What do you say about Muhammad?"

You be the judge. www.guideus.tv BY YUSUF ESTEZ

What do Muslims think of Jesus?

There are many questions that come to mind when the name Jesus is mentioned. Some people say he was a prophet, others call him a god, while others say he was a very wise man. But whatever your idea is, one thing remains certain: he was not your ordinary man. So if there is something special about him, why all the confusion?

Just who was Jesus anyway?

His Origin

Jesus lived about 2,000 years ago in ancient Palestine when the Roman Empire was at its zenith. He was not conceived in the usual way, but was implanted in the womb of a young woman named Mary. God simply commanded, "Be" and he was. In this sense, he was "a word" of God and a special sign for humanity. In fact, he was the last in a long line of religious guides sent to the Jews.

Mary, The Blessed

Mary was a righteous woman. Her mother dedicated her to God's service even before she was born. As a child, she lived a life marked by health and righteousness, which others pointed to in admiration. She was raised by the wise Zechariah, who instilled in her, a beautiful sense of faith in God. When she had become a young woman, Mary sought to purify herself further before her Lord. Knowing that the hustle of life in the towns was distracting, she withdrew from her people to a sanctuary in the East. There she could meditate in seclusion and peace. Suddenly, on a day that seemed no different from the rest, an angel of God visited her, disguised in the likeness of a human. Afraid of so strange a sight, Mary prayed for protection, but the strange being reassured her and declared that he was a messenger from the Lord to announce the glad-tidings of a faultless son. Mary, astounded, asked how this was possible seeing that no man had ever touched

 her. But the angel replied, “Your Lord says, it is easy for Me …”. But when she felt the little child within her, she fled her sanctuary out of fear of what her family would do or say when they heard the news. Mary, however, was not to face hardship. When in her despair she cried out to God for oblivion, a voice soothed her and she found shade and a cool spring. Under a date-palm in the warmth of late summer, she made her dwelling and there bore the child unlike any other in human history.

Shortly thereafter, Mary returned to her community carrying the child who was to be called Messiah, Jesus, and son of Mary. When her people saw her with the baby in her arms they couldn’t believe their eyes, let alone accept her word. They refused to believe when she told of an angel who came and told her she was chosen above all other women to carry this burden. They accused her of infidelity and implied that she had ruined the family name. Mary, being overwhelmed, simply motioned towards the child meekly.

The Miracles

Now the child was the product of a miracle and consequently, miraculous things began to happen. In defense of his mother and of the truth, the infant Jesus spoke saying, “I am a servant of God. He has given me Scripture and has made me a Prophet. He has blessed me wherever I may be and has made prayer and charity my duty as long as I live.” This put the detractors to rest.

Throughout his youth, Jesus remained dutiful to his mother and developed quickly in intelligence, wisdom, and piety. He dumfounded the learned and was greatly admired by those around him who appreciated his talents. He claimed to be a sign of God and a Messenger to the Israelites.

His people had strayed from the spirit of truth and placed their trust in legalism, thereby burying their sense of mercy beneath dusty scrolls and rituals. Finally, when he came of age, Jesus began to travel and preach throughout the land of Palestine about a return to the truth of the old revelations and a rejection of all that man had added. In his task he was supported by the spirit of truth, the angel Gabriel.

The Gospel, His Message

He taught that love and mercy overcome hate and anger and that only a true and sincere faith in the Creator and obedience to His will can bring a person salvation in this life as well as in the next. To reinforce his message, which was called “Injeel” (Good News), God granted him the performance of miracles. He healed the sick, uplifted the distressed and revived the dead. All these things he did with the permission of God, never taking credit for them himself.

He led a simple and pious life. Soon he attracted an inner-circle of devoted followers who listened to his teachings with fervor and humility. These disciples, among them Peter, Barnabas, and John helped him carry the message of Divine Love to the people. They helped him in his mission.

63 **A Test Of Wills**

But no righteous man of God is without trial and tribulation. As the message of Jesus began to gain wider acceptance, a small clique of hypocrites and evil men began to plot against him. They were the priests and leaders of the Jews whose position and wealth depended upon their place as the sole interpreters of religion to the masses. They pursued him and his followers and eventually captured him. Though they abused him, he never renounced his faith in the one God. So in their anger they plotted to crucify him on a Roman cross. But Jesus slipped from their grip at the last moment, and all the while they thought they had succeeded. They were sure they had killed him but God answered Jesus' prayer and saved him from their schemes. Confusion overtook the mob and they might have killed the man who betrayed Jesus instead. In any case, Jesus escaped from their grasp. Then God removed Jesus from this world into another dimension, to a place with Him, not to return until a later time.

With their teacher gone, the devoted followers of Jesus tried to maintain the purity and simplicity of his teachings. But they were soon besieged and overtaken by a flood of Roman and Greek influences, which eventually so buried and distorted the message of Jesus that only a little of its truth now remains. Strange doctrines of Jesus being a man-god, of God dying, of saint worship and of God being made up of different parts came into vogue and were accepted by many of those who took the name "Christians" centuries after Jesus.

Conclusion

The only records that have come down to us concerning Jesus are some sketchy biographical material, poorly researched and compiled, which can in no way be representative of the full and accurate Message of Jesus, the Son of Mary. The time of the final and incorruptible Message was not yet at hand. It would be left to the last prophet of God, Muhammad (peace be upon him), to clarify the truth from man's additions and deletions.

Jesus taught the same eternal message that was taught by all the Messengers of God, from Adam, on through Noah, Abraham, Moses and ending with the mission of God's last Guidepost to humanity, Muhammad (peace be on them all), whose coming was foretold by Jesus himself.

Every nation and every people, from the Aztecs to the Greeks, have received a Prophet or a Messenger from God. Jesus was the last of a series of Messengers sent to the Israelites, but they consistently strayed from the path of surrender to God. Each of the many Messengers spoke a different language and followed varied customs. Yet the core faith taught by each was the same: surrender your imperfect and fickle will to the perfect will of the Power that is greater than you. You will then find the peace and freedom that only the Creator of all things can provide. Then you must do what is right and good to your fellow creatures. This way of life is called Islam (surrender to God and find peace).

By Yahiya Emerick

Muslims respect and venerate Jesus Christ. They consider him to be one of God's greatest

 messengers to humankind. The Qur'an re-affirms his miraculous birth and his miraculous abilities. Furthermore, his mother Mary is regarded as one of the most pure and exalted women of all creation. As the Qur'an says:

"Behold! the angel said: 'God has chosen you and purified you and has chosen you above the women of all nations. O Mary! God gives you the good news of a word from Him, whose name shall be Messiah, Jesus son of Mary, honored in this world and the hereafter, and one of those brought near to God" (3:42).

Islam regards its teachings to be a re-affirmation and culmination of the teachings of previous monotheistic religions like Judaism and Christianity. Hence, all Muslims believe in Moses and Jesus as Prophets of God. Prophet Muhammad was commanded to recite in the Qur'an:

"Say, we believe in God and that which was revealed unto us, and that which was revealed unto Abraham and Ishmael and Isaac and Jacob, and the tribes and that which was entrusted unto Moses and Jesus and the Prophets from their Lord We make no distinction between any of them and unto Him we have submitted" (3:84).

A Muslim never refers to him simply as "Jesus", but always adds the phrase "upon him be peace." The Qur'an confirms his virgin birth, and an entire surah (chapter) of the Qur'an is entitled "Mary." The Qur'an describes the Annunciation as follows:

"She said: 'O my Lord! How shall I have a son when no man has touched me?' He said: 'Even so; God creates what He wills. When He decrees a thing, He says to it, "Be!" and it is.'" (Qur'an 3:42-7)

Jesus was born miraculously through the same power that had brought Adam into being without a father: "Truly the likeness of Jesus with God is as the likeness of Adam. He created him of dust and then said to him, 'Be!' and he was." (Qur'an 3:59)

During his prophetic mission, Jesus performed many miracles. The Qur'an tells us that he said: "I have come to you with a sign from your Lord: I make for you out of clay, as it were, a figure of a bird, and breathe into it and it becomes a bird by God's leave. And I heal the blind, and the lepers, and I raise the dead by God's leave." (Qur'an 3:49)

Neither Muhammad nor Jesus came to change the basic doctrine of the belief in One God, brought by earlier prophets, but to confirm and renew it. In the Qur'an, Jesus is reported as saying that he came: "To attest the law which was before me. And to make lawful to you part of what was forbidden to you; I have come to you with a sign from your Lord, so fear God and obey me." (Qur'an 3:50)

Source: islamicity.com/JesusInIslam/Jesus.htm

65

ISA"Jesus", the prophet of Islam

- Introduction
- MARYAM, THEMOTHER OF ^*ISA(Jesus)*
- THE BIRTH OF ^*ISA(Jesus)*
- EARLY LIFE OF PROPHET ^*ISA(Jesus)*
- THEREVELATION OF PROPHETHOOD
- THE *INJIL(BIBLE)*
- THEASCENSION OF PROPHET ^*ISA(Jesus)*
- PROPHET ^*ISA'S(Jesus)* DESCENT TO EARTH
- CONCLUSION

Introduction

Allah **sent many messengers to the humans as a mercy from Him.** ***Allah*** **sent them all to teach the people what is the correct and acceptable worship of** ***Allah*****--their Creator and the Creator of everything. All the prophets of** ***Allah*****, the first of whom was** ***Adam*** **and the last of whom is** ***Muhammad*****, came with one Religion--*****Islam,*** **one creed--the belief in the Oneness of** ***Allah*****. They all taught that** ***Allah*** **is attributed with all the perfect attributes and that He does not resemble any of His creations. They taught what** ***Allah*** **ordered us to perform with and refrain from in this life. They taught there is the Judgment Day in which each one of us will be judged as to whether or not we fulfilled our obligations in this life. None of them taught their people what contradicts the belief in the Oneness of** ***Allah*****. Each one of them ordered their followers to believe in the rest of the prophets.** ***Imam al-Bukhariyy*** **related that Prophet** ***Muhammad*****,** ***sallallahu ^alayhi wa sallam*****, said:**

which means:<< The prophets are like brothers from the same father with different mothers. Their Religion is one although their ***Shari^ah*** **(rules of the Religion) differed. I am the most deserving of Prophet ^*****Isa*****. There was no other prophet between us.>>**
Allah **revealed Prophet ^*****Isa*** **(Jesus) as the messenger before Prophet** ***Muhammad*****. He was one of the five best messengers of** ***Allah*****, called** ***Ulul-^Azm*****, those with the highest status, who were the most patient. He was ^*****Isa*****, the son of** ***Maryam*****, the daughter of ^*****Imran*****, from the sons of Israel. Prophet ^*****Isa*****, as all the prophets, was truthful in what he conveyed from** ***Allah*****, and although today we follow the** ***Shari^ah*** **of Prophet** ***Muhammad*****, Muslims respect, love, and believe in ^*****Isa*** **and in his prophethood.**

Maryam **(Mary), the mother of ^*Isa*, was a pious Muslim woman from the offspring of Israel during the time of Prophet *Zakariyya.* Prophet *Zakariyya* was a prophet of *Allah* revealed to convey to the people to follow the *Shari^ah* revealed to Prophet *Musa*. In the *Qur'an* there is a chapter named *Maryam* referring to *Maryam* (Mary), the mother of ^*Isa*. This chapter talks about *Maryam:* her birth, her story, and the birth of Prophet ^*Isa*, and other things.**

Maryam's **mother conceived and delivered Maryam when she was an old woman, at an age when women usually can no longer have babies. One day *Maryam's* mother saw a bird feeding its young and she longed for a baby herself. She made a supplication to *Allah* to bless her with a child and vowed that she would make him a servant for the Holy House in Jerusalem, dedicated for worship, because she thought the child would be male. *Allah* answered her supplication and *Maryam's* mother conceived and delivered a baby girl. She named her "*Maryam*" and asked *Allah* to protect her and her offspring from evil.**

Since *Maryam's* father had died, Prophet *Zakariyya* (who was the husband of *Maryam's* sister) became *Maryam's* guardian. From him, *Maryam* learned the Religion. She grew up as a righteous, pure, and pious Muslim woman worshipping *Allah* and endeavoring greatly in performing obedience to Him. Before she turned fourteen (14) years old, Maryam was a *waliyyah* (a very pious woman with a special status). She became the best of the women in the world. It is mentioned in the *Qur'an* that the angels said *Allah* chose *Maryam* and preferred her to the other women of the world. (*Al ^Imran, 42-43*).

THE BIRTH OF ^*ISA(Jesus)*

Ibn Jarir **and others narrated that one day *Maryam* ran out of water. She asked her cousin, *Yusuf*, the son of *Ya^qub* to go with her to get some. He declined, saying he had his sufficiency for that day, so *Maryam* went to fetch water alone. There, she found *Jibril*, whom *Allah* had sent to her in the shape of a man. Thinking he was a human who might harm her, she asked refuge with *Allah* from him. *Jibril* told her, "I am the Messenger of your Lord to you. I was sent to give you a pious child who is pure from sins." *Maryam* told him, "How would I have a son? I have no husband, and I am not an adulterer or a fornicator." *Jibril* told her, "Creating a son without a father is an easy matter to *Allah*. *Allah* will make him a sign for the people and an indication of the Power of *Allah*. He will send him as a mercy from Him and an endowment to the one who follows him and believes in him. Creating him is a matter *Allah* willed and destined, so it will not be blocked or changed."**

Jibril **blew the soul of ^*Isa* into *Maryam* and ^*Isa's* soul entered into her womb. *Maryam* became pregnant with ^*Isa*, peace be upon him. There is a difference of opinion as to the term of her pregnancy, some said nine months, some said eight, and some said other than that. However, when the signs of pregnancy became apparent on her, her cousin, *Yusuf* the Carpenter, was disturbed and did not know how to interpret that matter. If he wanted to accuse her he would remember how pious she was. If he wanted to declare her innocence, he would see the signs of pregnancy. So he decided to open the subject with her. He asked her, "Tell me, would plants grow without seeds? Would trees grow without rainfall? Would there be a child without a male?" To all these questions *Maryam* said "Yes." Then she asked him, "Did you not know *Allah* made the plants emerge without seeds the day He created them? Did you not know *Allah* created the trees the first time without rain? Did you not know *Allah* created *Adam*and *Hawwa'* (Eve) without a father or a mother?" *Yusuf* knew all these things and when she responded in this way, he felt assured of her innocence and that this was something special given to her by *Allah*.**

When the signs of her pregnancy became apparent, *Maryam* went away from her people. The pangs of birth led her to the trunk of a dead palm tree. Out of her shyness from the people, and fearing they would accuse her of having done something ugly, she wished she was dead and not a trace of her could be found. *Jibril* called to her, comforting her. He told her *Allah* made a small river run under her from which she could drink, and should she shake the trunk of the dead palm tree next to her, it would turn green and moist dates would fall down from which she could eat and be nourished. *Jibril* told her when she faces her people with her son to tell anyone who questions her about him that she had made a vow not to talk to any human for that day. That day, *Maryam* gave birth to her son, ^*Isa*, peace be upon him. Forty (40) days later she carried him back to her people. They accused her of having fornicated. In response, Maryam pointed to her son, meaning to tell them to talk to him. They were angered at this and thought she was mocking them by asking them to speak with a 40-day old baby lying in a small cradle. At this, *Allah* made ^*Isa* speak. He said:

which are verses 30-33 of *Surat Maryam* and mean: [I am a slave of *Allah*. He will reveal the Book to me and make me a prophet. He blessed me wherever I am. In the rules revealed to me there will be a special attention given to Prayers and *Zakat*. *Allah* predestined that I will be kind to my mother and not a tyrant with a bad ending. Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

When *Maryam's* people heard that, they refrained from harming her or Prophet *Zakariyya*, about whom they had made ugly accusations. After Baby ^*Isa*spoke these words, he did not speak again

until he became at an age when children normally begin to speak. ^*Isa's* speaking from the cradle was a preparation and a sign of his creed and coming prophethood, when he would call the people to believe in *Allah*, the One Who does not have a partner and to believe in the message of ^*Isa*--that he was the slave and messenger of *Allah*. The first words he spoke were, "I am a slave of *Allah*."

EARLY LIFE OF PROPHET ^*ISA(Jesus)*

Lady *Maryam* took ^*Isa*to Egypt where they stayed for a period of time. Then they returned to the countries of *ash-Sham*--to a city known as *an-Nasirah*. ^*Isa*, peace be upon him, studied the Torah in the schools and memorized it. He spoke Syriac, the language of the people of Palestine at that time, and the language in which the Heavenly Book, called the *Injil*, was revealed to him. He was a pious worshipper of *Allah*, following the rules of the Torah revealed to Prophet *Musa*.

THE REVELATION OF PROPHETHOOD

***Allah* sent the Revelation of Prophethood to ^*Isa* when he was thirty years old. *Allah* revealed to him new laws which abrogated some of the laws revealed to Prophet *Musa*. Prophet ^*Isa*conveyed the revelation to the people and called them to believe in his message.**

Prophet ^*Isa*, like all the prophets of *Allah*, performed miracles. *Allah* sent all the prophets with miracles as a proof to their prophethood, so the people would witness, know about them, and believe in their prophethood. Many of Prophet ^*Isa's* miracles were in curing illnesses, to be a stronger proof of his truthfulness, since the people at his time were famous for being knowledgeable in the field of medicine. Prophet ^*Isa* cured those with seemingly incurable illnesses. Prophet ^*Isa* cured a man inflicted with leprosy. He put his honorable hand on the face of a man who was born blind and cured his sight. Once Prophet ^*Isa* supplicated to *Allah* to bring back to life one person who had died and was being carried to the burial place, and *Allah* brought this person back to life.

Prophet ^Isa had other kinds of miracles also. He formed the shape of bats from clay and then they would fly away a distance. One of the miracles of ^*Isa* is mentioned in the *Qur'an* in *Surat al-Ma'idah*, Verses 112-114, which tells about one time when Prophet ^*Isa*and the people who were with him reached to a place where there was not enough food for all the people with him. The students of ^*Isa*asked him to supplicate *Allah* for food which would come down on them from the sky. ^*Isa* made supplication to *Allah* and the angels brought down the food on a piece of material before the eyes of the people. Hundreds and hundreds of people ate from that food, and there was no sign the food had diminished in quantity. This miracle increased the belief of the believers. The

 blasphemers however, claimed ^*Isa*had performer sorcery on their eyes.

After his revelation, Prophet ^*Isa*lived on earth for about three years. He used to travel from place to place calling people to the proper worship of *Allah*. He was so detached from the worldly matters that he did not worry that he did not have a house to return to at night. He used to sleep wherever the night would fall on him, whether he was in an open land or in a sheltered place. He wore clothing made out of unwoven wool. He ate from the raw plants of the earth, without desiring to cook them. He did not marry or have children.

THE *INJIL(BIBLE)*

^*Isa*received a Heavenly Book, the *Injil*, which contained the *Shari^ah*, (rules of the Religion) revealed to him. In it was the prohibition of associating partners with *Allah*. In it was the prohibition to consume the usurious gain (*riba*), pig meat, blood, and the meat of animals not slaughtered properly. It contained the order to perform the Prayer (with bowing and prostration) twice a day. It had the order to fast (but other than the month of *Ramadan*), and the order to perform *taharah*. Prophet ^*Isa* came with a *Shari^ah* that contained making permissible some of the things which had been forbidden upon the children of Israel in the Torah. Although what is called "The Bible" today contains some true stories of Prophet ^*Isa*, it does not contain the true *Injil* which was revealed to him.

THE ASCENSION OF PROPHET ^*ISA(Jesus)*

When Prophet ^*Isa*was 33 years old, the blasphemers among the offspring of Israel plotted to kill him, but *Allah* saved him from their harm. *Ibn AbiHatim* and *an-Nasa'iyy* narrated from the route of *Ibn ^Abbas* that he said:
Prophet ^*Isa*was in session with twelve of his elite companions in a house. He told them that among them would be who would blaspheme in the future. Then he asked them, "Who among you would want to be made to look like me, be killed in my place, and be my companion in Paradise." The youngest among them stood up and said, "Me." Prophet ^*Isa*told him to sit, then repeated his same question. Again, the same young man said, "Me." Again, Prophet ^*Isa* told him to sit, then again asked the same question. After the same young man volunteered for the third time, Prophet ^*Isa* received the Revelation that this young man would be the one who would be made to look like him and killed instead of him. Prophet ^*Isa* was raised to the sky from an opening in the ceiling of the house. When the Jews came after Prophet ^*Isa*, they saw that young man, whom *Allah* made to look like ^*Isa*. They took him, thinking he was Prophet ^*Isa*, and crucified him.

It should be noted here there are two widespread false stories about this matter. In one, it is claimed that one of ^*Isa's* students was paid a great sum of money to lead those Jews to

^*Isa*however *Allah* made him look like ^*Isa*, so they though he was ^Isa and they crucified him. In another, it is said that the person killed in place of ^*Isa* was the leader of the Jews. Both of these stories are false.

After Prophet ^*Isa*was raised to the sky, his nation lived following his guidance, teaching, and methodology for two hundred (200) years. However, the nation of Prophet ^*Isa*did not remain steadfast to *Islam*. Three hundred (300) years after Prophet ^*Isa* was raised to the sky, those who were following the ones who had perverted the teachings of Prophet ^*Isa*became very numerous, and those who were truly following the Religion of *Islam* were few and weak. After some five hundred (500) years, none of the believing Muslims of ^*Isa's* nation were left. When Prophet *Muhammad* was revealed, he was the only Muslim worshipping only *Allah from* among the people of the earth.

PROPHET ^*ISA'S(Jesus)* DESCENT TO EARTH

Prophet ^*Isa*, peace be upon him, is still alive--in the second sky--worshipping *Allah*. He will descend to earth before the Day of Judgment and his descent will be one of the great signs of the nearing of that Day. Prophet *Muhammad* informed us ^*Isa*will descend to earth at a place on the eastern side of Damascus, with his hands on the wings of two angels. He will meet a group of Muslims getting ready to perform the Prayer, with the *Mahdiyy* as their *Imam*. The *Mahdiyy* will ask Prophet ^*Isa*to lead them in that prayer, however, ^*Isa* will ask the Mahdiyy to stand *imam* for them--as a sign that Prophet ^*Isa*will rule with the rules revealed to Prophet *Muhammad*. After this one time, ^*Isa*will lead the people in prayers because he has a higher status than the *Mahdiyy*.

After he descends, Prophet ^*Isa*will rule the earth with the *Shari^ah* of Prophet *Muhammad*, the *Shari^ah* Muslims are ordered to follow until the Judgment Day. He will break the cross, kill the pig, and abolish the *jizyah* (compulsory payment by the People of the Book to the Muslim state), because in the rules of Prophet *Muhammad* the *jizyah* is only applicable until the descent of ^*Isa*. He will kill the *Dajjal*, an ugly, evil blasphemer who claims himself as God, and who misleads many people to blaspheme. Prophet ^*Isa*will perform *Hajj* and travel to visit the grave of the Prophet to salute him, and to greet him by saying, "*As-salamu ^alaykum ya rasulAllah*", as narrated by *Abu Dawud at-Tayalisiyy* and others.

During his time, the people of *Ya'juj* and *Ma'juj* will appear and cause great destruction to the earth and devastation to the Muslims. Prophet ^*Isa*will take the believers to Mount *at-Tur* to supplicate *Allah* there to relieve them from these people. *Allah* will answer their *du^a'* and destroy all the people of *Ya'juj* and *Ma'juj*. After that, Prophet ^*Isa*will rule the Muslims and there will be a time

71 when peace, comfort, and safety will prevail. Prophet ^*Isa*will live for forty (40) years on earth after he descends. He will marry and have children. Then, he will die and be buried. ^*Adullah Ibn Salam* said, "It is written in the original Torah that Prophet ^*Isa*will be buried next to Prophet *Muhammad" (*in the chamber of Lady ^*A'ishah*.)

CONCLUSION

Prophet ^*Isa*was a messenger of *Allah* revealed to convey to the people the religion of *Islam* and to call them to worship *Allah*, their Creator. Muslims believe in his prophethood and in his truthfulness in conveying that message. Prophet ^*Isa* is alive now, living in the second heaven, worshipping *Allah*. He will return to earth before the Day of Judgment and will rule the world. Peace be upon this respected, honored and beloved Messenger of *Allah*.

Praise be to *Allah*,and *Allah* knows best.

Verse #33 of *SuratMaryam* means:

[Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

Jesus existed according to historians

The question of the existence of Jesus as a historical figure is distinct from the study of the historical Jesus which goes beyond the analysis of his historicity and attempts to reconstruct portraits of his life and teachings, based on methods such as biblical criticism of gospel texts and the history of first century Judea.

Virtually all modern scholars of antiquity agree that Jesus existed, and most biblical scholars and classical historians see the theories of his non-existence as effectively refuted. In antiquity, the existence of Jesus was never denied by those who opposed Christianity. Robert E. Van Voorst states that the idea of the non-historicity of the existence of Jesus has always been controversial, and has consistently failed to convince virtually all scholars of many disciplines. There is, however, widespread disagreement among scholars on the details of the life of Jesus mentioned in the gospel narratives, and the agreement on his existence does not include agreement on his divinity.

Although a very small number of modern scholars argue that Jesus never existed, that view is a distinct minority and virtually all scholars consider theories that Jesus' existence was a Christian

 invention as implausible. Christopher Tuckett states that the existence of Jesus and his crucifixion by Pontius Pilate seem to be part of the bedrock of historical tradition, based on the availability of non-Christian evidence. Graham Stanton states that "Today nearly all historians, whether Christians or not, accept that Jesus existed".

A number of ancient non-Christian documents, such as Jewish and Greco-Roman sources, have been used in historical analyses of the existence of Jesus. These include the works of 1st century Roman historians Josephus and Tacitus. Josephus scholar Louis H. Feldman has stated that "few have doubted the genuineness" of Josephus' reference to Jesus in Antiquities 20, 9, 1 and it is only disputed by a small number of scholars. Bart D. Ehrman states that the existence of Jesus and his crucifixion by the Romans is attested to by a wide range of sources, including Josephus and Tacitus.

The Mishnah (c. 200) may refer to Jesus and reflect the early Jewish traditions of portraying Jesus as a sorcerer or magician. Other possible references to Jesus and his execution may exist in the Talmud, but they also aim to discredit his actions, not deny his existence.

Scholars generally agree that Jesus was a Galilean Jew who was born between 7 and 2 BC and died 30–36 AD. However, in a review of the state of modern scholarship, Amy-Jill Levine stated: "Beyond recognizing that 'Jesus was Jewish' rarely does scholarship address what being 'Jewish' means."

Most scholars hold that Jesus lived in Galilee and Judea. The Talmud refers to "Jesus the Nazarene" several times and scholars such as Andreas Kostenberger and Robert Van Voorst hold that some of these references are to Jesus. Nazareth is not mentioned in the Hebrew Bible and the Christian gospels portray it as an insignificant village, John 1:46 asking "Can any good thing come out of Nazareth?" Craig S. Keener states that it is rarely disputed that Jesus was from Nazareth, an obscure small village not worthy of invention. Gerd Theissen concurs with that conclusion.

The languages spoken in Galilee and Judea during the first century include the Semitic Aramaic and Hebrew languages as well as Greek, with Aramaic being the predominant language. Most scholars agree that during the early part of the first century, Aramaic was the mother tongue of virtually all women in Galilee and Judea. Most scholars support the theory that Jesus spoke Aramaic and that he may have also spoken Hebrew and Greek.

Most scholars reject that there is any evidence that an adult Jesus traveled or studied outside Galilee and Judea. Robert Van Voorst states that modern scholarship has "almost unanimously agreed" that claims of the travels of Jesus to Tibet, Kashmir or India contain "nothing of value".[

A page from a 1466 copy of *Antiquities of the Jews*

The writings of the 1st century Romano-Jewish historian Flavius Josephus include references to

73 Jesus and the origins of Christianity. Josephus' *Antiquities of the Jews*, written around 93–94 AD, includes two references to Jesus in Books 18 and 20.

Of the two passages the James passage in Book 20 is used by scholars to support the existence of Jesus, the Testimonium Flavianum in Book 18 his crucifixion. Josephus' James passage not only attests to the existence of Jesus as a historical person but that some of his contemporaries considered him the Messiah.

The passage deals with the death of "James the brother of Jesus" in Jerusalem, and given that works of Josephus refer to at least twenty different people with the name Jesus, Josephus clarifies that this Jesus was the one "who was called Christ". Louis Feldman states that this passage, above others, indicates that Josephus did say something about Jesus.

Modern scholarship has almost universally acknowledged the authenticity of the reference in Book 20, Chapter 9, 1 of the *Antiquities* to "the brother of Jesus, who was called Christ, whose name was James" and considers it as having the highest level of authenticity among the references of Josephus to Christianity.

The *Testimonium Flavianum* (meaning the testimony of Flavius [Josephus]) is the name given to the passage found in Book 18, Chapter 3, 3 of the Antiquities in which Josephus describes the condemnation and crucifixion of Jesus at the hands of the Roman authorities. Scholars have differing opinions on the total or partial authenticity of the reference in Book 18, Chapter 3, 3 of the *Antiquities* to the execution of Jesus by Pontius Pilate, a passage usually called the *Testimonium Flavianum*. The general scholarly view is that while the *Testimonium Flavianum* is most likely not authentic in its entirety, it is broadly agreed upon that it originally consisted of an authentic nucleus with a reference to the execution of Jesus by Pilate which was then subject to Christian interpolation. Although the exact nature and extent of the Christian redaction remains unclear there is broad consensus as to what the original text of the *Testimonium* by Josephus would have looked like.

The references found in *Antiquities* have no parallel texts in the other work by Josephus such as the *Jewish War*, written 20 years earlier, but some scholars have provided explanations for their absence, e.g. that the *Antiquities* covers a longer time period and that during the 20 year gap between the writing of the *Jewish Wars* (c. 70 AD) and *Antiquities* (after 90 AD) Christians had become more important in Rome and were hence given attention in the *Antiquities*.

A number of variations exist between the statements by Josephus regarding the deaths of James and the New Testament accounts. Scholars generally view these variations as indications that the Josephus passages are not interpolations, for a Christian interpolator would have made them correspond to the Christian traditions, not differ from them.

Muhammad existed according to evidences:

74 The main source on Muhammad's life are Muslim sources written in Arabic, which include the Qur'an and accounts of Muhammad's life written down by later Muslims, based on oral traditions. These sources are known as sīra and hadith.

There are also non-Muslim sources written in Greek, Syriac, Armenian, and Hebrew by the Jewish and Christian communities. These non-Muslim written sources go back to about 636 AD and many of the interesting ones date to within some decades later. One, attributed to a 7th-century Armenian scholar Sebeos, states that Muhammad was a merchant and that his preaching revolved around the figure of Abraham. There are also confirmations of Muhammad's migration from Mecca to Medina in them. However, they also contain some essential differences with regard to Muslim sources and in particular about chronology and about Muhammad's attitude towards the Jews and Palestine.

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It is notoriously difficult to know anything for sure about the founder of a world religion. Just as one shrine after the other obliterates the contours of the localities in which he was active, so one doctrine after another reshapes him as a figure for veneration and imitation for a vast number of people in times and places that he never knew.

In the case of Mohammed, Muslim literary sources for his life only begin around 750-800 CE (common era), some four to five generations after his death, and few Islamicists (specialists in the history and study of Islam) these days assume them to be straightforward historical accounts. For all that, we probably know more about Mohammed than we do about Jesus (let alone Moses or the Buddha), and we certainly have the potential to know a great deal more.

There is no doubt that Mohammed existed, occasional attempts to deny it notwithstanding. His neighbours in Byzantine Syria got to hear of him within two years of his death at the latest; a Greek text written during the Arab invasion of Syria between 632 and 634 mentions that "a false prophet has appeared among the Saracens" and dismisses him as an impostor on the ground that prophets do not come "with sword and chariot". It thus conveys the impression that he was actually leading the invasions.

Mohammed's death is normally placed in 632, but the possibility that it should be placed two or three years later cannot be completely excluded. The Muslim calendar was instituted after Mohammed's death, with a starting-point of his emigration (*hijra*) to Medina (then Yathrib) ten years earlier. Some Muslims, however, seem to have correlated this point of origin with the year which came to span 624-5 in the Gregorian calendar rather than the canonical year of 622.

If such a revised date is accurate, the evidence of the Greek text would mean that Mohammed is the founder of a world religion who is attested in a contemporary source. But in any case, this source gives us pretty irrefutable evidence that he was an historical figure. Moreover, an Armenian document probably written shortly after 661 identifies him by name and gives a recognizable account of his monotheist preaching.

75 Muhammad & science:

"If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." The Prophet (peace be upon him) said: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

(Reported by al-Bukhari and Muslim.)

Also, he (peace be upon him) said: "He who runs away from the place of plague is like the one running away from fighting in the cause of Allah; and he who is patient and stays where he is, he will be rewarded with the reward of a martyr." (Reported by Ahmad.)

The Scientific Fact:

Modern science now understands the ways in which microorganisms multiply and the diseases they cause. Scientists affirm that healthy people who have no symptoms in the place of plague are already carrying the microbe and so they represent a real threat because they may transfer the plague to another place if they move to it.

Thus, this system of quarantine, in which all the people of the city that suffers from plague are prevented from leaving, and visitors are also prevented from entering, has now been established worldwide. In the 15th century, plague hit Europe causing the death of a quarter of its citizens. At that time, plagues and contagious diseases were much less in the Muslim world.

Facets of Scientific Inimitability:

At the time of the Prophet (peace be upon him) as well as before and after his time until Pasteur managed to discover the existence of microbes, people used to think that diseases were caused by devils, demons, and stars. That is they were not related to cleanliness or certain behaviors; thus, they resorted to sorcery and magic as a remedy.

In such an environment, the Prophet (peace be upon him) established the system of quarantine which is considered the basis of modern preventative medicine after the discovery of the microbes that cause diseases and plagues. The Prophet (peace be upon him) ordered his Companions: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." In order to make sure that his order would be carried out properly, he (peace be upon him) established a wall around the area of the plague and promised those who are patient and stay in the area of the plague with the reward of the martyrs, and those who run away from it were promised doom and perdition. Thus, he (peace be upon him) said: "He who runs away from the place of the plague is like the one running away from fighting in the cause of Allah and he who forbears it and stays where he is, he will be rewarded with the reward of a martyr."

If a healthy person was asked two hundred years ago to stay with the sick people in a plague area, he would have considered this some kind of nonsense and in response to his desire to live he would have run away to another place. Only Muslims did not run away and leave at the time of plague in compliance with the order of the Prophet (peace be upon him). Non-Muslims mocked them for this act until it was later discovered that those who appear to be healthy with no symptoms, are the germ carriers who might transfer the plague to another place if they moved to it. They would move freely and mingle with healthy people, so they might cause them to catch the disease.

Who told the Prophet (peace be upon him) this fact? Could a human being know something like this fourteen centuries ago, or is it revelation from the All-Knowing, the Almighty Allah. Allah, the Almighty, says:

[And say, O Muhammad, to these polytheists and pagans, 'All the praises and thanks be to Allah. He will show you His signs and you shall recognize them. And your Lord is not unaware of what you do.'] (An-Naml: 93)

By: admin

Abu Mas'ud (A.S.) narrated that Allah's Messenger said:

"The sun and the moon do not eclipse because of someone's death but they are two signs amongst the signs of Allah. Whenever you see these eclipses invoke Allah, pray, exclaim, (Allah is Most Great) and give charity."

'A'ishah (A.S.) narrated that, "There was a solar eclipse during the life-time of Allah's Messenger (PBUH). The Prophet (PBUH) led the people in prayer, and stood up and performed a lengthy recital during the prayer. Then bowed for a long while (made a long *Ruku*). He stood up again and performed another long recital of the Qur'an, but this time the period of standing (*Qiyam*) was shorter than the first one. He bowed again for a long time but shorter than the first one (*Ruku*), then he prostrated and prolonged the prostration. He did the same in the second *Rak'ah* as he did in the first and then finished the prayer. By then the sun (eclipse) had cleared. He delivered the *Khutbah* (sermon) and after praising and glorifying Allah, he said:

"The sun and the moon are two signs from amongst Allah's signs and they do not eclipse because of the death or life of anyone. Therefore, whenever you see an eclipse, remember Allah and say Takbir (exclaim, Allah is Most Great), pray and give Sadaqah (charity)."

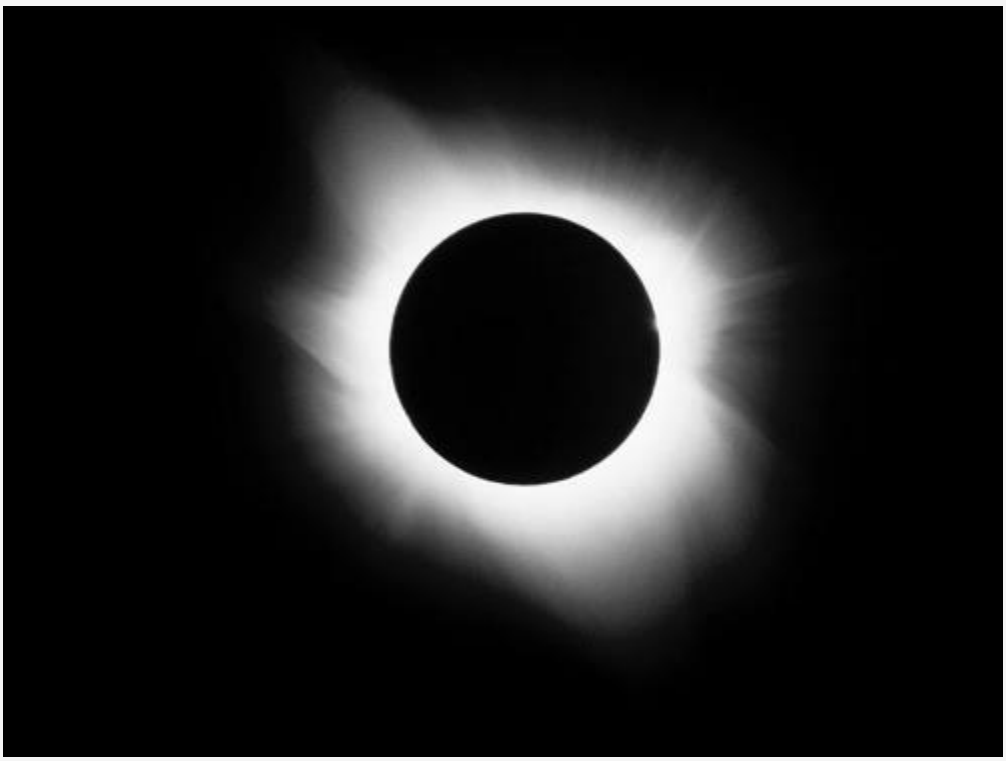
Explanation of the Hadith

A solar eclipse occurs when the moon passes between the sun and the earth, which causes a total or partial solar eclipse. A total eclipse takes place in a limited zone on that part of the earth directly facing the sun, at which the sunlight dims to resemble bright moonlight within a few minutes. To the north and south of this band or zone, a partial eclipse takes place. The part of the sun , which eclipses keep getting smaller as we get away from the total eclipse band towards the direction of the two poles .

78 The Prophet (PBUH) says in this Hadith:

"The sun and the moon do not eclipse because of the death or life (i.e. the birth) of someone but they are two signs amongst the signs of Allah."

This means that they are two cosmic phenomena, which frequently occur, regardless of the death or life (i.e. birth) of anyone, contrary to what some people used to claim in the Arab Peninsula and other parts of the world. They used to relate the occurrence of these cosmic phenomena to the birth or death of a great person. The Prophet (PBUH) in this Hadith totally denies all of these superstitions, and assures that they are cosmic phenomena, which recur frequently.



Islam deals with ECLIPSE as cosmic phenomena

Science has proven that the moon is followed by a conical shadow, called the umbra, as it blocks the sunrays. In its movement around the earth, the moon's conical shadow passes along with it. At the time of conjunction, which occurs once every lunar month, the moon

79 falls exactly in the middle between the sun and the earth, thus blocking its light totally or partially. Nevertheless, in most of the lunar months, the moon's shadow does not reach the earth, while passing between it and the sun and in such case the sunlight is not blocked. Hence, no eclipse takes place. That is why total solar eclipses are very rare. Sometimes during a solar eclipse the moon falls in the middle between the earth and the sun, and the visible sun narrows to a thin crescent, and the corona appears. At the moment before totality, brilliant points of light, called Baily's beads, flash out.

When the total eclipse takes place, the sky becomes completely dark and the stars become visible in the middle of the day. So in a few minutes, broad daylight turns into what looks like the night, which causes a feeling of panic and depression, not only for human beings, but for all creatures. Birds shelter in their nests, and animals hide in their dens, or get into a state of cautious stillness.

As for the lunar eclipse, it takes place when the earth, being between the sun and the moon, casts a long, conical shadow, called the umbra, with an area of partial shadow called the penumbra around it. This is a phenomenon, which can be observed from all parts of the earth. In most months, the moon passes above or under the umbra, the conical shadow of the earth, and does not enter it. Thus, the lunar eclipse does not take place. During the solar eclipse, the solar energy that reaches the earth decreases and hence the temperature of the earth drops. However, during the lunar eclipse, the solar energy, which reaches the earth increases, causing the temperature of the earth to relatively increase for a few minutes. Since these phenomena are very accurately calculated, the earth is exposed to extreme dangers that only Allah knows how grave they are. That is why the Prophet (PBUH) asked Muslims to invoke Allah, the Almighty, praise Him, exclaim, "Allah is Most Great", and glorify Him. Moreover, the Prophet asked Muslims to pray and pay charity, praying that Allah will protect the earth and its inhabitants from these dangers.

This is the reason why the Prophet (PBUH) said in other narrations of the same Hadith: *"Rush to prayer"* and in another narration he said:

"These signs sent by Allah do not occur because of the life or death of somebody, but Allah

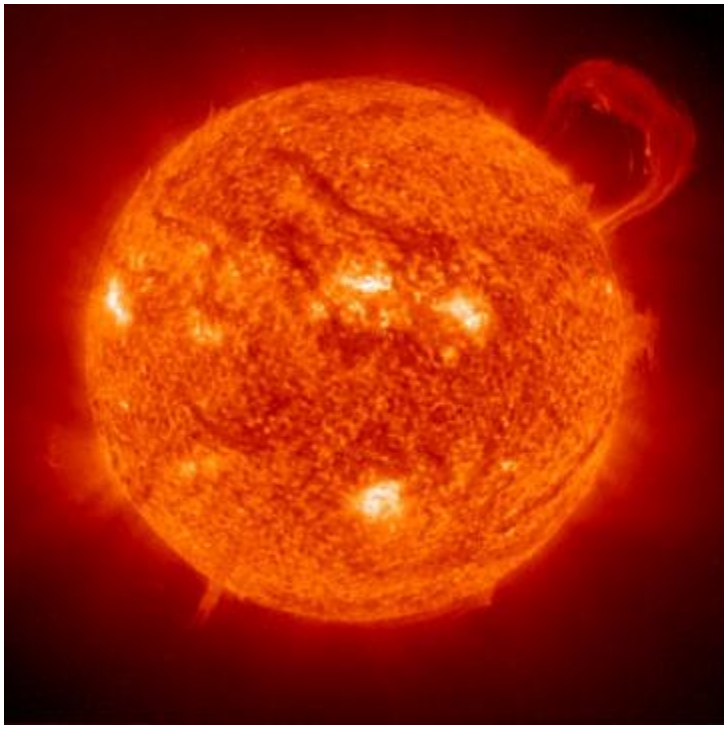
80 frightens His worshippers with them. So when you see anything thereof, rush to invoke Allah, pray to Him and ask for His forgiveness."

One cannot help wondering how the Prophet (PBUH) could attain such accurate scientific facts, more than fourteen hundred years ago, at a time when people were up to their ears in superstitions and myths. It really is an explicit proof of the Prophet's Divine Message.

Sunnah & Science

By: Dr. Zaghloul El-Naggar

THE SUN: NEVER CEASE NOR DISAPPEAR



Ibn 'Abbas (R.A.) narrated that the Prophet (PBUH) was asked:
"Where does the sun set, and where does it rise from? The Messenger of Allah (PBUH) answered, "It is going in a (nonstop) regular motion; it does not cease or disappear. It sets in one place and rises in another, and sets in another place and rises elsewhere and so on. So, some people would say the sun has set and others would say it has just risen (at the same moment)."

Explanation of the Hadith

This hadith refers to the fact that there is a continuous alternate sunrise and sunset on earth. This could only take place if the earth is spherical or spheroid, and is, at the same

81 time, continuously rotating round its axis facing the sun. This motion pattern leads to the continuous alternation of day and night on its surface, until life on earth comes to an end, i.e. until the Day of Resurrection.

One of the most prominent phenomena linked to this spherical shape of the earth, is that there are different places of sunrise and sunset for different zones of the globe. Each of the sun, the moon and other celestial bodies, sets somewhere in the globe and rises in another. They are all rotating, regularly, in fixed orbits, which they never leave or depart from. Truly, Allah says:

(...They all float, each in an orbit.) (Surat Ya-Sin: 40).

The Messenger of Allah (PBUH) talked about all these cosmic facts in such accurate scientific style at a period of time when people thought that the earth was flat and stationary. This is definitely one of the signs, which testifies to the truthfulness of the message of Muhammad (PBUH). For sure, no one in the Arabian Peninsula at the time of revelation, and for centuries to follow realized the fact that the earth is spherical and that it rotates around its axis facing the sun. Needless to say that at that time, no one was able to perceive the real or the apparent motion of the moon, the sun and other celestial bodies, as Arabia was but a simple and primitive environment.

The Glorious Qur'an refers to the spherical shape of the earth and its axial rotating, and to its revolving in its orbit around the sun. The Qur'an refers to these issues in many verses but in a subtle implicit way which may not astound the Bedouins in the desert of the Arabian Peninsula at the time of revelation, but still keeps the scientific fact in context.



Sun does not cease or disappear

Among these verses are the following:

Allah the Almighty says:

(He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the oft-Forgiving.) (Surat Az-Zumar (The Groups):5)

1. **The Glorious Qur'an also confirms in more than one verse that the earth is "spread out" without ending at an edge. This could only be possible if the earth is spherical or spheroid, as the spherical shape is the only shape, which could endlessly be spread out or extended. For example, Allah the Almighty says:**

 (And it is He Who spread out the earth, and placed therein firm mountains and rivers…) (Surat Ar-Ra'd (The Thunder): 3)

2. **The same fact is also assured when the Qur'an refers to the East and the West in different forms. First in the singular, then in the dual form by indicating that there are "Two Easts and Two Wests", and in the plural form by referring to "Easts and Wests". This also emphasizes the fact that the earth is spherical and that it rotates round its axis while facing the sun. These verses also emphasize the fact that the Earth is tilted on its axis and that it does not orbit the sun in a perfect circle.**

3. **The fact that the earth is spherical in shape is also emphasized by the verses referring to the alternation of night and day. The Glorious Qur'an indicates how Allah makes the 'Night overlap (Kawwar) the Day and the Day overlap the Night' (Surat Az-Zumar: 5). Among the verses that indicate the spherical shape of the earth is the one referring to the passing away of the mountains in the same way the clouds do:**

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds...) (Surat An-Naml (The Ants):88)

All of the above facts mentioned in the Qur'an have urged Muslims, at the time of the Abbasid Caliph al-Ma'mun, to measure the circumference of the earth very accurately. Their motive was the firm belief that the earth is spherical and that it rotates around its axis facing the sun. Moreover, the Muslim scholar and scientist "al-Bayyruni" divided the earth into lines of longitude and latitude, in his book:" Tahdid Nihayat al-Amakin li Tas-hih Masafat al-Masakin," which he wrote in 416 A.H (about 1040 A.C.).

The source of all this knowledge is the illuminating signs that are mentioned in the Qur'an and Sunnah of the Prophet (PBUH), and each of them testifies to the truthfulness and the Divine nature of the Message of the last of the Prophets and Messengers. This accurate scientific knowledge could not be obtained except for a Divine Revelation.

THE MOON CLEFT ASUNDER

Anas ibn Malik (A.S.) narrated that the people of Makkah asked the Prophet (PBUH) to show them a miracle , so he showed them the splitting of the moon , into two distinct parts , that they even saw the mountain of Hira' between them.

Explanation of the Hadith

This incident was narrated by a number of the companions of the Prophet (PBUH), among them were: 'Abdullah ibn 'Umar, 'Abdullah ibn Abbas and others. The Indian and Chinese calendars have recorded the incident of the splitting of the moon.



Artistic impression of moon splitting by Prophet Muhammad (SAAS)

85 **A few years ago while I was giving a lecture at the Faculty of Medicine at Cardiff University, in Wales, a Muslim asked me a question about the verses at the beginning of Surat al-Qamar (the moon), about the splitting of the moon, and whether it is considered as one of the scientific signs which are mentioned in the Qur'an and whether there is any scientific evidence discovered to explain this incident.**

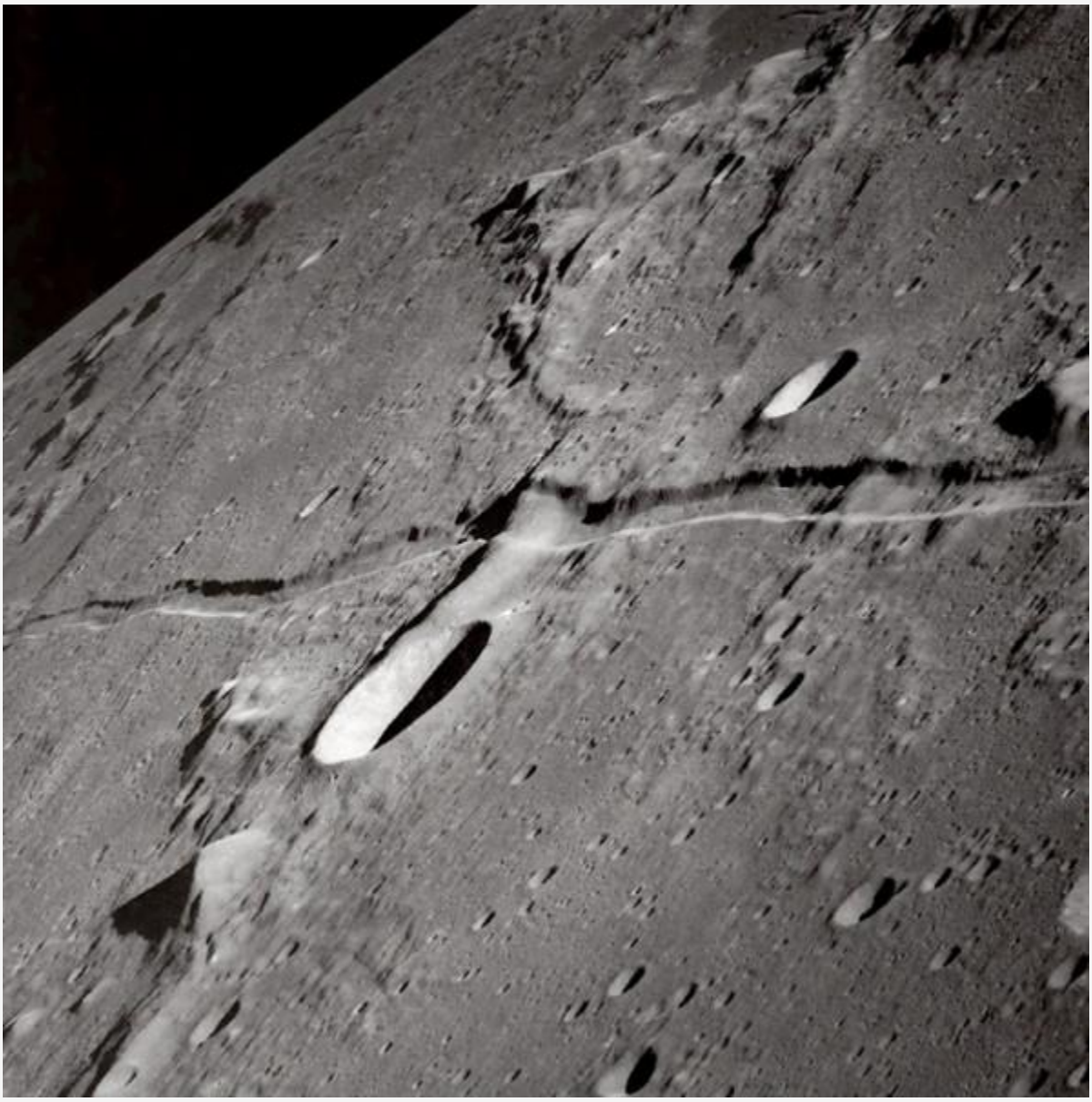
My answer was that this incident is considered one of the most tangible miracles, which took place to support the Prophet (PBUH) when he was challenged by the polytheists and disbelievers of Quraish, showing them this miracle to prove that he is a Messenger of Allah. Anyway, miracles take place as unusual incidents that break all regular laws of nature. Therefore, conventional science is unable to explain how miracles take place, and if they were not mentioned in the Qur'an and in the Sunnah of the Prophet (PBUH), we would not have been obliged to believe in them. Therefore, we believe that the incident of the splitting of the moon took place exactly as the words of Allah Glorified be Who says:

(The Hour has drawn near , and the moon has been cleft asunder . And if they see a sign, they turn away, and say: (This is continuous magic). They belied (this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not.) (Surat Al-Qamar (The Moon): 1-5)

When I finished my speech, a British man from the audience named Dawud Musa Pidcock, leader of the British Muslim Party, asked to add something to my answer. He said: "It is these verses, at the beginning of surat al-Qamar that made me embrace Islam in the late seventies." This occurred while he was doing extensive research in comparative religion, and one of the Muslims gave him a copy of translation of the meanings of the Qur'an. When he opened this copy for the first

86 time, he came across Surat al-Qamar, and he read the verses at the beginning of the surah, and could not believe that the moon had split into two distinct parts and they were rejoined, so he closed the copy of the translation and kept it aside.

In 1978 Mr. Pidcock was destined by Allah's Will to watch a program about space journeys, in which the well-known British announcer Jamed Burke, received three of the American space scientists. During the debate, the announcer kept criticizing the immoderate spending by NASA (millions of Dollars) on space projects, while there are millions of people on earth suffering from starvation, diseases and ignorance. The answer of the space experts came to assert that it was these journeys that made it feasible to develop important technology applied in medical diagnosis and treatment, industry, agriculture, and many other fields. During this debate, they referred to the first time that a human being landed on the surface of the moon, and how this trip cost more than $100 million dollars. The scientists went on to say that this journey proved a scientific fact, that if they had spent several times as much as they did to convince people with it, no body would have believed them. This fact was that the moon had been split a long time ago and rejoined, and there is a lot of concrete evidence on the surface of the moon to prove this.



This oblique view of the Moon's surface was photographed by the Apollo 10 astronauts in May 1969. Center point coordinates are located at 13 degrees, 3 minutes east longitude and 7 degrees, minute north latitude. One of the Apollo 10 astronauts attached a 250mm lens and aimed a handhel 70mm camera at the surface from lunar orbit for a series of pictures in this area.

Mr. Pidcock went on to say : " When I heard this , I jumped off my chair , and said this is a miracle which took place fourteen hundred years ago to support

88 Muhammad , and the Qur'an narrates it in such a detailed way . After this long period and during the age of science and technology, Allah employs people (non-Muslims) who spent all this money for nothing but to prove that this miracle had actually happened. Then, I said to myself, this must be the true religion, and I went back to the translation of the meanings of the Qur'an, reading it eagerly. It was these verses at the opening of surat al-Qamar that lie behind my reversion to Islam."



89 (**The Hour has drawn near , and the moon has been cleft asunder**)

(**surat Al-Qamar (The Moon): 1-2**)

This happens at a time when some Muslims claim that the splitting of the moon has not yet taken place, and that it is one of the signs of the Hereafter as the opening of the surah says: (**The Hour has drawn near.**) **They are oblivious to the fact that the Prophet (PBUH) said in a hadith narrated by Imam Muslim , on the authority of Sahl ibn Sa'd that Sahl said : "I heard the Messenger of Allah (PBUH) say :**

"I and the Last Hour are (close to each other) like this (and he pointed by joining his forefinger, (one) next to the thumb and the middle finger (together)."

Those who deny the incident of the splitting of the moon, use incorrect evidence to support their opinion as they use the verse in surat al-Isra:

(**And nothing stops Us from sending the evidences (proofs , signs) but that the people of old denied them.**)

(Surat Al-Isrâ' (The Journey by Night): 59)

This verse is not used in the right context since many perceptible signs and miracles took place during the noble life of the Prophet (PBUH).

Peace and blessings of Allah be upon the seal of Prophets (PBUH) , for whom Allah made the moon split into two parts , twice , as an honor for him and to raise his rank and support his message (among his people) , and left for us a concrete evidence to prove that this splitting did actually take place .

Sunnah & Science

By: Dr. Zaghloul El-Naggar

90

Grave of Muhammad

Muhammad is buried in the Al-Masjid al-Nabawi ("Mosque of the Prophet") in the city of Medina in Saudi Arabia. It should be noted that while non-Muslims regard Muhammad as the founder of Islam, Muslims see him as the final prophet of a pre-existing religion.[1]

Muhammad's grave lies within the confines of what used to be his wife Aisha's and his house. During his lifetime it adjoined the mosque, which was expanded during the reign of Caliph al-Walid I to include his tomb.[2] Muhammad is buried next to the first two *caliphs*, Abu Bakr and Umar. Umar was gifted a spot next to Muhammad by his wife Aisha, which she had intended for herself.

Muhammad's grave itself cannot be seen as the area is cordoned off by a gold mesh and black curtains. As per Islamic tradition, the grave itself is not embellished or decorated and is two cubits high. The grave is marked by an austere green dome above it, built by the Ottoman Turks, and was earlier white in colour. This dome has become universally emblematic of both Muhammad himself, as well as the city of Medina.

Muhammad's grave is an important reason for the particularly high sanctity of the mosque.

MUHAMMAD'S CHARACTER AND HIGH MORALITY PROVE HIS PROPHETHOOD

Muhammad was the humblest at the zenith of his achievements

If a man's world-admired accomplishments or the wealth and fame he has gained do not change him, if he can remain as humble as he was at the beginning of his career, this shows that person's strength of character, morality and virtue. Despite his unparalleled achievements, which force even his enemies to place him at the top of the greatest men of human history, the Prophet Muhammad, upon him be peace and blessings, was poorer and more humble when he entered Makka victoriously than he was at the beginning of his mission.

Those who saw the Messenger would say: 'One with such a face cannot lie.'

One's face reveals one's inner world and character. Those who saw the Prophet Muhammad, upon him be peace and blessings, could not help but admire his appearance and, if they were unprejudiced, acknowledge his truthfulness. For example, 'Adbullah ibn Salam, the most renowned Jewish scholar of the time, believed in him at his first sight of him, saying: 'One with such a face cannot lie.'

If a fire-fly claimed that it is the sun, its lie could last only until the sun rises. Turkish people say that a liar's candle only burns till bedtime, meaning that a lie has only a very short life. So, a deceitful one pretending Prophethood will soon be discovered and no one will accept him as a true Prophet.

91 Muhammad's utmost conviction of his cause, together with his sincerity and solemnity prove his Prophethood

Even an insignificant man of small standing, in a small group in a disputed matter of little importance, cannot tell a small but shameful lie openly and comfortably without displaying such anxiety and uneasiness as will make his enemies aware of his deception. Since the Prophet Muhammad, upon him be peace and blessings, challenged everybody to come until the Last Day and uttered many important speeches in a large community concerning a great cause, with great ease and freedom, without hesitation or anxiety, with pure sincerity and great solemnity, and in an intense and elevated manner that provoked his enemies, it means that he was certainly a Prophet speaking whatever God revealed to him.

Despite being unlettered, the Prophet Muhammad, upon him be peace and blessings, spoke on every issue and has not been contradicted ever since.

It is impossible for an unlettered one to speak on a matter requiring expert knowledge, especially before those with specialized knowledge of that matter. However, despite being unlettered, the Prophet Muhammad, upon him be peace and blessings, spoke on every issue from theology and metaphysics to medicine, history, physics and biology and has not been contradicted ever since. Besides, when he was raised up as a Prophet, the arts of literature, eloquence and oratory were at their peak and the Qur'an he received from God challenged all of its opponents to bring the like of a single chapter of its but no one has ever been able to do that. This, again, clearly shows that Muhammad, upon him be peace and blessings, is a Prophet of God.

Muhammad had to confront all kinds of hardships and persecutions after Prophethood and spent for his cause whatever he had.

For the sake of a deception no one risks his life, wealth and reputation and bears great hardships and persecutions unless he has great aspirations to more wealth and great worldly positions. Before claiming Prophethood, the Prophet Muhammad, upon him be peace and blessings, was well off and had a respected place among his community. However, he had to confront all kinds of hardships and persecutions after Prophethood and spent for his cause whatever he had. His enemies slandered him, mocked him, beat him, expelled him from his homeland and waged war on him. He bore all such cruel treatments and hostilities without complaint and asked God Almighty for the forgiveness of even his enemies. The only cause he pursued was to see everybody believing in and worshipping the One God exclusively and thereby prosperous in both worlds and saved from the torments of Hell.

Prophet Muhammad, upon him be peace and blessings, practiced with utmost sincerity and honesty what he communicated to others.

History has witnessed many leading persons who, since they themselves did not practice what they preached or propagated, did not have a large devoted following. Their ideas did not have an enduring effect on people and the systems they established did not last long. However, the Prophet Muhammad,

upon him be peace and blessings, practiced with utmost sincerity and honesty what he communicated to others and was always the first and foremost in obedience to the religion he brought, in worship to the Creator and in avoidance of the religious prohibitions. This shows his full conviction of his cause and that he is a Messenger of God, Who sent him to humanity to guide them to the True Path.

For what reason other than conveying God's Message to people must he have endured all kinds of hardships and persecutions, such as sleeping on earth, suffering hunger for several consecutive days, spending a considerable part of his life on battlefields and military campaigns, being expelled from his homeland, becoming subject to mockeries and insults, etc?

Man acquires an established character until he is thirty and especially after thirty a man's character does not change. Particularly, it is very difficult for one to change his temper and disposition after he is forty. If-God forbid such a thought!- there had been any imperfection and blemish in the character of Muhammad, upon him be peace and blessings, it would certainly have appeared before his Prophethood. Therefore, no one with a bit of intelligence and fairness, unless he is prejudiced, can accept that one who was never heard tell a lie and witnessed deceive until one was forty, would appear as the worst, meanest trickster of human history after forty.

A lying, deceitful one cannot have a large, dedicated following who are ready to sacrifice themselves for him. Despite being among the five greatest Prophets, Moses and Jesus did not have followers as devoted as Muhammad's Companions.

A lying, deceitful one cannot have a large, dedicated following who are ready to sacrifice themselves for him. Despite being among the five greatest Prophets, Moses and Jesus did not have followers as devoted as Muhammad's Companions. The followers of Moses, upon him be peace, betrayed him when he left them for forty days to receive the Torah on Mount Sinai, and began to worship a golden calf which Samiri made for them. Even after so many years of intellectual and spiritual training in the desert, except for two God-fearing men, they did not obey his order to fight against the Amalekites, the people of Goliath. As for Jesus, upon him be peace, one of his most devoted twelve followers betrayed him and attempted to submit him to his enemies. But the followers of Muhammad, upon him be peace and blessings, known as the Companions, were so devoted to him that they sacrificed for him their lives and properties and their families and tribes. Although brought up among a primitive people and in a climate of ignorance, devoid of any positive notions of social life and administration, without a Scripture and immersed in the darkness of the uncivilized era after the Prophets, in a very short period, they became in the footsteps of their exalted leader, the Prophet Muhammad, the masters, guides and just rulers of the most civilized and socially and politically advanced peoples and states, and ruled the world from east to west in a world-admired fashion.

Also, innumerable exacting and profound scholars and world-famous scientists and pure, spiritual masters were brought up among the succeeding generations following the Companions. The civilization they established was the most magnificent one history has ever known. Is it conceivable, then, that all

 those most shining stars of human history followed a lying, deceitful one? God forbid such a thought!

The Prophet Muhammad, upon him be peace and blessings, was the most famous of humanity for high moral conduct and virtue.

The Prophet Muhammad, upon him be peace and blessings, was the most famous of humanity for high moral conduct and virtue. He appeared in the heart of a desert which was almost the most uncivilized part of the then inhabited world and where people were immersed in the worst kinds of immorality. Then, who do you think brought him up as the most virtuous one with the highest morality and best conduct? He had lost his father while he was yet in the womb of his mother. When his mother died, he was only six years old. It was impossible for his grandfather and uncle to bring him up as the most virtuous of all times, as they themselves did not have all of the good moral qualities Muhammad had and in the same degree as he had. His teacher was God, as he himself said: My Lord educated me and taught me good manners, and how well he educated me and how beautifully He taught me good manners!

No one in human history has ever been able to combine in himself all of the virtues and good qualities as perfectly as the Prophet Muhammad, upon him be peace and blessings.

Human history has seen many virtuous persons. However, no one has ever been able to combine in himself all of the virtues and good qualities as perfectly as the Prophet Muhammad, upon him be peace and blessings. There have been many generous people but they have not been able to show enough courage when and where necessary. Likewise, there have been many courageous people, who have not been able to be lenient and generous at the same degree. But the Prophet Muhammad, upon him be peace and blessings, combined in his person all the virtues and laudable qualities at the highest level.

Virtue and good morality also require balance. For example, if generosity exceeds its limits, it changes into extravagance. Similarly, if thrift cannot be kept within moderate limits, it changes into miserliness. Courage is usually confused with rashness and dialectics or demagogy is sometimes taken for being intelligent. In addition, virtue also requires knowing how to act in certain conditions. For instance, the self-respect which a weak man should wear before a powerful one becomes, if the powerful one assumes it, self-conceit. The humility which a powerful man should wear before a weak one becomes, if assumed by a weak man, self-abasement. Forbearance and sacrifice (of one's rights) on one's own account is good and a virtue; but when done on behalf of others, it is bad and a treason. An individual may bear patiently with whatever is done to him personally; but it is impermissible for him to, on behalf of the nation, bear patiently what is being done to the nation. Whereas pride and indignation on behalf of the nation are commendable, on one's own behalf they are not.

The Prophet Muhammad was perfectly balanced in his virtues and good moral qualities.

The Prophet Muhammad was perfectly balanced in his virtues and good moral qualities. He was perfectly courageous where to show courage was necessary, while he was perfectly mild, forgiving and

93 humble among people. He was perfectly dignified but also very gracious. There was no one more generous than him but he was also thrifty and condemned extravagance. In short, all virtues and good qualities existed in him in a well-balanced combination.

Prophet Muhammad had all of the essential attributes pertaining to Prophets

According to theologians, there are six essentials of Prophethood common to all of the Prophets. They are truthfulness, trustworthiness, communication of God's commands, intelligence, infallibility and being free from all kinds of bodily and mental defects. History is a witness that the Prophet Muhammad, upon him be peace and blessings, had all of these six essential attributes in a most perfect fashion.

Muhammad's achievements are unparalleled in history

A man encounters in his life many situations where he must make decisions with no delay and hesitation. Many decisions made in such situations may cause him great difficulties. The Prophet Muhammad, upon him be peace and blessings, made so great achievements in so short a time as 23 years that they are unparalleled in human history. He never faltered and all of his decisions proved to be true.

More than that, whatever he did and whatever he said did not concern only his own time but he addressed all times and places and all peoples and levels throughout the world to come until the Last Day. As none of his sayings have not been contradicted so far, no one has ever been able to criticize him for any of his actions, sayings and decisions. Is it possible for one who is not a Prophet taught by God, the All-Knowing, to have such intelligence, foresight, sagacity, insight, sound reasoning and prudence?

HIS ACHIEVEMENTS PROVE MUHAMMAD'S PROPHETHOOD

Prophet Muhammad, upon him be peace and blessings, was peerless in educating people

A man, whoever he is and whatever he does, may regard his own occupation as more important, more necessary, more beneficial to social life and more difficult than others. However, although every occupation has some difficulty of its own and is of some degree of use for social life, educating people must be much more difficult than others and more necessary for a healthy social life.

To bring up distinguished persons require distinguished educators. Only an educator who has established his aim in educating people and practices what he will teach and advise to his students, only one who knows the character, potentialities, desires, and ambitions of his students with the shortcomings and strong and weak spots and the level of learning and understanding of each, can be successful in educating people. Of course, this is not all that a good, successful educator must have. Furthermore, he must know how to treat his students in all circumstances, how to approach their problems and how to purify them of bad qualities and morals and, in place of them, inculcate laudable and good ones.

 A man may have strong belief in what he must believe but he may not be practicing his belief in his daily life. He may have some good moral qualities but they might have not been an ingrained part of his character. Moreover, he may have certain weak spots such as taking bribery and insensitivity to making use of common property or hoarding up wealth. Therefore, if an educator can change his students completely and, purifying them of all bad habits and morals and all bad qualities which have long been ingrained in them and, in their place, establishing laudable ones, can form a community which will be a good example for future generations in all fields of life and good moral qualities, if an educator can transform the 'rock, copper, iron and coal' in his hand into 'silver, gold, brilliant and diamond', without doubt, you will conclude that that educator is an extraordinary one. What the Prophet Muhammad, upon him be peace and blessings, achieved in educating people within so short a time as 23 years is much more than what that educator does.

Prophet Muhammad was matchless in knowing people each with his character

It is another important dimension of a good education is not to resort to force. Penal sanctions, coercion and military and police forces can have some effect on directing people but only to a slight degree and for a short time only. Therefore, convincing people of the truth of what we teach to them and making it approved by them wholeheartedly is of vital importance in a good education.

No one in world history has so far been able to know man with all the dimensions of his character as well as the Prophet Muhammad, upon him be peace and blessings, and there has never appeared a second one next to him who has made pitiless, crude, war-mongering, ignorant and unyielding individuals into a community which sets a perfect example for all the future generations in all aspects of life and good moral qualities.

Prophet Muhammad guided people in every aspect of life

No one can guide people in every field of life. It is very difficult for one, however able and clever, to be both an able statesman and commander and a brilliant scientist and successful educator at the same time. However, the Prophet Muhammad, upon him be peace and blessings, was the most perfect spiritual and intellectual master, the most able statesman and commander, the most efficient educator, and the greatest scholar history has ever seen.

Prophet Muhammad, upon him be peace and blessings, is the foremost in practicing all the forms of worship prescribed by his religion and the most God-fearing of people.

The Prophet Muhammad, upon him be peace and blessings, is the foremost in practicing all the forms of worship prescribed by his religion and the most God-fearing of people. He observed the duties of worship with the utmost care and attention down to their minutest details even in most perilous circumstances of his life which passed in constant struggle and activity. He never imitated anyone in his worship and combined in a perfect fashion the

 beginning and the end of spiritual evolution.

He is also unparalleled in prayer and gnosis, for in his supplications and prayers he describes his Lord with such a degree of gnosis that all the gnostics and saints since his time have never been able, although those coming after have made use of the heritage of the preceding ones, to attain a similar degree of gnosis and description of God.

Prophet Muhammad, upon him be peace and blessings, was absolutely convinced of the truth of his message

He had in his faith so extraordinary a strength, so wonderful a certainty, so miraculous an evolution, and such elevated and world-enlightening conviction that none of the prevailing ideas and beliefs of that time, and none of the philosophies of the sages and teachings of the spiritual leaders, although they were all opposed and even hostile to him, was ever able to cause in him any doubt, hesitation or anxiety concerning his certainty, conviction, and assurance. Moreover, all saintly men of all times, his Companions primarily included, have all benefited from his faith which they admit to be of the highest degree. This fact proves that his faith too is matchless.

All the sacred attributes, miracles and functions that indicate the truthfulness and Messengership of the Prophets, peace be upon them all, were all to be found in Muhammad in the utmost degree.

Just as the consensus of the Prophets is a very strong proof of the existence and Oneness of God, soo, too, it is a firm testimony to the truthfulness and Messengership of Muhammad, upon him be peace and blessings. For history confirms that all the sacred attributes, miracles and functions that indicate the truthfulness and Messengership of the Prophets, peace be upon them all, were all to be found in Muhammad in the utmost degree. The Prophets verbally predicted his coming, that is, they gave the good tidings of him in the Torah, the Gospels, the Psalms, and other Scriptures which are called ‘Pages’ in the Qur’an; likewise through their missions and miracles they affirmed and ‘sealed’ the mission of Muhammad, who is the foremost and most perfect in Prophethood.

Thousands of saints unanimously bear witness to the truthfulness and Messengership of Muhammad

Also, having attained the truth and perfection, and the rank of working wonders, and gained insight into the reality of things, and spiritual discovery through following the Prophet Muhammad, upon him be peace and blessings, in all his deeds and principles, thousands of saints unanimously bear witness not only to the Oneness of God but also to the truthfulness and Messengership of that being, upon him be peace and blessings. It is as bright a proof as the sun for the truthfulness of Muhammad, upon him be peace and blessings, that, those saints believe in and affirm all of the truths that being proclaimed through the light of faith to

96 the degree of either certainty coming from knowledge or certainty by sight, or of certainty by experience.

Thousands of exacting scholars of purity, meticulous scholars of truthfulness and believing sages have reached the highest station of learning through the teaching contained in the sacred truths brought by the Prophet Muhammad

Again, thousands of exacting scholars of purity, meticulous scholars of truthfulness and believing sages, who have reached the highest station of learning through the teaching contained in the sacred truths brought by the Prophet Muhammad, upon him be peace and blessings, despite his being unlettered, the sublime sciences to which he gave birth, and the Divine knowledge he discovered, not only prove unanimously with their strongest proofs and affirm the Oneness of God, the foundation of his mission, but also bear unanimous witness to the truthfulness of that greatest teacher and supreme master, and to the veracity of his words.

First and foremost of all, the family and the Companions of the Prophet, upon him be peace and blessings, who with their insight, wisdom and spiritual accomplishments, are the most renowned, the most respected, the most celebrated, the most pious, the most keen-sighted of mankind after the Prophets, after having examined and scrutinized all the thoughts and states of that being, whether hidden or open, with the utmost attention and exactitude, unanimously concluded that he was the most truthful, the most elevated, and the most honest being in the world.

In his preaching of the message and calling people to the truth, Muhammad displayed extraordinary steadfastness, firmness and courage

In his preaching of the message and in his calling people to the truth, he displayed such steadfastness, firmness and courage that, in spite of the antagonism of big powers and great religions, and of his own people and tribe, even of his uncle, he never showed even the slightest trace of hesitation, anxiety or fear, and he successfully challenged the world, and, as a result, made Islam superior to all other religions and systems. This proves that there is not and cannot be anyone like him also in his preaching of and calling to the message of Truth.

Muhammad solved social, political and economic problems so easily and established such perfect rules in all these fields that they left permanent and unerasable imprints on all centuries and in the corners of the world.

Let us go to the Arabian peninsula in the Time of Happiness. That unlettered man who had not attended any military academy, nor a school for civil servants or a school of law, nor a school of sciences, presented such a religion and law that they contain all the principles to secure happiness in both worlds. His speech is so effective and penetrating that human beings in all times listen to him and his voice is echoed in every century. He solves all social, political

 and economic problems so easily and establishes such perfect rules in all these fields that they leave permanent and unerasable imprints on all centuries and in the corners of the world. He spends a considerable part of his life on battlefields and proves to be the most able commander of all times. He also shows himself as the best of husbands, the most eminent, yet most compassionate of fathers and the most amiable and loyal of friends. He does all this in so short a time as 23 years.

Prophet Muhammad, upon him be peace and blessings, is also beyond all compare in knowing his people and educating them to mould their characters in the crucible of his message

A leader must know his people very well in order to educate them and urge them to the realization of a cause. Alexis Carrel, a great French scientist and philosopher of this century, still describes man as unknown. Man is the most complex and intricate of creatures. However, the Prophet Muhammad, upon him be peace and blessings, is also beyond all compare in knowing his people and educating them to mould their characters in the crucible of his message. He knew everyone to whom he would convey his message with all the details of his character, with his abilities, shortcomings, feelings, disposition and level of understanding. Besides, he also knew very well how to act in certain conditions and was able to give the best decision in all crises. To every position he appointed the one most qualified for and deserving of it and did not have to change the appointment later. He succeeded in bringing the most refined, well-mannered and civilized society out of an extremely backward, uncivilized and rough people.

Muhammad equipped and adorned the desperate, wild and unyielding peoples of the seventh-century Arabian peninsula with all the praiseworthy virtues, and made them teachers of all the world and masters, especially, to the civilized nations

Consider how, eradicating their evil and savage customs and immoral qualities to which they were so fanatically attached, he equipped and adorned the desperate, wild and unyielding peoples of the seventh-century Arabian peninsula with all the praiseworthy virtues, and made them teachers of all the world and masters, especially, to the civilized nations. His was not an outward domination; rather, he conquered their minds, spirits, hearts, and souls. He became the beloved of hearts, the teacher of minds, the trainer of souls, and the ruler of spirits.

Prophet Muhammad, upon him be peace and blessings, removed numerous ingrained habits from large obsessed communities with a little effort over a very short period of time, and in their place implanted and inculcated exalted qualities in such a way that they became inherent in their being.

You know that despite all the advanced techniques and methods, modern communities are unable to remove permanently so small a vice as cigarette smoking. However, the Prophet Muhammad, upon him be peace and blessings, removed numerous ingrained habits from

98 large obsessed communities with a little effort over a very short period of time, and in their place implanted and inculcated exalted qualities in such a way that they became inherent in their being. To those who refuse to see the testimony of the blessed age of the Prophet, upon him be peace and blessings, we present as a challenge any part of today's civilized world. Let them go there with hundreds of philosophers, sociologists, psychologists and pedagogues and educators, and strive for a hundred years, I wonder whether they will be able to achieve in that period a hundredth part of what the Prophet Muhammad achieved in a year.

When the Prophet began preaching his Message, he had to face severe opposition, but he confronted all the opposition with a smile on his lips.

When the Prophet began preaching his Message, he had to face severe opposition, but he confronted all the opposition with a smile on his lips. Once, the leaders of the Quraysh warned Abu Talib, the Prophet's uncle, to persuade his nephew to abandon preaching his mission. The Prophet answered:

O uncle! Should they place the sun in my right hand and the moon in my left, so as to make me renounce this mission, I shall not do so. I will never give it up; either it will please God to make it triumph or I shall perish it the attempt.

The faith, perseverance and resolution, with which Prophet Muhammad carried his mission to ultimate success, is an eloquent proof of the supreme truth of his cause

On another occasion, a deputation of the leading Quraysh called on him and offered him all the worldly glory they could imagine in return for his abandoning his mission. They said:

- If you want to possess wealth, we will amass for you as much as you wish; if you aspire to win honor and power, we are prepared to swear allegiance to you as our overlord and king; if you have a fancy for beauty, you shall have the hand of the most beautiful maiden of your own choice.

The terms were extremely tempting for any ordinary mortal, but they had no significance in the eyes of the Prophet, upon him be peace and blessings. He responded:

- I want neither wealth nor power. God has commissioned me as a warner to humanity. I deliver His Message to you. Should you accept it, you shall have felicity in this life and eternal bliss in the life Hereafter. Should you reject the Word of God, surely God will decide between you and me.

The faith, perseverance and resolution, with which he carried his mission to ultimate success, is an eloquent proof of the supreme truth of his cause. Had there been the slightest doubt or uncertainty in his heart, he would never have been able to brave the storm that continued in

 all its fury for twenty-one long years.

None of the world leaders have been able to bring about among the members of their followers so strong a unity of belief, thought and ideal as that which the Prophet Muhammad, upon him be peace and blessings, realized among the desert men of the seventh-century Arabia

Great leaders have appeared on the horizon of humanity. They have changed the course of history through either the states or empires they have established or the revolutions they have made. Nevertheless, almost none of them have been able to bring about among the members of their followers so strong a unity of belief, thought and ideal as that which the Prophet Muhammad, upon him be peace and blessings, realized among the desert men of the seventh-century Arabia. Although Muhammad, upon him be peace and blessings, had never given any indication of political interest or activity for full forty years until Prophethood, he appeared all of a sudden on the stage of the world as such a great political reformer and statesman that, without the aid of press or of any modern tele-communicative means, he brought together the scattered inhabitants of a desert of twelve hundred thousand square miles-a people who were warlike, ignorant, unruly, uncultured, and plunged in tribal warfare-under one banner, one law, one religion, one culture, one civilization and one form of government.

Prophet Muhammad conquered minds and hearts and promised his followers nothing other than God's approval and Paradise

A leader must know men very well in order to urge them to the realization of a cause. In order to gain a following, most leaders make alluring promises to people, like power, wealth, position or a bright future. However, the Prophet Muhammad, upon him be peace and blessings, made no such promises to his followers. Nor did he resort to any force to realize his aim. He conquered minds and hearts and promised his followers only God's good pleasure and Paradise. His followers sacrificed themselves in his way willingly and preferred to live a poor life in return for gaining God's good pleasure and Paradise. Especially his own family lived as the poorest of his community. He always sought to prepare them, as well as his Companions, for the eternal peace and permanent bliss while himself setting for them a good example of that peace and bliss. His daughter Fatima, the most beloved to him among his family, once came to him with a necklace around her neck or a bracelet around her wrist. The Prophet said to her:

- Do you want people-inhabitants of the earth and the inhabitants of heavens-to say that the daughter of the Prophet is wearing a chain from Hell?

These words were enough for Fatima, for they were coming from the mouth of one whose throne was established in people's hearts and who had conquered their minds. Fatima

 narrates the rest of the story as follows:

- I immediately sold the necklace, bought a slave and emancipated him, and then went to the Messenger of God. When I told him what I had done, he rejoiced. He opened his hands and thanked God, saying: *All thanks to God, Who protected (my daughter) Fatima from Hell*.

Despite all the most pitiless cruelties, Prophet Muhammad used to pray: 'O God! Forgive them and guide them to truth, for they do not know. ' Through his limitless love, compassion, forgiveness and tolerance, he made extremely cruel, war-mongering people into the best community in human history.

Supposing you are a teacher at a school or a director in an institution. In order to bring up your students or the people under your command according to the ideal you pursue, you are determined to bear all hardships that may appear before you. Now, if they spit in your face when they are passing by you, if they put an animal abdomen over your head while you are in prostration before God, if they sometimes slap you in face, if they sometimes throw stones at you and scatter thorny plants along the roads you pass, if they ambush you in corners with daggers in their hands, if they mock you in front of others, if they slander your wife, if they kill your relatives and cut their bodies into pieces, if they attack you many times and injure you, and if they expel you from your native land, still can you bear all such cruelties and continue your way without the least hesitation? More than that, can you forgive them, pity them and pray to God for them, saying: *O God! Forgive them and guide them to truth, for they do not know*. If you are taken to a Paradise-like place and left free to choose between living there and going back to serve your cause amid hardships, do you choose to go back among the people to continue your mission?

Is it not the worst form of 'blindness' and ignorance to reject the Prophethood of that pride of humanity who, through his limitless love, compassion, forgiveness and tolerance, made extremely cruel, war-mongering people into the best community in human history?

In human history there has been no one as much loved as his followers from the first day up to now love the Prophet Muhammad, upon him be peace and blessings.

The Prophet, upon him be peace and blessings, sent a group of envoys to the Adal and al-Qarah tribes to teach them Islam. However, a group from the Hudhayl tribe attacked the envoys half-way and, killing some of them, submitted the remaining three to the Quraysh. Zayd ibn Dasina was among the envoys. Before the Qurayshi polytheists executed Zayd, Abu Sufyan, who had not yet embraced Islam, said to him:

- I adjure you by God, Zayd, don't you wish that Muhammad was with us now in your place so that we might cut off his head, and that you were with your family?

- 'By God', said Zayd, 'let alone wishing that Muhammad were here in my place so that I were

 with my family, I do not wish that even a thorn should hurt his feet in Madina.'

Abu Sufyan had to remark: 'I swear by God that I have never seen a man who was so loved as Muhammad's Companions loved him.'

In human history there has been no one as much loved, as his followers from the first day up to now love the Prophet Muhammad, upon him be peace and blessings.

Prophet Muhammad answered all of the questions asked him without faltering and he has not been contradicted ever since

The Prophet Muhammad, upon him be peace and blessings, had to answer innumerable questions put to him by both the desert men of Arabia and the Jews and Christians of his time, concerning not only religion but also many other subjects such as history, metaphysics, astronomy, medicine and so on. He answered all of them without faltering and he has not been contradicted ever since.

Prophet Muhammad, upon him be peace and blessings, brought into history such a law, a religion, a way of life, a code of worship, a way of prayer, a message, and faith that the like of them has never existed, nor will or could exist.

The Prophet Muhammad, upon him be peace and blessings, brought into history such a law, a religion, a way of life, a code of worship, a way of prayer, a message, and faith that the like of them has never existed, nor will or could exist. For the law brought by that unlettered being is matchless in that it has administered one fifth of mankind for fourteen centuries, in a just and precise manner through its rules and injunctions. The religion of Islam, which originated in the Qur'an he received from God and his own sayings, precepts and example, is also peerless, for in each century it has been for hundreds of millions of people a guide and a competent authority or source for whatever matter is referred to it. It has also trained their minds, illumined and purified their hearts, trained and refined their souls, and perfected their spirits.

After the Companions, hundreds of thousands of saints and purified, meticulous scholars, thousands of scientists, and hundreds of thousands of literary geniuses, commanders and statesmen have been brought up in the footsteps of the Prophet Muhammad

After the Companions, who gave the lead to all mankind in all fields of life including the scientific, political, social, administrative and economic, hundreds of thousands of saints and purified, meticulous scholars such as Abu Hanifa, Shafi'i, Bayazid al-Bistami, 'Abd al-Qadir al-Jilani, Imam Ghazali, Imam Rabbani, Bediuzzaman Said Nursi and many others, and thousands of scientists like al-Biruni, al-Zahrawi, Ibn Sina (Avicenna), Ibn Haytham and others, and hundreds of thousands of literary geniuses, commanders and statesmen, and other stars of mankind, have all followed in the footsteps of the Prophet Muhammad, upon him be peace

102 and blessings. Besides those persons, many intellectuals and statesmen of the West such as Lamartine, William Muir, Edward Gibbon, John Davenport, L. A. Sedillot, Goethe, P. Bayle, Stanley Lane-Poole, A. J. Arberry, Thomas Carlyle, Rosenthal, Elisee Reclus, Andrew Miller, Bismarck, Leopold Weis, Marmaduke Pickthall, Martin Lings and Roger Garaudy have had to confess his greatness, even that he is the greatest of mankind, and some of them have embraced Islam. This is another proof of his Prophethood.

Twelve Proofs that Muhammad is a True Prophet
By Shaykh `Abdul Rahman `Abdul Khaliq

My brothers and sisters everywhere! With this essay, I am not singling out the adherents of Islam - to which I ascribe - but rather I am writing this essay to every man and woman throughout the whole world.

I ask Allah that He facilitates tat this essay reaches every ear, falls under the sight of every eye, and is understood by every heart...

Muhammad the son of `Abdullah is Allah's Prophet and the Final Messenger Sent by Allah to the Inhabitants of Earth.

My brothers and sisters everywhere! You should know that the Messenger, Muhammad the son of `Abdullah (may Allah's blessings and peace be upon him) is Allah's Messenger in reality and truth. The evidences that show his veracity are abundant. None but an infidel, who out of arrogance alone, could deny these signs.

Among these proofs:

1. Muhammad (may Allah's blessings and peace be upon him) was raised illiterate, unable to read or write, and remained like that till his death. Among all his people, he was known as being truthful and trustworthy. Before receiving revelation, he had no prior knowledge of Religion or any previously sent Message. He remained like that for his first forty years. Revelation then came to Muhammad with the Koran that we now have between our hands. This Koran mentioned most of the accounts found in the previous scriptures, telling us about these events in the greatest detail as if he witnessed them. These accounts came precisely as they were found in the Torah sent down to Moses and in the Gospel sent down to Jesus. Neither the Jews or Christians were able to belie him regarding anything that he said.

2. Muhammad (may Allah's blessings and peace be upon him) also foretold of everything that would occur to him and his community after him, pertaining to victory, the removal of the tyrannical kingdoms of Chosroes [the royal title for the Zoroastrian kings of Persia] and Caesar, and the establishment of the

 religion of Islam throughout the earth. These events occurred exactly as Muhammad foretold, as if he was reading the future from an open book.

3. Muhammad (may Allah's blessings and peace be upon him) also brought an Arabic Koran that is the peak of eloquence and clarity. The Koran challenged those eloquent and fluent Arabs of his time, who initially belied him, to bring forth a single chapter like the Koran. The eloquent Arabs of his day were unable to contest this Koran.

Indeed, till our day, none has ever dared to claim that he has been able to compose words that equal-or even approach-the order, grace, beauty, and splendor of this Glorious Koran.

4. The life history of this Noble Prophet was a perfect example of being upright, merciful, compassionate, truthful, brave, generous, distant from all evil character, and ascetic in all worldly matters, while striving solely for the reward of the Hereafter. Moreover, in all his actions and dealings, he was ever mindful and fearful of Allah.

5. Allah instilled great love for Muhammad (may Allah's blessings and peace be upon him) in the hearts of all who believed in and met him. This love reached such a degree that any of his companions would willingly sacrifice his (or her) self, mother or father for him.

Till today, those who believe in Muhammad honor and love him. Anyone of those who believe in him would ransom his own family and wealth to see him, even if but once.

6. All of history has not preserved the biography of any person in the manner it has preserved the life of Muhammad, who is the most influential human in history.

Nor has the entire earth known of anyone whom every morning and evening, and many times thereafter throughout the day, is thought of by those who believe in him. Upon remembering Muhammad, the believers in him will greet him and ask Allah to bless him. They do such with full hearts and true love for him.

7. Nor has there every been a man on earth whom is still followed in all his doings by those who believe in him.

Those who believe in Muhammad, sleep in the manner he slept; purify themselves (through ablution and ritual washing) in the manner he purified himself; and adhere to his practice in the way they eat, drink, and clothe themselves.

Indeed in all aspects of their lives, the believers in Muhammad adhere to the teachings he spread among them and the path that he traveled upon during his life.

During every generation, from his day till our time, the believers in this Noble Prophet have fully adhered to his teachings. With some, this has reached the degree that they desire to follow and adhere to the Prophet's way in his personal matters regarding which Allah has not sought of them to adhere to in worship. For example, some will only eat those specific foods or only wear those specific garments

 that the Messenger liked.

Let alone all that, all those who believe in Muhammad repeat those praises of Allah, special prayers, and invocations that he would say during each of his actions during day and night, like: what he would say when he greeted people, upon entering and leaving the house, entering and leaving the mosque, entering and leaving the bathroom, going to sleep and awaking from sleep, observing the new crescent, observing the new fruit on trees, eating, drinking, dressing, riding, traveling and returning from travel, etc.

Let alone all that, all those who believe in Muhammad fully perform-even to the minute detail-every act of worship-like prayer, fasting, charity, and pilgrimage-as this Noble Messenger (may Allah's blessings and peace be upon him) taught and as he himself performed.

All of this allows those who believe in him, to live their lives in all aspects with this Noble Messenger as their example, as if he was standing before them, for them to follow in all their doings.

8. There has never been nor will there ever be a man anywhere upon this earth who has received such love, respect, honor, and obedience in all matters-small and large alike-as has this Noble Prophet.

9. Since his day, in every region of the earth and during every period, this Noble Prophet has been followed by individuals from all races, colors and peoples. Many of those who followed him were previously Christians, Jews, pagans, idolaters, or without any religion. Among those who chose to follow him, were those who were known for their sound judgment, wisdom, reflection, and foresight. They chose to follow this Noble Prophet after they witnessed the signs of his truthfulness and the evidences of his miracles. They did not choose to follow Muhammad out of compulsion or coercion or because they had adopted the ways of their fathers and mothers.

Indeed many of the followers of this Prophet (may Allah's blessings peace be upon him), chose to follow him during the time when Islam was weak, when there were few Muslims, and when there was severe persecution of his followers on earth. Most people who have followed this Prophet (may Allah's blessings and peace be upon him) have done so not to acquire some material benefits. Indeed many of his followers have suffered the greatest forms of harm and persecution as a result of following this Prophet. Despite all this harm and persecution, this did not turn them back from his religion.

My brethren! All of this clearly indicates to anyone possessing any sense, that this Prophet was truly and really Allah's messenger and that he was not just a man who claimed prophethood or spoke about Allah without knowledge.

10. With all this, Muhammad came with a great religion in its credal and legal make-up.

Muhammad described Allah with qualities of complete perfection, and at the same time in a manner that is free of ascribing to Him any imperfection. Neither the philosophers or the wise could ever describe Allah like such. Indeed it is impossible to imagine that any human mind could conceive of an existing being that possesses such complete ability, knowledge, and greatness; Who has subdued the

105 creation; Who has encompassed everything in the universe, small or large; and Who possesses such perfect mercy.

Nor is it in the ability of any human being to place a perfect law based upon justice, equality, mercy and objectivity for all human activity on earth like the laws that Muhammad brought for all spheres of human activity - like buying and selling, marriage and divorce, renting, testimony, custody, and all other contracts that are necessary to uphold life and civilization on earth.

11. It is impossible that any person conceive wisdom,, morals, good manners, nobleness of characters as what this honorable Prophet (may Allah's blessings and peace be upon him) brought.

In a full and complete manner, Muhammad spread a teaching regarding character and manners toward one' parents, relatives, fiends, family, humanity, animals, plants and inanimate objects. It is impossible for the human mind alone to grasp all of that teaching or come with a similar teaching.

All of that unequivocally indicates that this Messenger did not bring an) of this religion from his own accord, but that it was rather a teaching and inspiration that he received from the One Who created the earth and the high heavens above and created this universe in its miraculous architecture and perfection.

12. The legal and credal make-up of the religion that the Messenger, Muhammad, (may Allah's blessings and peace be upon him) brought resembles the engineering of the heavens and the earth. All of that indicates that He who created the heavens and the earth is the One Who sent down this great law and upright religion.

The degree of inimitability of the Divine law that was sent down upon Muhammad is to the same degree of inimitability of the Divine creation of the heavens and earth. For just as humanity cannot create this universe, in the same manner humanity cannot bring forth a law like Allah's law that He sent down upon His servant and messenger Muhammad (may Allah's blessings and peace be upon him).

Conclusion:

Many people knew him since he was born but he wasn't too famous yet. And his famous two nick names before becoming a prophet is "Al-sadek (the honest) , and Al-Amien (the trust)".
His house is still there in Saudi Arabia& his Grave in Saudi Arabia. No doubt he existed
for someone to leave huge remarks like these he is for sure existed. For those who read the Quran in its original language know that this book is a miracle and it's not a human language. Many nations during Muhammad time have heard of Him, and heard of his prophecy message. He was sending letters and

messengers to many countries/trips calling them toward Islam. Some of his letters still exists. Physical evidence that I can think of his existence is his beard hair in turkey. Also he has a grave. There are plenty of historical records that indicate the prophet was a real person.In fact one of their sects only recognizes his descendants as persons of religious authority. Remember this is an illiterate man. And one of the proofs is that the moon was cut in half and science approves this. The people who didn't believe in Muhammad asked him to give them a miracle and they will believe and they asked him to cut the moon in the half and Muhammad asked god to do what they want and god did it but some people still didn't believe that he was a prophet of God but instead called him a magician. So, yes Muhammad did exist & he performed miracles with the help of God just like Jesus . And there are many evidences that not only prove Muhammad existed but also prove he was a prophet of God . So,Moses,Jesus & Muhammad were all prophets of 1God.

Part 2

Information arranged & organized by Mr.Faisal Fahim

Introduction of the author MR.FAISAL:

Can we discover God? What does science prove? Why we were never told the facts of science & world religions? These are some questions & thoughts the author had couple of years ago. So, he began his search.During his research he looked through many different kinds of books, scriptures, Torah, Bible, Quran, biological & scientific books, world religions, history, online searches, similarities & differences of various faiths & many more informations. In his search for revealing God's true religion he organized many informations & created this book.It's book of comparative religions + religion & science.

(UNLEASHING THE DISCOVERY OF GOD!!!)

Top 10 Informations you can learn in this book & why it's a must read book of knowledge for all:**1.God definitions of various religions.2.What does Islam say about terrorism? 3.women in various religions.4.Is evolution proven by logic & science? 5.what does science say of Quran,Bible & Torah 6.The similarities & differences of world's major religions.7.Discoveries of scientific miracles in a scripture.8.Both science with religion & science vs religion.9.Moses, Jesus & Mohammad in Islam & Christianity.10. A documentary book on Islam,Christianity,Judaism & science.**

A RESEARCH PROJECT & A DOCUMENTARY BOOK ON SCIENCE & WORLD RELIGIONS & COMPARATIVE INTERFAITH DISCUSSIONS

Message from the author: My intention is not to criticize any one's beliefe.It's okay to agree or disagree with my book.This entire book is not totally written by me.It is based on a research project done by me.The book is as the title goes.The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book.Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book.Hope you enjoy & share my book. "The greatest creation of god is us.The true race of us the1&only us,all of us the mankind simply1race of humanity. Love is the only antidose of hate.so,love,peace&Godbless for all.knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free. Thank you for reading my work.God bless planet earth & America"

Information arranged & organized by Mr.Faisal

This book is available on* www.createspace.com *, & www.amazon.com

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125]
Allah also says '"Who is better in speech than one who calls to Allah, works

righteousness, and says: I am of those who bow in submission?" (Quran 41:33)
Prophet Muhammad (PBUH) said:"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)
"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran
Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran
And I have sent you only as a giver of good news and as a warner. 25.56
Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." ***25.57 Al-Quran***
"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) ***Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".***
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE (by FAISAL)

Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words.
Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

This is a all in 1 Rough,Peacefull,Honest & Open Minded book on God,Sciense,Islam,Christianity & Judaism. 1

The Qu'ran The Final Evidence They Don't Want You To Know

Introduction of the book:

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

Jesus preached in Aramaic, and parts of the Old Testament and much of the rabbinical literature were written in that language. "El-law" or "El-lawh" in Aramaic means "GOD", while "Eloi" in Aramaic means "My GOD" as Jesus used the word "Eloi" when he was put on

the cross and said "My GOD My GOD why have you forsaken me? (Eloi, Eloi, lama sabachtani?)....(Mark 15:34)"

In Arabic, "GOD" means "Allah", and "My GOD" means "Ilahi" or "Elahi" which is derived from the word "Allah".1. "**elahh**" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is p18 used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak"

is pronounced as "Ay-law" also as shown above.

 6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah"

Word	Hebrew or Arabic	English Translation

depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw')" in Aramaic, then we would hear almost the same exact word.

1-In the case of "Aalah" or "Aaloh" Aramaic slang pronounciation, it is almost the same as the "Allah" or "Allawh" Arabic slang pronounciation.

2- In the case of "Aalahaa" or "Aalohaa" Aramaic slang pronounciation, it is also almost the same as the "Allaha" or "Allawha" in the Arabic slang pronounciation. "Allah" would be pronounced as "Allaha" or "Allaha" in Arabic if it's used in the middle of the sentence. It can also be pronounced as "Allahi" or "Allahu" or "Allaho" depending on the grammar of the sentence.

3- The Hebew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

"Son of God" means "Servant of God" in Hebrew. Bible agrees with Islam, not with pagan trinity: The sections of this article are: 1-Comparison between Hebrew and Arabic.2- "Son of God" is the same as "Servant of God" in Hebrew! 3- Articles with detailed proofs about "Son of God" means "Servant of God" in Hebrew. 4- Conclusion.

1- Comparison between Hebrew and Arabic: In this article, I will prove that the Bible's "Son of GOD" translation is wrong, because it literally means "Servant of GOD" as Islam clearly defines it. I have shown sample evidence from Hebrew below. The following definitions were taken from: **http://www.thebabycorner.com/pregnancy/babynames/find.php?sex=boy&begin=a**

Word	Hebrew or Arabic	English Translation
Abbott	Hebrew	Father
Abb	Arabic	Father
Abel	Hebrew	Breath or Son of
Abd	Arabic	Servant of or Slave of

Important Note: Since "Abd" means "Servant of" in Arabic, and "Abel" means "Breath of" in Hebrew, then this means "Abel" in Hebrew could also mean "Servant of" or "Creation of", since it literally also means "Breath of".

The following Hebrew words and their definitions were taken from:**http://en.wikipedia.org/wiki/Son_of_God**

Ben	Hebrew	Son of
Bin	Arabic	Son of (as in Osama **bin** Laden)
Benie Elohim	Hebrew	Sons of GOD
Beni	Arabic	People of (as in Bani Israel, People of Israel)

Important Note: Since "Beni" in Arabic means "People of", then this means that "Benie" in Hebrew also means "People of" or "Group of", or "Belongings of", which was falsely translated as "Sons of"

throughout the entire Bible!

"In the Apocrypha and Pseudepigrapha

This literature contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28-29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a **filial relation to God** (see Wisdom ii. 13, 16, 18; v. 5, where **"the sons of God" are identical with "the saints"**; comp. Ecclus. [Sirach] iv. 10).

In Judaism, it is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). In one **midrash**, the Torah is said to be God's "daughter" (Leviticus Rabbah xx.)"

(**http://en.wikipedia.org/wiki/Son_of_God**)**Important Note:** "filial relation to God" means that a person or creation has a special place in GOD Almighty's Sight. Also, "sons of God" being identical with "the saints" means that the term "son of God" is not an accurate one in the sense of being physically or biologically "part of GOD" or "Son of GOD" respectively as the trinitarian Christians falsely claim.Also, "In one midrash, the Torah is said to be God's "daughter"', further proves my point that "Son of GOD" today in the English bibles don't mean more than a "Creation of GOD" or "Servant of GOD"; perhaps a very dear or special servant of GOD Almighty, as the Torah was also called "daughter of GOD".

2- "Son of God" is the same as "Servant of God" in Hebrew!"In modern English usage, the **Son of God** is almost always a reference to Jesus Christ, whom Christianity holds to be the son of the Christian God, eternally begotten of God the Father and coeternal with God the Father and God the Holy Spirit. Human or part-human offspring of deities are very common in other religions and mythologies, however. For example in the Epic of Gilgamesh, one of the earliest recorded legends of humanity, Gilgamesh claimed to be of both human and divine descent. **Another well-known son of a god and a human is Hercules.**

A great many pantheons also included genealogies in which various gods were descended from other gods, and so the term "son of god" may be applied to many actual deities as well."(**http://en.wikipedia.org/wiki/Son_of_God**)**Important Note:** So as we can see, the "Son of GOD" theory originally comes from pagan Greek origins. And since most of the Bible's New Testament was written in Greek, then it had been without a doubt negatively influenced by such pagan theology, where Jesus being called "Son of GOD" is literally interpreted today as "part of GOD" or the "Creator of the Universe".

P4 "In the Hebrew Bible Israel is both a man (Jacob, the son of Isaac) and the nation that descended from him. Because of the shared name and organic identity, God speaks to the nation as though he were a single person. Israel is, in fact, God's son (Exod 4:22 — **beni vechori yisrael;** Deut 14:1 — **banim atem l'Adonai;** Jer 31:9 — **ki hayiti le'yisrael le'av;** Hosea 11:1 — **mimitzrayim qarati livni**). Israel's Father nurtures him to grow up and become a worshiping servant (Exod 4:23 — "Let my son go that he may serve me")."(**http://www.hebrew-streams.org/works/hebrew/eved-adonai.html**)

Important Note: Here we see when Israel became GOD Almighty's "son", he reached the point of being GOD Almighty's "servant". This means that "son of GOD" is nothing but a "Servant of GOD" as clearly defined in Islam. It doesn't at all mean that the individual is part of GOD Almighty, or he is GOD the

Father Himself.

This is further proven in this quote:

"The Inner Son Rescues His People
Read together, these texts make clear that the Plan (**etzah**) is set in God's mind. He will use the anointed one — and his circle of faithful-to-God disciples — as his agent for bringing rebellious Israel back to his sonship calling.

YHVH formed me from the womb to be His Servant,
to bring Jacob back to him,
in order that Israel might be gathered to Him.

It is too small a thing that you should be
my Servant to raise up the tribes of Jacob,
and to restore the preserved ones [**netzurim**] of Israel . . . (Isa 49:5, 6)

It's worth noting that the apostles Paul and Barnabas quoted this passage in reference to themselves, as being members of the Messiah's Remnant Israel (Acts 13:46-48; cf. Luke 2:32).

Thus, within the writings of Isaiah we observe the tensions, paradoxes, and hopes for fixing what is broken — **both within God's servant people and in the creation as a whole.** To accomplish this there are two who **serve the Lord**, two with the title "Eved." "

(**http://www.hebrew-streams.org/works/hebrew/eved-adonai.html**)

Important Note: Again, we see that the Son of GOD's main responsibility is to Serve GOD Almighty and to Worship Him alone. So a Son of GOD is basically a Servant of GOD. Also, Jesus being called "Son of GOD" is also no different. Him being the "Son of GOD" means he is a Servant of GOD Almighty, or Abdallah, since "Abd" means "Servant of" and "Allah" means "GOD" or "The Supreme GOD Almighty above all gods".

3- Articles with detailed proofs about "Son of God" means "Servant of God":

Below are a list of articles that clearly prove from Hebrew resources that "Son of God" also means "Servant of God".

Article #1:

p5 .(Emphasis below is mine) **Is Jesus "God's Son" or "God's Servant?" Do you see a difference between these two Bible versions?**

King James Version	**New King James Version**
Acts 3:25 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. **Acts 3:26 -** Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.	**Acts 3:25 -** You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed. **Acts 3:26 -** To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning every one of you away from his iniquities.

In the KJV, we find that Jesus is God's Son. In the NKJV, we find that He is God's servant. These are clearly not the same! The Greek word found in the text here is "pais". It can be used in Greek for either "son" or "servant." So which one is correct here? The solution is simple: look at the context in which it is used. In English, we have many words that can have more than one meaning. If a translator, going from English to another language, came across the word "bear," he would have a choice of meanings. But it wouldn't take rocket science to figure out which one to use. If the passage described a man with a heavy burden, the translator would understand that the man is going to "bear," or "carry" the burden. If, on the other hand, the passage described a hairy beast climbing a tree, the translator would understand the correct meaning here applies to a forest-dwelling animal that will eat nearly anything it finds. It's not really very hard.

Now look at the Bible passage above. What is being discussed?

- "children of the prophets"
- "covenant which God made with our fathers"
- "in thy seed shall all the kindreds of the earth be blessed."

It's clear, isn't it? The passage is talking about "children," and "fathers" and "seed." **The word "pais" means "son." But the New King James translators chose "servant."** Why? They were not alone. The New World Translation, created by the Jehovah's Witnesses who deny the deity of Jesus, translated this word "servant" also. **So do the NIV, ASV, NASB and other modern Bible translations.** Could it be that these modern translators disagree that "pais" can be translated "son?" No, the NKJV committee translates this very word as "boy," "child" or "son" in Matthew 2:16; 17:18; 21:15; Luke 2:43; 9:42; and John 4:51. Yet they refused to translate the word as "son" in this powerful sermon where Peter presents Jesus as Messiah and Son of God. One has to ask, why were these translators so determined to deny the deity of Jesus in this passage? Is this a Bible you can trust with your eternal destiny?

Article #2

P6 **1.2.3.15 Jesus is God's servant** All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself).

We do not usually find people telling their sons (or themselves): *"come here my servant,"* or *"Go over there my servant."* Let us compare this with what God has to say about Jesus (pbuh):

1. **Matthew 12:18:** ***"Behold my servant, whom I have chosen."***
2. **Acts 3:13(RSV):** ***"The God of Abraham, and of Isaac,.... hath glorified his servant Jesus."***
3. **Acts 4:27(RSV):** ***"For of a truth against thy holy servant Jesus, whom thou hast anointed...."***

The Actual Greek word used is "pias" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible, such as the popular King James Version, have translated this word as "Son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as "servant." As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the "*most*" ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

The exact same word "pias" is attributed to Jacob(Israel) in Luke 1:54 and translated as "servant":

"He hath helped his servant Israel, in remembrance of his mercy;." It is also applied to King David in Luke 1:69, and once again, it is translated as "servant":

"....the house of his servant David;" (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), ***NOW*** **it is translated as "*Son*."** (notice that it is not only translated as "son" but as "Son".) Why the double standard? Why the dishonest translation techniques?*"And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, 'It is from Allah' but it is not from Allah; and they speak a lie against Allah while [well] they know it!"* The noble Qur'an, A'al-Umran(3):78

"The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish hem with a painful torment, nor will they find for themselves other than Allah any ally or champion" The noble Qur'an, Al-Nissa(4):172-174

4- Conclusion:As we've seen above, in Hebrew, "Son of God" can also be translated as "Servant of God", which literally means "Abdallah" in Arabic. Abd = Servant, and allah = Allah, or the Supreme GOD Almighty that is above all gods. So, Jesus being called "Son of God" does not mean anything about him being part of GOD or GOD Almighty Himself. It simply means "Servant of God" since Jesus existed among Jews and preached the Gospel to them.Allah Almighty said: "And they say: "(God) Most Gracious has **begotten** offspring." Glory to Him! **they are (but) servants raised to honour.** (The Noble Quran,

21:26)" **page7** **God definition By Faisal:** God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male& female to worship him & in different colors, languages, countries to respect & recognize each other.Tv,watch,computer,phone everything has a purpose. Purpose of us is not just only to eat,poo,have sex&sleep .purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying.No1 is superior whether you are black or white,arab or non arab,male or female .For god everyone is equel.Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as If you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In

Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the

p8 true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God.

Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand

what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has

p9 created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of

one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: Does Quran mention that Prophet Muhammad is the last prophet?
Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Jesus in islam & quran

"And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen

P10 (to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.' (The angel) said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.' She said: 'How can I have a son, when no man hath touched me, nor am I unchaste?' He said: 'So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).'" (Quran 19:16-21)

"Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: 'Be!' and he was.'" (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

"Then will God say: 'O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'" (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

"They have certainly disbelieved who say, 'God is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship God, my Lord and your Lord...'" (Quran 5:72)

God says about the belief that Jesus is part of a "Trinity":

"They have certainly disbelieved who say, 'God is the third of three.' (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away!" (Quran 5:73-75)

And also:

P11 "O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: 'God is a Trinity.' Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian." (Quran 4:171)

God deems this belief as an enormity against His Essence:

"And they say: 'The Most Merciful (God) has taken (for Himself) a son.' Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave." (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

"And (beware the Day) when God will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides God?'" He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord…'" (Quran 5:116-117)

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

"And I did not create the jinn and mankind except to worship Me." (Quran 51:56)

He also said:

"And We certainly sent into every nation a messenger, (saying), 'Worship God and avoid all false objects of worship…'" (Quran 16:36)

"And (remember) when Jesus, son of Mary, said: 'O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...'" (Quran 61:6)

Matthew 5:17-18, Jesus stated:

"Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them."

P12 another prophet to come after him. God says:

"And when Jesus, son of Mary, said: 'O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.'" (Quran 61:6)

John 14:16-17:"And I will give you another Counselor to be with you forever, even the Spirit of Truth."

It was told by jesus so its none other then prophet Mohammad

Crucifixion

"…They did not kill him, nor did they crucify him, but (another) was made to resemble him to them…" (Quran 4:157)

"God lifted him up to His presence. God is Almighty, All-Wise."

(Quran 4:158) "No bearer of burdens shall bear the burden of another." (Quran 39:7)

"There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them." (Quran 4: 159)

SURAT AL IKHLAS (MAKKAH)
1) Say he is Allah one & only
(2) Allah, the eternal, absolute
3) He begets not, nor is he begotten
(4) And there is none like unto him (Al-Quran)

Some References :

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6)Read sura Maryam in Quran

PROPHET MUHAMMAD (pbuh) IN THE BIBLE
*by **Dr. Zakir Naik***

Prophet Muhammad (pbuh) in the Old Testament:

The Qur'an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their

13 own (scriptures) in the law and the Gospel".

1. MUHAMMAD (PBUH) PROPHESISED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet
If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after
Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbut) will
fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.

[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]

ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.

iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbut). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received

 from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).

v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his
people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One.

2. "*Allah-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him." Quran

(according to historians original bible does not exist) search in google!!!

(The punishment of raping a women in islam is death penalty)!!!

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

2. It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4. prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarely im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

16

1.

John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2. **Gospel of John chapter 15 verse 26:**

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit

of truth, which
proceedeth from the Father, he shall testify of me."

3. **Gospel of John chapter 16 verse 7:**

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not
come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the
Greek word *Periclytos*. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word *Paracletos* which means advocate or a kind friend rather than a comforter.
Paracletos is the warped reading for *Periclytos*. Jesus (pbuh) actually prophesised Ahmed by name. Even the
Greek word *Paraclete* refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Sprit. They fail to realise
that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the
Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet
Muhammad (pbuh).

4. **Gospel of John chapter 16 verse 12-14:**

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak

page17 of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Sprit of Truth, spoken about in this prophecy referes to none other than Prophet Muhammad (pbuh)

NOTE: All quotations of the Bible are taken from the King James Version.

The Quran and Modern Science

On Faith, The Holy Quran | by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR'S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur'an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, The Bible, the Qur'an and Science, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation of the Qur'an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

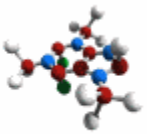
Dr. Abu Ameenah Bilal Philips

Director/Islamic Information Center Dubai

U.A.E.

May, 1995

INTRODUCTION



On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was "Physiological and Embryological data in the Qur'an". I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur'an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh century could have contained ideas that have only been discovered in modern times.

18 For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur'an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur'an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur'an. Scientific opinions comparable to those in the Qur'an are the result of modern knowledge. In the commentaries to translations of the Qur'an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects of the Qur'an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, The Bible, the Qur'an and Science. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad's often-quoted statements:

"Seeking knowledge is compulsory on every Muslim."

"wisdom is the lost property of the believer."

"whoever follows a path seeking knowledge, Allah will make his path to paradise easy."

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better understanding of the Qur'anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

19 As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understand the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the

statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

20 Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Within the first two years of Caliph 'Uthman's rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, The Bible, the Qur'an and Science, I have quoted passages from the Qur'an which came from the period prior to the Hijrah (the Prophet's emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur'an before the Prophet's departure from Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur'anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison p23 with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur'an which were from a time period very close to the time of revelation.

21 I shall also mention another fact of great importance. We shall examine statements in the Qur'an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur'an, were all able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic to them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur'an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur'an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur'anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur'an, an extremely important general concept emerges: The Qur'anic narration is quite different from the Biblical narration. This idea contradicts the parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

- When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur'an from the Bible.

- Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God's Sabbath, with this verse from chapter al-A'raaf.

"Your Lord is God who created the heavens and the earth in six days." Qur'an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word ayyaam, (one translation of which is 'days'), as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

22 What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

"(God) who created the earth and heavens above." Qur'an, 20:4

In fact, the notion derived from the Qur'an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (dukhaan) which are unique to the Qur'an. As well as descriptions of the elements which, although at first were fused together (ratq), they subsequently became separated (fatq). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

"God then rose turning towards the heaven when it was smoke" Qur'an, 41:11

"Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?" Qur'an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah:("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are a11 in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them…" Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could anyone claim that Muhammad, the supposed author of the Qur'an, drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written

 statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Qur'an,21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, The Bible, The Qur'an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb kawwara in chapter az-Zumar to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

 “He coils the night upon the day and the day upon the night.” Qur’an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur’an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur’an:

“The sun runs its coarse to a settled place That is the decree of the Almighty, the All Knowing.” Qur’an, 36:38

“Settled place” is the translation of the word mustaqarr which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.
Expansion of the UniverseChapter ath-Thaariyaat of the Qur’an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

“I built the heaven with power and it is I, who am expanding it.” Qur’an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the “conquest” of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter ar-Rahmaan in the Qur’an:

“O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority.”

Qur’an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur’anic chapter invites humankind to recognize God’s beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur’anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it .

25 As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, The Bible, The Qur'an and Science, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, 28 the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

"Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow…" Qur'an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the Tartarus .In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

"Have We not made the earth an expanse and the mountains stakes?"

Qur'an, 78:6-7

26 Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGYMore than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

"(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs." Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra'd we read the following:

"… and of all fruits (God) placed (on the earth) two pairs." Qur'an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of digestive , a verse in the Qur'an described the source of the constituents of milk, in conformity with scientific facts.

27 To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur'an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

"Verily, in cattle there is a lesson for yon. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it." Qur'an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur'an on the subject of human reproduction which constitute a challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, "This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!"

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

28 Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

"Verily, I created humankind from a small quantity of mingled fluids." Qur'an, 76:2

The Arabic word nutfah has been translated as "small quantity". It comes from the verb meaning 'to dribble, to trickle' and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (amshaaj) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur'an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

"Then He made [man's] offspring from the essence of a despised fluid."
Qur'an, 32:8

The Arabic word translated by the term 'essence' is sulaalah which means 'something extracted, the best part of a thing'. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the 'implantation of the egg'. Implantation is a result of the development of villosities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word 'alaq, which is also the title of the chapter in which one of the verses appears:

"God fashioned humans from a clinging entity." Qur'an, 96:2

I do not think there is any reasonable translation of the word 'alaq other than to use it in its original sense. It is a mistake to speak of a 'blood clot' here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu'minoon:

29 “I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh.” Qur’an, 23:14

The term ‘chewed flesh’ (mudghah) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term ‘intact flesh’ (lahm).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

“I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion.” Qur’an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

“… and (God) gave you ears, eyes and hearts.” Qur’an, 32:9

Nothing here contradicts today’s data and, furthermore, none of the mistaken ideas of the time have crept into the Qur’an. Throughout the Middle Ages there were a variety of beliefs about human development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of embryology came in 1651 with Harvey’s statement that “all life initially comes from an egg”. At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory.Bonnet, on the other hand, supported the theory of ‘the ovaries of Eve’, which stated that Eve, the mother of the human race, was-supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE,QUR’AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the

comparison between modern knowledge and passages in the Qur’an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur’an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term ‘sacerdotal’ (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

 The Bible also contains a much shorter and older narration of Creation, the so-called 'Yahvist' version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

31 A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data. are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the p35 possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, The Bible, The Qur'an and Science, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

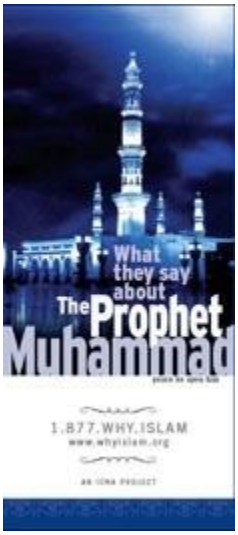
A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the

32 Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning.Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

killing innocent human is a major sin in Islam & Islam is against terrorism.prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. love peace for all. may god bless &save us all. The basic belief of Islam:There is no god but allah. adam,abraham,moses,jesus& Mohammad were all messangers of one creater god allah.allah is uncomparable With no beganing& end.so allah is forever.he is 1 with no partner& no image & no gender.

What non Muslim scholars say about Prophet Muhammad (PBUH)



During the centuries of the crusades, all sorts of slanders were invented against the Prophet Muhammad (p)2. However, with the birth of the modern age, marked with religious tolerance and freedom of thought, there has been a great change in the approach of Western authors in their delineation of his life and character.

The West, however, has yet to go a step forward to

discover the greatest reality about Muhammad (p); that is his being the true and the last Prophet of God for all humanity.

Despite all its objectivity and enlightenment, there has been no sincere and objective attempt by the West to understand the Prophethood of Muhammad (p). It is so strange that very glowing tributes are paid to him for his integrity and achievement but his claim of being the Prophet of God is rejected explicitly or implicitly. It is here that a searching of the heart is required, and a review of the so-called objectivity is needed. The following glaring facts from the life of Muhammad (p) have been furnished to facilitate an unbiased, logical and objective decision regarding his Prophethood.

Up to the age of forty, Muhammad (p) was not known as a statesman, a preacher or an orator. He was never seen discussing the principles of metaphysics, ethics, law, politics, economics or sociology. No doubt he possessed an excellent character and charming manners and was known to be highly cultured. Yet there was nothing so deeply striking and so radically extraordinary in him that would make men expect something great and revolutionary from him in the future. But when he came out of the Cave of Hira, with a new message, he was completely transformed. .Is it possible for a person known to possess an upright and unblemished character, to suddenly turn an impostor. and claim to be the

 Prophet of God?. It is well known that his claim invited the rage of his people, and marked the beginning of a long, arduous struggle. One might ask: .for what reason did he suffer all those hardships?His people offered to accept him as their King and to lay all the riches of the land at his feet if only he would leave the preaching of his message. But he turned down their alluring offers and continued to preach in the face of insults, social boycott and even physical assault. Furthermore, had he come with a design of rivalry with the Christians and the Jews, why should he have believed in Jesus Christ and Moses and other Prophets of God (peace be upon them), which is a basic requirement of faith without which no one could be a Muslim?

It is well known that Muhammad (p) was unlettered and had led a very uneventful life before he announced his mission to the world at the age of forty. Is it not an incontrovertible proof of his Prophethood, that despite being unlettered, all of Arabia stood in awe and wonder when he began preaching his message, and was bewitched by the wonderful eloquence of his message? The whole legion of Arab poets, preachers and orators of the highest caliber failed to bring forth the equivalent of the Qur.an, which remains inimitable to this day. And above all, how could he then pronounce truths of scientific nature contained in the Qur.an that no human being could possibly have discovered at that time

Last, but not the least, why did he lead a hard life even after gaining power and authority? The words he uttered while dying were: .We the community of the Prophets are not inherited. Whatever we leave is for charity.
As a matter of fact, Muhammad (p), is the last link of Prophets sent in different lands and times since the beginning of the human life on earth.

If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls... His forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an impostor but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man

 greater than he?[Lamartine, Histoire de la Turquie, Paris 1854 Vol. II, pp. 276-77.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression that he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mahomet the Apostle of God., is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.[Edward Gibbon and Simon Ocklay, History of the Saracen Empire, London 1870, p. 54.]

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.]

.It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, The Life and Teachings of Muhammad, Madras 1932, p.4]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, Mohammad at Mecca, Oxford, 1953, p. 52.]

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband.

35 Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God.s word, sensing his own inadequacy. But the angel commanded Read.. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth; .There is one God.

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God.s personal condolence quickly arose. Whereupon Muhammad is said to have announced, An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being..

At Muhammad.s own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever..
[James A. Michener, Islam The Misunderstood Religion., In the Reader.s Digest (American Edition) for May 1955, pp. 68-70.]

[Source : WAMY3 Series on Islam]

1. The 100: A Ranking of the Most Influential Persons in History, New York: Hart Publishing Company, Inc., 1978, p. 33.
2. (p) here stands for .peace be upon him3. World Assembly of Muslim Youth

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of jesus.jesus was taken alive to heaven by God.jesus will come back and will die on this earth as a human & messenger of allah.from Adam to Moses to Jesus to Mohammad god sent all of them as messengers & they were all muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that’s unjust & common sence.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray to god:god you love forgiveness,you are the forgiver I’m a sinner so please forgive me. people judge people .Allah judges you by your heart.

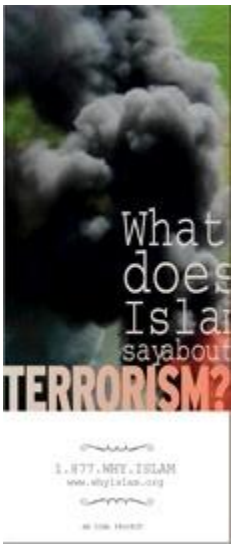
(**Surah Al-Fatiha (The Opening) al Quran)In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds,The Beneficent, the Merciful.Owner of the Day of Judgment,Thee (alone) we worship; Thee (alone) we ask for help.Guide us on the**

36 straight path,

The path of those whom Thou hast favored;Not (the path) of those who earn Thine anger nor of those who go astray.

(1 : 1-7)

What does Islam say about Terrorism?



One of the distinctive characteristics of the times we live in is the overwhelming presence of violence in our societies.
Whether it is a bomb going off in a market place, or the hijacking of an aircraft where innocent people are held at ransom to achieve political ends, we live in an age, where the manipulation and loss of innocent lives has become commonplace.
Such is the all-pervasive nature of indiscriminate violence, that "terrorism" is considered as one of the prime threats to peace and security in our societies.

The word terrorism came into wide usage only a few decades ago. One of the unfortunate results of this new terminology is that it limits the definition of terrorism to that perpetrated by small groups or individuals. Terrorism, in fact, spans the entire world, and manifests itself in various forms. Its perpetrators do not fit any stereotype. Those who hold human lives cheap, and have the power to expend human lives, appear at different levels in our societies. The frustrated employee who kills his colleagues in cold-blood or the oppressed citizen of an occupied land who vents his anger by blowing up a school bus are terrorists who provoke our anger and revulsion. Ironically however, the politician who uses age-old ethnic animosities between peoples to consolidate his position, the head of state who orders "carpet bombing" of entire cities, the exalted councils that choke millions of civilians to death by wielding the insidious weapon of sanctions, are rarely punished for their crimes against humanity.
It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a

 fringe minority among Muslims.
Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.

Sanctity of human life

The Glorious Qur'an says:
"…take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:
"…if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR
Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship." [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and

 observed:
"She was not fighting. How then she came to be killed?" Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word 'jihad'. The term 'jihad' has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says:
"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said:
"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:
"History makes it clear, however, that the legend of fanatical Muslims, sweeping

through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:
"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier
Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:
"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

1 Narrated in the collection of traditions of Abu Dawud,
2. Narrated in the Musnad of Imam Ibn Hanbal,
3. Islam At Crossroads, London, 1923, pg. 8

Also visit http://www.islamtomorrow.com/women/rights.asp

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Women in Islam

877-WHY-ISLAM Brochure

Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to

40 recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.

At a time when female children were buried alive inArabiaand women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

In 610 C.E., God began to reveal the message of Islam to Prophet Muhammad, peace be upon him (pbuh), inMecca. Muhammad (pbuh) called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege.

God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, *"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"* (49:13) At another place in the Quran, God clearly states that all humans are equal: *"To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions."* (16:97)

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society.

Hence, God's rules apply to both genders, but in diverse ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe it is different.

Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance.

The following overview details a wide range of women's rights in Islam. It addresses some common misconceptions and provides insight into the diverse roles and responsibilities women fulfill in society. It must also be mentioned here that Muslims are not always representative of Islam and may follow their cultural influences or personal interests. In so doing, they not only disenfranchise women, they also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements which Islam empowers women with, as shown below.

Education

Back in the 7th century, Muhammad (pbuh) declared that the pursuit of knowledge is obligatory on every Muslim – male and female. This declaration was very clear and was largely implemented by Muslims throughout history. One of the most influential scholars of Islam was Muhammad's wife, Aisha. After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. The recognition of female scholarship and women's participation in academia has been encouraged and practiced throughout the majority of Islamic history. For instance, al-Qarawiyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, inMorocco in 859 C.E.

Motherhood

In Islam, God clearly gives mothers a high status and elevates their position in the family. In the Quran, God mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Emphasizing the importance of mothers, the Prophet Muhammad (pbuh) said, "Heaven lies under the feet of your mother."

On another occasion, a man repeatedly asked Muhammad (pbuh), "Who amongst the people is the most worthy of my good companionship?" Each time, the Prophet (pbuh) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Politics and Social Services

Among the early Muslims, women were active participants in the cohesive functioning of the society. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar.

In Islamic history, women participated in government, public affairs, lawmaking, scholarship, and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community.

Inheritance

Before Islam, women all across the globe were deprived of inheritance and were themselves considered property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century.

Whether a woman is a wife, mother, sister, or daughter, she receives a certain share of her deceased relative's property. This share depends on her degree of relationship to the deceased and the number of heirs. While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law.

Financial Responsibilities

 In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. If a woman is married, her husband must fully support her financially and if she's not married, that responsibility belongs to her closest male relative (father, brother, uncle, etc).

She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad (pbuh), was one of the most successful businesswomen ofMecca, and she freely spent from her wealth to support her husband and the cause of Islam.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband.

This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

Marriage

A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage.

In Islam, marriage is based on mutual peace, love, and compassion. God says about Himself, *"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy…"* (Quran 30:21) Muhammad (pbuh) embodied the best character and is a role model for all Muslims. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad (pbuh) treated his wives with the utmost respect and honor and was never abusive towards them. One of his traditions clearly states, "The best of you are those who are best to their wives."

Dignity and Protection from Harm

Any form of emotional, physical, or psychological abuse is prohibited in Islam and the improper treatment of women is no exception to this rule. Indeed, there is no teaching in Islam, when studied in its complete context, which condones any kind of domestic violence. Islam clearly disallows any form of oppression or abuse, according to Dr. Zainab Alwani, a leading female Muslim scholar. It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is actually doing so to uphold their own cultural influences or personal interests. All of God's creation is dignified and protected under Islamic law.

Modesty

In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. This modest appearance, which includes veiling, highlights a woman's personality and character instead of her physical figure and promotes a deeper appreciation for who she is as a

43 person. In this regard, Muslim women identify with Mary, the mother of Jesus (pbuh), who is known for her piety and modesty.

In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible.Torah & bible has so many errors. & according to science 80%of Quran matches with science &other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for sciense. Acording to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last &final word of god Allah &Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives &they have a child there would be 1father&that's the husband only. If a woman has 4 husbands &she gives birth it would be confusing to know who is father out of 4.But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months &finally give birth of their childs.In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth &they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6.First the rule is to marry only 1 & then if he can do justice&treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4.Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3times more right then the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives &wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time &still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect &position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment &a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the

church's decision to have 1husband&1wife.In Islam a woman can have only 1 husband. For more information search in Google by your own self &believe in the evidence from god the holy Quran which provides peace &protection for humanity. May Allah guide&protect all.No hate only love peace&godbless for all.

1) www.answering-christianity.com

2)**www.islamtomorrow.com** 3)http://www.irf.net/irf/comparativereligion/index.htm

3)www.irfny.com 4)www.peacetv.tv 5)www.whyislam.org

Mistakes in the Torah proved by the discoveries of modern science

The Torah has many verses, which contradict modern scientific facts. These contradictions indicate that the Torah is not the word of Allah (S.W.) who is far from errors and ignorance of science facts that man discovered later. Allah (S.W.), the Omniscient, would not tell in his book except the truth. He has a complete perfect knowledge of every thing in the universe.

- The Torah mentions the story of the creation in Genesis, where it talks about the creation of the universe in six earthly days consisting of mornings and evenings.

According to the biblical order, on the first day, He created the earth, the light, the darkness, and the water. On the second day, He created the sky when He put a firmament between water and water, and on the third day, the water gathered under the firmament, the land appeared and the herbs and grass grew.

On the fourth day, He created the sun, the moon, and the stars that above the firmament (the sky), and on the fifth day, He created the marine animals and the birds. On the sixth day, He created Adam and the wild animals, and finished the creation on that day. (See Genesis 1: 1 - 31)

Scientists note that the order and the directing of the story of the beginning of the universe are rejected by modern science that Allah (S.W.) gave to humanity. If these books were from Allah (S.W.), they would not contain these continuous errors.

Genesis talks about six earthly days consisting of days and nights (***And there was evening and there was morning***), and the seventh day was the Sabbath, on which the Creator rested (God Almighty is far above that). It is well known scientifically that the creation of the universal happened during periods of millions of years. Allah (S.W.) is right when He mentions in the Holy Quran the difference between His days and human days. "***Verily, a Day in the***

 sight of thy Lord is like a thousand years of your reckoning."
(Holy Quran, Surah 22, Al-Hajj – 47)

Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days.

The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations was millions of years before the presence of man. The majority of the objections about this story of creation are in father Devoux's criticism of Genesis.

- Among the scientific observations on the Torah, is that it speaks at length about the age of the founding fathers from Adam to Abraham.

It makes the birth of Abraham in the twentieth century from the beginning of human existence on earth, specifically in the year1948 of the creation of the universe and the appearance of man on earth. There is no historical accurate information about the period between Abraham and Jesus, but historians estimated it to be eighteen centuries, depending on the biblical sources. Therefore, the appearance of Christ was thirty-eight centuries after the creation of Adam.

1 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 44 – 51, A study on the Torah and the Gospel, Kamel Saafan, pp179, Readings in the Holy Bible, Abderrahim Mohamad, Vol.2, pp 182 - 183

According to the Hebrew date, the year (2000) is equal to the year 5761 of the creation of the universe; therefore, the biblical information makes human life on earth no more than six thousand years. This contradicts the scientific data, which consider the biblical Informations are full of errors or written by men not God.

Science has proved the existence of civilizations five thousand years before the birth of Jesus.

Archaeologists believe that there was a bloody war between the north and the south of Egypt in 4042 BCE, and won by the people of the Egyptian Delta. However, their victory was not decisive, as the Egyptian civilization recorded history started with the first family, which ruled Egypt between 3400 to 3200 BCE, and there is much that that had not been recorded.

Archaeologists also found human-made things that belong to more

than five thousand years BCE, and the mission of Cairo University found traces of humans in the Fayoum region belong to tens of thousands of earlier years.
Encyclopedia Britannica states that the human traces in Palestine belong to two hundred thousand years. Donald Jean said in 1979, *"The human presence on earth was four million years ago".*
Allah (S.W.) is right when He affirms in the Holy Quran that humanity started long centuries ago. ***"(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets."*** (Holy Quran, Surah 20, Ta Ha – 51 - 52) ***"As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them."*** (Holy Quran, Surah 25, Al Furqan – 38) ***"Has not the story reached you, (O people!), of those who (went) before you of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah."*** (Holy Quran, Surah 14, Ibrahim – 38)
2 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 20, A study on the Torah and
the Gospel, Kamel Saafan, pp179
- In addition, there are many things the Torah mentions that are contrary to the scientifically well established facts. It mentions that the rabbit is one of the ruminant animals! It says, ***"Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof, they are unclean unto you"*** (Deuteronomy 14: 7)
- It also mentions that the serpent was punished by eating or licking the soil, (See Genesis 3:14), as in the Book of Micah. ***"They shall lick the dust like a serpent; like crawling things of the earth"*** (Micah 7: 17) All types of snakes that scientifically classified eat insects and reptiles and others, they never eat or lick soil.
- Leviticus speaks of legendary birds that have four legs - some leap, and some walk -, which do not exist except in legendary fiction. It says, ***"All winged creeping things that go upon all fours are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth. Even these of them ye may eat… But all winged creeping things, which have four feet, are an abomination unto you."*** (Leviticus 11: 20-23) No archaeological reports or other information states that something like this was on the face of earth one day.
- Among the scientific errors also is what the Book of Genesis mentions (30: 37-43). It claims that Jacob's sheep produced, and the color of the production was different from the color of the parents. He prepared some rods of fresh poplar and almond and pealed white streaks on them. Seeing these peeled rods, the sheep craved, and brought forth ring streaked, speckled, and spotted sheep. If this was true, the sheep's production in spring would be green, but this

mistake is man made errors & is contrary to what scientists know about genes and genetic codes.so, it can't be word of the lord.
- The Book of Genesis mentions the strangest birth story, namely the story of Tamar, the adulterous, delivering the twins from Judas, her father-in-law and the father of her husbands. ***"And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? Therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah"*** (Genesis 38: 27-30) The first-born put his hand out of his mother's womb, which is unusual during the birth process. However, the baby wanted to affirm his right of being the first-born child, and the midwife understood him, and bound upon his hand a scarlet thread.
Then a stranger thing, which medical theories cannot explain, happened. The first-born gave a space so his twin brother so he could come out into the world, and then he (whom his hand had a scarlet thread) followed him. This story cannot be accepted scientifically, and append it to the stories of the elderly better than append it to Allah's (S.W.) word and revelation.
- The Book of Job gives a strange vision of the creation of the fetus. It is poured in a template as pouring milk, then clots in the middle of this template, as the clotting milk transformed into cheese. This has nothing to do whatsoever with what scientists know about the stages of the creation of the fetus.
Addressing Allah (S.W.), the Book of Job says, ***"Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again? Hast thou not poured me out as milk, And curdled me like cheese? Thou hast clothed me with skin and flesh, And knit me together with bones and sinews."*** (Job 10: 9 -11)
- The Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, ***"The sun also arises, and the sun goes down, and haste to its place where it arises."*** (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.
The author of that verse was not Allah (S.W.) the Omniscient, who says, ***"He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)"*** (Holy Quran, Surah 39, Az-Zumar – 5)
Describing Allah (S.W.), the Torah says that He is ***"That shaketh the earth out of its place, And the pillars thereof tremble".*** (Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, ***"Where were you when I***

put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. ***"For the pillars of the earth are Lord's, and he hath set the world upon them."*** (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, ***"All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ".*** (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah (S.W.), if it is from Allah (S.W.) it would not contain these errors, which today's young students know, let alone the scientists. The word of Allah (S.W.) does not err, nor teach people lies or error.

Surah 19 - Maryam MARY

019.001 Kaf, Ha, Ya, 'Ain, Sad. 019.002 (This is) a recital of the Mercy of thy Lord to His servant Zakariya. 019.003 Behold! he cried to his Lord in secret, 019.004 Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee! 019.005 "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

019.006 "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!" 019.007 (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before." 019.008 He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?" 019.009 He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'" 019.010 (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb." 019.011 So Zakariya came out to his people from his chamber: He told them by signs to celebrate God's praises in the

49 morning and in the evening. 019.012 (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth, 019.013 And pity (for all creatures) as from Us, and purity: He was devout, 019.014 And kind to his parents, and he was not overbearing or rebellious. 019.015 So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)! 019.016 Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. 019.017 She placed a screen (to screen herself) from them; then We sent to her our angel, and he appeared before her as a man in all respects. 019.018 She said: "I seek refuge from thee to (God) Most Gracious: (come not near) if thou dost fear God." 019.019 He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son. 019.020 She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" 019.021 He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed." 019.022 So she conceived him, and she retired with him to a remote place. 019.023 And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" 019.024 But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee; 019.025 "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee. 019.026 "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (God) Most Gracious, and this day will I enter into not talk with any human being'" 019.027 At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought! 019.028 "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!" 019.029 But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" 019.030 He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. 019.036 Verily God is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. 019.037 But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day! 019.038 How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest! 019.039 But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe! 019.040 It is We Who will inherit the earth, and all beings thereon: to Us

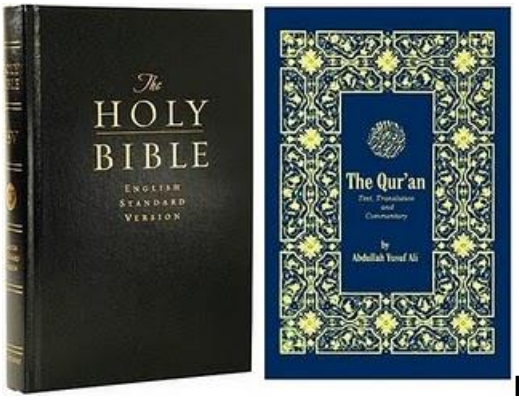
50 will they all be returned. 019.041 (Also) mention in the Book (the story of) Abraham: He was a man of Truth, a prophet. 019.042 Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing? 019.043 "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. 019.044 "O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious. 019.045 "O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend." 019.046 (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!" 019.047 Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. 019.048 "And I will turn away from you (all) and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." 019.049 When he had turned away from them and from those whom they worshipped besides God, We bestowed on him Isaac and Jacob, and each one of them We made a prophet. 019.050 And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth. 019.051 Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet. 019.052 And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). 019.053 And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet. 019.054 Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet. 019.055 He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord. 019.056 Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet: 019.057 And We raised him to a lofty station. 019.058 Those were some of the prophets on whom God did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (God) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. 019.059 But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,- 019.060 Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,- 019.061 Gardens of Eternity, those which (God) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass. 019.062 They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening. 019.063 Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil. 019.064 (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,- 019.065 "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship:

51 knowest thou of any who is worthy of the same Name as He?" 019.066 Man says: "What! When I am dead, shall I then be raised up alive?" 019.067 But does not man call to mind that We created him before out of nothing? 019.068 So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell; 019.069 Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (God) Most Gracious. 019.070 And certainly We know best those who are most worthy of being burned therein. 019.071 Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished. 019.072 But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees. 019.073 When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?" 019.074 But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye? 019.075 Say: "If any men go astray, (God) Most Gracious extends (the rope) to them, until, when they see the warning of God (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weaker in forces! 019.076 "And God doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return." 019.077 Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?" 019.078 Has he penetrated to the Unseen, or has he taken a contract with (God) Most Gracious? 019.079 Nay! We shall record what he says, and We shall add and add to his punishment. 019.080 To Us shall return all that he talks of and he shall appear before Us bare and alone. 019.081 And they have taken (for worship) gods other than God, to give them power and glory! 019.082 Instead, they shall reject their worship, and become adversaries against them. 019.083 Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury? 019.084 So make no haste against them, for We but count out to them a (limited) number (of days). 019.085 The day We shall gather the righteous to (God) Most Gracious, like a band presented before a king for honours, 019.086 And We shall drive the sinners to Hell, like thirsty cattle driven down to water,- 019.087 None shall have the power of intercession, but such a one as has received permission (or promise) from (God) Most Gracious. 019.088 They say: "(God) Most Gracious has begotten a son!" 019.089 Indeed ye have put forth a thing most monstrous! 019.090 As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. 019.091 That they should invoke a son for (God) Most Gracious. 019.092 For it is not consonant with the majesty of (God) Most Gracious that He should beget a son. 019.093 Not one of the beings in the heavens and the earth but must come to (God) Most Gracious as a servant. 019.094 He does take an account of them (all), and hath numbered them (all) exactly. 019.095 And everyone of them will come to

52 Him singly on the Day of Judgment. 019.096 On those who believe and work deeds of righteousness, will (God) Most Gracious bestow love. 019.097 So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention. 019.098 But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?Al-Quran

Unleashing the Treasures of Islam

(Please review these questions, it might sound offensive but it's a way to reveal the truth if you really believe in God read the Quran and bible and ask these questions to the church, priests & your self so you can find out what is truth about God & what are against the truth from God.Dont get emotional or angry but think with cool brain what is really real & the only truth of God. Dare to explore, dare to ask & dare to know. God is truth & truth is above all.Faisal)



By Abdalla S. Alothman

101 Proofs that the Quran is Not Copied from the Bible

53 In the Name of Allah,
the Most Compassionate,
the Ever Merciful

{Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?} [**Quran 47:24**]

{Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us)}. [**Quran 21:18**]

Time and time again, we Muslims have to endure accusations that our Qur'an is copied from the Bible. Below are 101 proofs that makes it impossible for the Qur'an to be copied from the Bible.

1 - Who was created first, Adam or Satan? The Quran says Satan, the Bible doesn't say anything.

2 - Who was created first, Adam or the Angles? The Quran says the Angels, the Bible doesn't say anything.

3 - Why doesn't the Bible mention that Noah had two wives, one was disobedient, and she died. And another which was saved.

4 - Why does the Bible say that Noah's ark is in Ararat but it was discovered in Al-Judyy, as the Quran says so?

5 - Why does the Bible say that God afflicted women for Eve's sin, and the Quran doesn't tell us such thing.

6 - Where does the Bible tell us about the story of Aad and Thamood ? The town of Thamoud has been discovered in Saudi Arabia–it's located in a place called Mada-in Saleh. And recently, the town of Aad has been discovered with the help of NASA's satellites. Check the link : http://www.pbs.org/wgbh/nova/ubar/

7 - Where does the Bible mention Prophet Saleh ?

8 - Where does the Bible mention Prophet Huud ?

9 - Where does the Bible mention Prophet Shu'ayb ?

10 - Where does the Bible refer to Al-Khidr ?

11 - Where does the Bible mention Luqmaan ?

12 - Why doesn't the Bible mention the story of the Cow that happened between Moses and the Jews.

13 - Where do you find in the Quran any reference to Hosea, Malachi, Micha, Jude, Nahum, Nehemiah, Obadaiah, Esther, Joel, Ruth, etc ?

14 - Why doesn't the Bible mention the story of Thul-Qarnayn.

15 - Why doesn't the Bible mention the story of the People of the Cave?.

16 - Why doesn't the Bible mention the story of Antioch in Surat Yasin?.

17 - Why does the Bible say that Jesus was crucified, and the Quran says that he was saved?

18 - Why does the Bible say that Abraham sacrificed his only begotten son, Isaac, and forgets that he had another son called Ishamael, who is older than Isaac?.

19 - Regarding the dream Joseph had in Genesis 37, why is it fulfilled in the Quran and not fulfilled in the Bible? Could it be because that Joseph's mother died before Joseph had his dream? Bad prophecy.

20 - Why is it that the Bible tells us that the Holy Spirit had sex with Mary, and the Quran tells us that the Angel who visited Mary told her that she will bear a son, and he is ONLY informing her of what God has decreed?

21 - Why is it that the Bible tells us that Moses was adopted by Pharaoh's daughter, and the Quran tells us it was Pharaoh's wife?.

22 – Why is it that the Quran tells us that Lut was a pious prophet, and the Bible tells us that he had sex with his daughters?

23 - Why is it that the Quran tells us in Sura 19 and 20 that Moses was a special chosen prophet who was raised under God's supervision, and the Bible tells us that he died because he didn't disobeyed God?

24 - Why is it that the Bible says that it is written with the false pen of the scribe in Jeremiah 8:8, and the Quran tells us that it has no discrepancies?

55 **25 -** Why is it that the Bible tells us that Pharaoh did not drown, and the Quran tells us that he drowned, but Allah left his body as a sign to mankind. When they dissected Pharaoh's body, they found out that his body had too much salt inside it. You say the Quran is copied from the Bible? I say you are ignorant! Read the Quran 10:92.

26 – Why does the Bible tells us in Genesis that God had to take a walk to find Adam, and the Quran tells us that God's knowledge doesn't require that He walks?

27 - Why is it that the Quran tells us that Jesus spoke in the cradle, but the Bible knows nothing about the childhood of Jesus?

28 - Why is it that the Quran tells us that Jesus made miracles by giving life to statues made from clay?

29 - The Quran tells us that Aaron is innocent; he did not make the golden calf, but a man called Al-Samirri (A person who organizes songs and joy) made it, while the Bible tells us that Aaron made the Golden calf.

30 - why is it that the Quranic Laws state that the thief's hands should be chopped, and the laws of Moses say something else?

31 – Why does the Quran say lash the fornicators 100 times, and the Bible says stone them.

32 - Why does the Quran orders us to fast in Ramadhan and the Bible doesn't.

33 - Why does the Quran tells us that the inheritance share of the man is as twice as much as the woman, and the Bible has no such law?

34 - Why does the Quran tells us not to transgress in wars, and the Bible teaches us to kill every living thing including plants (Joshua 6).

35 - The Bible teaches us to kill unbelievers, and leave to ourselves YOUNG virgins who never knew a man (Numbers 31). Why isn't such thing present in the Quran?

36 - The Quran tells us to free slaves to enter heaven in Surat Al-Balad. Why doesn't the Bible say such thing?

37 - Why is Satan called a FALLEN ANGEL in the Bible, and not in the Quran?

38 – Why does the Quran tells us there are Jinn (Some are good and others are bad), but the Bible doesn't mention Jinn?

56 **39 –** Why is it that the Quran tells us to perform Hajj to Makkah, and the Bible doesn't tell us such thing?

40 – Why does the Quran tells us that Abraham and Ishmael built the Kaaba, while the Bible says no such thing?

41 - Why is it that the Bible condemns David as a murderer, and the Quran tells us that he was a pious sinless prophet?

42 - Why doesn't the Bible tell us the story of Solomon and Balqees?

43 - Why doesn't the Bible tell us that Solomon had Jinns who worked for him, and the Quran says so?

44 - Why is it that the Quran tells us that Solomon had soldiers from the Jinn and the Bible doesn't say so?

45 - Why is it that the Quran tells us that Solomon understood the speech of the birds and the Bible doesn't say so?

46 – Why is it that the Quran tells us that Solomon understood the speech of the ants and the Bible doesn't say so?

47 - Why is it that the Quran tells us that ONLY female bees get the honey, and the Bible doesn't say so?

48 – Why is it that the Quran tells us that the Quran mentions different levels in Paradise, and the Bible doesn't say so?

49 - Why is it that the Quran tells us that there is a tree in hell called Zaqquum, and the Bible doesn't say so?

50 - The Quran mentions Thal-Kifl as one of the prophets. Can you find his name in the Bible?

51 - Why is it that the Quran was finalized and approved by Prophet Mohammad (s), and the Bible was never approved by any prophet?

52 – Why didn't Mohammad make the Quran in chronological order just like the Bible? Why doesn't the Quran include the boring genealogies that are all over the Bible?

53 - Why is it that the Quran mentions Ishmael as an honorable prophet, and the Bible refers to him as the son of the slave woman (Galatians 4)?

57 **54 -** Why doesn't the Quran mention the story of the people of Tyre, while the Bible does?

55 - Why doesn't the Quran mentions the story of David and how he killed one of his enemies to marry his wife as the Bible did in I Samuel 25?

56 - Why is it that the Bible does not mention the story of David and Solomon with the sheep, and the Quran does?

57 - Why does the Bible mention Abraham's father by name, and the Quran mentions him by his nick?

58 - Why doesn't the Bible mention the story when Abraham was put into a fire by his people and the Quran does?

59 - Why doesn't the Quran mention the interesting events that happened to Abraham in Egypt? (See BONUS #15 for one amazing example.)

60 - Why is it that the Bible tells us that John's mother was the daughter of Aaron, and the Quran doesn't say so?

61 - Why doesn't the Bible mention the story of how Mary was raised, and the Quran does?

62 - Why doesn't the Quran and the Bible have the same story about the birth of Jesus? The Quran says that he was born under the remnants of a palm tree, but the Bible says he was born in a stable.

63 - According to the Bible, who are the Sabians?

64 – Where does the Bible mention the Magians?

65 - In Genesis, the Bible tells us that Jacob had a fight with God, and the Quran tells us in Surat Al-Baqara that whoever takes the Angels as enemies, he becomes an enemy of God. Why do we see this contradiction? Moreover, why didn't Mohammad (s) tell us that Jacob wrestled with God?

66 - Why is it that the Quran tells us in Surat Taaha that the staff of Moses became a REAL snake, and the Bible tells us that it only appeared to be a snake?

67 - Why is it that Moses was the one who threw his staff during the contest with the magicians, and the Bible tells us that Aaron is the one who threw it?

58 **68 -** The story of Moses and the bronze snake in Numbers 21 is pretty interesting. Why is it mentioned in the Bible and not in the Quran?

69 - The Quran tells us to follow a certain procedure to cleanse ourselves before prayers in 4:43. Why doesn't the Bible give us the same instructions?

70 - The Quran tells us that Earth is round, but the Bible tells us that the Earth is flat. Why?

71 – The Quran tells us about Haroot and Maroot in Surat Al-Baqara. Who are those characters according to the Bible?

72 – Why is the story of Gog and Magog different in the Quran and the Bible?

73 - The Bible tells us that Prophet Elijah was raised to God. Why doesn't the Quran say the same thing?

74 - The Bible tells us that Solomon had many wives. Why doesn't the Quran say the same thing?

75 – The Bible tells us that God RESTED after he created the world. The Quran says that nothing makes God tired. Why?

76 - The Quran details embryology, why doesn't the Bible?

77 - The Quran mentions the names of the Gods during Noah's time in Surat Nuuh, why aren't those names present in the Bible?

78 - The Bible tells us that the whole Earth was flooded, why doesn't the Quran say the same thing?

79 – The Quran tells us that hell has 7 doors in Surat Al-Hijr (Ch. 15), why doesn't the Bible mention such thing?

80 - Why does the Quran say that Lot's wife was a bad woman, but God punishes Lot's wife in the Bible just for accidentally turning back to see what was happening in Sodom?

81 - Why does the Bible accuse Noah for getting drunk in Genesis 9, and the Quran frees him from such accusation?

82 - Anyone who curses his mother shall be put to death, according to Leviticus 20, why don't we find such a law in the Quran?

59 **83 -** Why is it that apostates are killed according to the Bible, and not killed according to the Quran? See http://www.systemoflife.com/answering-islamophobes/abul-kasem/235-refuting-muhammad-said-death-converting-to-other-religion

84 – Why is it that tattoos are forbidden in the Bible (Leviticus 19), and no tattoos are mentioned in the Quran?

85 – The Quran instructs us to treat those who are born from an illegal sexual intercourse as Brothers. But the Bible tells us in Leviticus 23 that they should NOT even enter the assembly of the Lord. Why didn't Mohammad (s) copy this beautiful law?

86 – The Bible tells us in Deuteronomy 25, that if two men were beating up each other, and the wife of one of them interfered, she should have her hand chopped off. Why didn't Mohammad (s) copy this beautiful law?

87 - Why does the Bible encourage Bribery in Proverbs 17, and the Quran never encourages such thing?

88 – Why does the Bible say that wisdom is a source of sorrow in Ecclesiastes 1:18, and the Quran calls wisdom a gift in 2:269?

89 - Why does God in the Quran tells us to avoid bloodshed, and the Bible God curses the sword which doesn't do bloodshed (Jeremiah 48)?

90 - When God told Zachariah that he will have a son, Zachariah asked for a sign, and God gave him a sign in Sura 19. Does the Bible mention that sign? The Bible says that he could not speak, but it's detailed to us in the Sunnah that he was able to speak when he was praying. But, when it came to communicating with others, he did so by signs. Further more, the Bible says that Zakariyya was not able to speak because he was punished by Gabriel because he did not believe the angel, while the Quran tells us that it was a sign given to him–he asked God for a sign, and God gave him a sign, not a punishment.

91 - The Bible God in Leviticus 21 tells us that hunchbacks, dwarfs, cripples, blind people, people who are deformed or disfigured, or have damaged testicles–all those people cannot become priests. The Quran tells us that there is no difference between a man and another except in piety. Why didn't Mohammad (s) copy this BEAUTIFUL law from the Bible?

92 - Why does the Bible God in Leviticus 21 forbid priests from marrying divorced women, and the Quran doesn't say such thing?

93 - Why is it that the Bible tells the people to call a person who doesn't listen to his father or mother "stubborn and a drunkard"? The Quran does not tell us that we should call a person who is disobedient to his parents as a drunkard. Furthermore, the Biblical law is that this person should be stoned to death, but the Quran approves no such thing. Why?

94 - The Quran tells us that we are not above the Law. We must adhere to the Laws of God. But the Bible God tells the Christians in Galatians 2 that they are under no LAW!! In other words, God made all these laws, so that Christians can see them and smile. Why didn't Mohammad tell his people that the Quranic laws are only for non-Muslims?

95 - The Bible God tells us that He will let us see the sex organs of the Jews, but the Quran mentions no such thing. Mohammad (s) had serious problems with the Jews, so why didn't he make fun of them with something similar with what we read in Nahum 3?

96 - In Romans 6, the Bible tells us that Jesus will never die again. But The Quran tells us that he will die and he will be raised at Judgment day. Why didn't Mohammad copy from Romans 6?

97 - The Bible teaches Christians to drink wine, the Quran forbids Muslims drinking. Why?

98 - 1 Corinthians 6 tells us that our bodies are members of Christ. The Quran tells us that our bodies belong to Allah, Christ has nothing to do with our bodies. Why didn't Mohammad (s) copy that from the Bible?

99 - In Ezekiel 20, the Bible God tells us that he wanted to decimate all the Israelites, but He didn't do so because it would hurt his reputation. In the Quran God tells us that He does indeed take away all the people if they were wrongful (Like the people of Noah, Sodom, Aad, and Thamood) if He wills.

100 - The Bible God has a beautiful punishment in Malachi 2. He threatens an Israelite that He would fill his face with feces!! In the Quran, God never says such things.

101 - The Bible says that the Original Sin was committed by Adam and Eve when they ate from the forbidden tree. The Quran tells us that the Original Sin was Satan's arrogance when he didn't obey God, when God ordered him to do So.

BONUS:

61 **1 -** The Quran tells us about an argument in 2:258 about Abraham and the King. Does the Bible have this story?

2 – The Quran handles divorce with care. A divorced woman stays in her house; a man should provide for her; a man should not return his wife to give her a hard time, etc. Does the Bible have the same laws regarding divorce as the Quran?

3 - The Quran tells us that Sins are not inherited. But, the Bible tells us that sins are inherited.

4 – The Quran tells us that God forgave Adam's sin after he ate from the forbidden tree. Does the Bible say that?

5 - The Quran tells us in Sura 36, that the sun and the moon are independent from one another. Does the Bible say such thing?

6 - In 25:53 and 55:19-20 the Quran tells us about how salty and pure water bodies mix. Does the Bible say such thing?

7 - In Islam we believe that there are signs to Judgment Day. Most of these signs are mentioned in the Sunnah, however, one interesting sign is a Beast/animal that would appear to the people and inform them of their status. We find this beast mentioned in the Quran in 27:82. Does the Bible say such thing?

8 - The Quran tells us that man and women are created from ONE SOUL. Does the Bible say that man and women are created from one soul? No, the Bible says in 1 Corinthians 11:7 that man is the image and glory of God, while women are the glory of man.

9 - The Bible contains lots of contradictions. Why don't we find those contradictions copied in the Quran? For a list of few of the contradictions in the Bible
see: http://www.bibleislam.com/bible_contradictions.php

10 - The Quran says that one of Noah's sons was not saved from the flood because he was an unbeliever (Sura 11). Does the Bible say such thing?

11 - The Quran (10:90) tells us that Pharaoh tried to seek forgiveness from God. Does the Bible say the same thing?

12 - Ishmael, the son of Abraham, is considered a Prophet and a Messenger in the Quran. Does the Bible say that "Ishmael is a prophet"?

13 – We read in Surat Al-Nahl in the Quran, that the honey bee produces honey with different hues which is healthy and beneficial for mankind. Just recently, Apitherapy came up with a fantastic cure for arthritist and other chronic diseases–this therapy is called bee sting therapy, where the bee stings the patient and the venom would cure the pain. In addition, the Quran also says that the female bee is responsible for building the hive and collecting the honey. All that is proved by science today. I wonder which book of the Bible says such thing! Search the web for “Bee Sting Therapy” or “Apitherapy” to find out more.

14 - In the 16th verse of Surat Al-’Alaq, we read: {A lying sinful forelock!} Psychologists and neurologists have confirmed that it is in this area of the brain where morals and behavior are processed. Therefore, when someone decides to lie, this decision comes from that front part of the brain, and the Quran refers to that specific part when it refers to lying. Now, I wonder from which Bible passage did Mohammad (s) copy that from.

15 - In the book of Genesis we read the story about what happened to Abraham when he went to Egypt. The Bible tells us that he sold his honor by allowing his wife to become Pharaoh’s concubine, so that he could be treated well instead of being killed. Now there is nowhere in the Quran where such accusation is attributed to Prophet Abraham. I wonder why didn’t Prophet Mohammad (s) copy such thing from the Bible.

Walhamdulilahi Rabbil Alameen

http://www.islamictreasure.com/

Surah 75 - Al Qiyamah THE RESURRECTION

075.001 I do call to witness the Resurrection Day;

Pg63 075.002 And I do call to witness the self-reproaching spirit: (Eschew Evil).

075.003 Does man think that We cannot assemble his bones?

075.004 Nay, We are able to put together in perfect order the very tips of his fingers.

075.005 But man wishes to do wrong (even) in the time in front of him.

075.006 He questions: "When is the Day of Resurrection?"

075.007 At length, when the sight is dazed,

075.008 And the moon is buried in darkness.

075.009 And the sun and moon are joined together,-

075.010 That Day will Man say: "Where is the refuge?"

075.011 By no means! No place of safety!

075.012 Before thy Lord (alone), that Day will be the place of rest.

075.013 That Day will Man be told (all) that he put forward, and all that he put back.

075.014 Nay, man will be evidence against himself,

075.015 Even though he were to put up his excuses.

075.016 Move not thy tongue concerning the (Qur'an) to make haste therewith.

075.017 It is for Us to collect it and to promulgate it:

075.018 But when We have promulgated it, follow thou its recital (as promulgated):

075.019 Nay more, it is for Us to explain it (and

 make it clear):

075.020 Nay, (ye men!) but ye love the fleeting life,

075.021 And leave alone the Hereafter.

075.022 Some faces, that Day, will beam (in brightness and beauty);-

075.023 Looking towards their Lord;

075.024 And some faces, that Day, will be sad and dismal,

075.025 In the thought that some back-breaking calamity was about to be inflicted on them;

075.026 Yea, when (the soul) reaches to the collar-bone (in its exit),

075.027 And there will be a cry, "Who is a magician (to restore him)?"

075.028 And he will conclude that it was (the Time) of Parting;

075.029 And one leg will be joined with another:

075.030 That Day the Drive will be (all) to thy Lord!

075.031 So he gave nothing in charity, nor did he pray!-

075.032 But on the contrary, he rejected Truth and turned away!

075.033 Then did he stalk to his family in full conceit!

075.034 Woe to thee, (O men!), yea, woe!

075.035 Again, Woe to thee, (O men!), yea, woe!

075.036 Does man think that he will be left uncontrolled, (without purpose)?

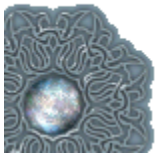
075.037 Was he not a drop of sperm emitted

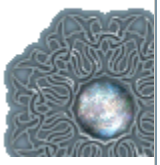
Pg65 (in lowly form)?

075.038 Then did he become a clinging clot; then did (God) make and fashion (him) in due proportion.

075.039 And of him He made two sexes, male and female.

075.040 Has not He, (the same), the power to give life to the dead?





112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad : "He is Allah, (the) One.

2. "*Allah-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him." Al-Quran

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran &Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!!So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will

67 comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Killing innocent human is a major sin in Islam & Islam is against terrorism. prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless &save us all.

Biography of Muhammad(pbuh) by a Non-Muslim

Muhammad |

by Prof. K. S. Ramakrishna Rao, Head of the Dept. of Philosophy, Govt. College for Women. University of Mysore, Mandya-571401 (Karnatika, India).

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In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means highly praised. He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand.

When he appeared Arabia was a desert — a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad — a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents — Asia, Africa and Europe.

When I thought of writing on Mohammad the prophet, I was a bit hesitant because it was to write about a religion I do not profess and it is a delicate matter to do so for there are many persons professing various religions and belonging to diverse school of thought and denominations even in same religion. Though it is sometimes, claimed that religion is entirely personal yet it can not be gain-said that it has a tendency to envelop the whole universe seen as well unseen. It somehow permeates something or other our hearts, our souls, our minds their conscious as well as subconscious and unconscious levels too. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft delicate, tender silked cord. If we further happen to be highly sensitive, the center of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other religion the better. Let our religions be deeply hidden and embedded in the resistance of our innermost hearts fortified by unbroken seals on our lips.

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of others willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink water,

 from the same the same spring and breathe the same air. Even while staunchly holding our own views, it would be helpful, if we try to adjust ourselves to our surroundings, if we also know to some extent, how the mind our neighbor moves and what the main springs of his actions are. From this angle of vision it is highly desirable that one should try to know all religions of the world, in the proper sprit, to promote mutual understanding and better appreciation of our neighborhood, immediate and remote.

Further, our thoughts are not scattered as appear to be on the surface. They have got themselves crystallized around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense if we have the ideal of ever becoming a citizen of the world before us, to make a little attempt to know the great religions and system of philosophy that have ruled mankind.

In spite of these preliminary remarks, the ground in these field of religion, where there is often a conflict between intellect and emotion is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also not so complex from another point of view. The subject of my writing is about the tenets of a religion which is historic and its prophet who is also a historic personality. Even a

hostile critic like Sir William Muir speaking about the holy Quran says that. "There is probably in the world no other book which has remained twelve centuries with so pure text." I may also add Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery.

My work today is further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "Those account of Mohammad and Islam which were published in Europe before the beginning of 19th century are now to be regarded as literary curiosities." My problem is to write this monograph is easier because we are now generally not fed on this kind of history and much time need be spent on pointing out our misrepresentation of Islam.

The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world repute says, "A pernicious tenet has been imputed to Mohammadans, the duty of extirpating all the religions by sword." This charge based on ignorance and bigotry, says the eminent historian, is refuted by Quran, by history of Musalman conquerors and by their public and legal toleration of Christian worship. The great success of Mohammad's life had been effected by sheer moral force, without a stroke of sword.

But in pure self-defense, after repeated efforts of conciliation had utterly failed, circumstances dragged him into the battlefield. But the prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times a every day, the congregation prayer had not to be postponed even on the battlefield. A party had to be engaged in bowing their heads before God while other was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to other tribe and both sides had fought till they lost 70,000 lives in all; threatening the extinction of both the tribes to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of

 praying even on the battlefield. In an aged of barbarism, the Battlefield itself was humanized and strict instructions were issued not to cheat, not to break trust, not to mutilate, not to kill a child or woman or an old man, not to hew down date palm nor burn it, not to cut a fruit tree, not to molest any person engaged in worship. His own treatment with his bitterest enemies is the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he accord to them? Mohammad's heart flowed with affection and he declared, "This day, there is no REPROOF against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions between man and man, all hatred between man and man."

This was one of the chief objects why he permitted war in self defense, that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who killed his beloved uncle, Hamazah, mangled his body, ripped it open, even chewed a piece of his liver.

The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence.

Miss. Sarojini Naidu speaking about this aspect of Islam says, "It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another."

Mahatma Gandhi, in his inimitable style, says "Some one has said that Europeans in South Africa dread the advent Islam — Islam that civilized Spain, Islam that took the torch light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the Advent of Islam. They may claim equality with the white races. They may well dread it, if brotherhood is a sin. If it is equality of colored races then their dread is well founded."

Every year, during the Haj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in leveling all distinctions of race, color and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating "Here am I O God; at thy command; thou art one and alone; Here am I." Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje "the league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other

 nations." In the words of same Professor "the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations."

The prophet of Islam brought the reign of democracy in its best form. The Caliph Caliph Ali and the son in-law of the prophet, the Caliph Mansur, Abbas, the son of Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes were treated by the civilized white races. Consider the state of BILAL, a Negro Slave, in the days of the prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be of status in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black color and his thick lips, stood over the roof of the holy mosque at Mecca called the Ka'ba the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried loud, "Oh, this black Negro Slave, woe be to him. He stands on the roof of holy Ka'ba to call for prayer." At that moment, the prophet announced to the world, this verse of the holy QURAN for the first time.
"O mankind, surely we have created you, families and tribes, so you may know one another. Surely, the most honorable of you with God is MOST RIGHTEOUS AMONG you. Surely, God is Knowing, Aware."

And these words of the holy Quran created such a mighty transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughter in marriage to this Negro Slave, and whenever, the second Caliph of Islam, known to history as Umar the great, the commander of faithful, saw this Negro slave, he immediately stood in reverence and welcomed him by "Here come our master; Here come our lord." What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on the earth. This is the reason why Goethe, the greatest of German poets, speaking about the Holy Quran declared that, "This book will go on exercising through all ages a most potent influence." This is also the reason why George Bernard Shaw says, "If any religion has a chance or ruling over England, say, Europe, within the next 100 years, it is Islam".

It is this same democratic spirit of Islam that emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says "Islam teaches the inherent sinlessness of man. It teaches that man and woman and woman have come from the same essence, posses the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments."

The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave women, centuries ago right of owning property, yet it was only 12 centuries later , in 1881, that England, supposed to be the cradle of democracy adopted this institution of Islam and the act was called "the married woman act", but centuries earlier, the Prophet of Islam had proclaimed that "Woman are twin halves of men. The rights of women are sacred. See that women maintained rights granted to them."

Islam is not directly concerned with political and economic systems, but indirectly and in so far as political and economic affairs influence man's conduct, it does lay down some very important principles to govern economic life. According to Prof. Massignon, it maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organized system of charity known as Zakat, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of predetermined unearned income and increments, cornering markets, creating monopolies, creating an artificial scarcity of any commodity in order to force the prices to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, digging of wells, opening of orphanages are highest acts of virtue.

71 Orphanages have sprung for the first time, it is said, under the teaching of the prophet of Islam. The world owes its orphanages to this prophet born an orphan. “Good all this” says Carlyle about Mohammad. “The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks.”

A historian once said a great man should be judged by three tests: Was he found to be of true metel by his contemporaries ? Was he great enough to raise above the standards of his age ? Did he leave anything as permanent legacy to the world at large ? This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in case of prophet Mohammad. Some illustrations of the last two have already been mentioned.

The first is: Was the Prophet of Islam found to be of true metel by his contemporaries?

Historical records show that all the contemporaries of Mohammad both friends foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message, adopted him as the arbiter in their personal disputes by virtue of his perfect impartiality. Even those who did not believe in his message were forced to say “O Mohammad, we do not call you a liar, but we deny him who has given you a book and inspired you with a message.” They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened him to seek the enlightenment. It is a notable feature in the history of prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who know him most intimately, were not thoroughly imbued with the truth of his mission and were convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived the slightest signs of deception, fraud, earthliness, or lack of faith in him, Mohammad’s moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed to a failure and whole edifice would have crumbled to pieces in a moment. On the contrary, we find that devotion of his followers was such that he was voluntarily acknowledged as dictator of their lives. They braved for him persecutions and danger; they trusted, obeyed and honored him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master?

Read the history of the early converts to Islam, and every heart would melt at the sight of the brutal treatment of innocent Muslim men and women.

Sumayya, an innocent women, is cruelly torn into pieces with spears. An example is made of “Yassir whose legs are tied to two camels and the beast were are driven in opposite directions”, Khabbab bin Arth is made lie down on the bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. “Khabban bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piece-meal.” In the midst of his tortures, being asked weather he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself his family and children and why was it that these sons and daughters of Islam not only surrendered to their prophet their allegiance but also made a gift of their hearts and souls to their master? Is not the intense faith and conviction on part of immediate followers of Mohammad, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task?

And these men were not of low station or inferior mental caliber. Around him in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and

 culture, and from his own kith and kin, those who knew all about his life. All the first four Caliphs, with their towering personalities, were converts of this period.

The Encyclopedia Brittanica says that "Mohammad is the most successful of all Prophets and religious personalities".

But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true metal by his contemporaries. It was the result of his admirable and all compelling personality.

The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint.

And in all these magnificent roles, in all these departments of human activities, he is like, a hero..

Orphanhood is extreme of helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy to a persecuted refugee and then to an overlord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its up and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.

If for instance, greatness consist in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearer of civilization and learning, has every claim to greatness. If greatness lies in unifying the discordant elements of society by ties of brotherhood and charity, the prophet of the desert has got every title to this distinction. If greatness consists in reforming those warped in degrading and blind superstition and pernicious practices of every kind, the prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals, Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from helpless orphan and an humble creature to be the ruler of Arabia, the equal to Chosroes and Caesars, one who founded great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the prophet's name even today exerts a magic charm over millions of souls, spread all over the world.

He had not studied philosophy in the school of Athens of Rome, Persia, India, or China. Yet, He could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervor which moved men to tears, to tears of ecstasy. Born an orphan blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. Gifted men with genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world. Hitler in his Mein Kamp has expressed a similar view. He says "A great theorist is seldom a great leader. An Agitator is more likely to posses these qualities. He will always be a great leader. For leadership means ability to move masses of men. The talents to produce ideas has nothing in common

 with capacity for leadership." "But", he says, "The Union of theorists, organizer and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness."

In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood.

And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine It was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the family. The entire town of Medina where he lived grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, His food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soften bed but on a palm mat, after a long busy day to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked with weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the very day of his death his only assets were few coins a part of which went to satisfy a debt and rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed? Only true servant of God and His Messenger. Servant first, and then a messenger. A Messenger and prophet like many other prophets in every part of the world, some known to you, many not known you. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith.

"Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles." Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven. Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the back and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

 He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says,

"God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know."

The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this give birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. While the Muslim Botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his Gesch. der Botanikaa-s, a monument of industry, while Al Byruni traveled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years. Aristotle wrote on Physics without performing a single experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffault concludes in his well known book The making of humanity, "The debt of our science to the Arabs does not consist in starting discovers or revolutionary theories. Science owes a great more to Arabs culture; it owes is existence." The same writer says "The Greeks systematized, generalized and theorized but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs."

It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labors and the so called mundane affairs. The Quran says that God has created man to worship him but the word worship has a connotation of its own. Gods worship is not confined to prayer alone, but every act that is done with the purpose of winning approval of God and is for the benefit of the humanity comes under its purview. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is saying of the prophet of Islam that Morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says "He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible." A person was listening to him exclaimed 'O Prophet of God, he is answering the calls of passions, is only satisfying the craving of his heart. Forthwith came the reply, "Had he adopted an awful method for the satisfaction of his urge, he would have been punished; then why should he not be rewarded for following the right course."

This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of every day life, its deep power over the masses, its regulation of their conception of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teaching of the Prophet of Islam.

 But it should be most carefully born in mind this stress on good actions is not the sacrifice correctness of faith. While there are various school of thought, one praising faith at the expense of deeds, another exhausting various acts to the detriment of correct belief, Islam is based on correct faith and righteous actions. Means are important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and both decay and die. In Islam faith can not be divorced from the action. Right knowledge should be transferred into right action to produce the right results. How often the words came in Quran — Those who believe and do good thing, they alone shall enter paradise. Again and again, not less than fifty times these words are repeated as if too much stress can not be laid on them. Contemplation is encouraged but mere contemplation is not the goal. Those who believe and do nothing can not exist in Islam. These who believe and do wrong are inconceivable. Divine law is the law of effort and not of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds resulting in complete satisfaction. Here the central doctrine of Islam is the Unity of God. There is no God but God is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of golden mean. It avoids on the one hand, the view of God which divests the divine being of every attribute and rejects, on the other, the view which likens him to things material. The Quran says, On the one hand, there is nothing which is like him, on the other , it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspects of problem. There is also no one else who is guardian over everything. He is the meander of every breakage, and no one else is the meander of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-over. There is no God but one God, above any need, the maker of bodies, creator of souls, the Lord of the day of judgment, and in short, in the words of Quran, to him belong all excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says:

“God has made subservient to you whatever is on the earth or in universe. You are destined to rule over the Universe.”

But in relation to God, the Quran says:

“O man God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path.”

In spite of free will which he enjoys, to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this God says, according to Islam, it is my will to create any man under condition that seem best to me. cosmic plans finite mortals can not fully comprehend. But I will certainly test you in prosperity as well in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God-gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not to reason why, there is but to do and die. If you live in accordance with God; and if you die, die in the path of God. You may call it fatalism. but this type of fatalism is a

 condition of vigorous increasing effort, keeping you ever on the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connection link, a door that opens up hidden reality of life. Every action in life however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. the virtuous will enjoy the blessing of God which the eye has not seen, nor has the ear heard, nor has it entered into the hearts of men to conceive of they will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjugated to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is terrible ordeal. Bodily pain is torture, you can bear somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquities ways. Reach the next stage when the self-accusing sprit in your conscience is awakened and the soul is anxious to attain moral excellence and revolt against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you:

"O thou soul that art at rest, and restest fully contented with thy Lord return to thy Lord. He pleased with thee and thou pleased with him; So enter among my servants and enter into my paradise."

This is the final goal for man; to become, on the, one hand, the master of the universe and on the other, to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace. The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him in vain and exulting.

The western nations are only trying to become the master of the Universe. But their souls have not found peace and rest.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words,

77 some bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times:but not the good one's & definitely not all jews okay.
"Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)"

First 2 of the 10 Commandments

I am the Lord thy God,Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

1) Say he is Allah one & only
(2) Allah, the eternal, absolute
3) He begets not, nor is he begotten
(4) And there is none like unto him (Al-Quran)

The original quran is 100% accurate in the Arabic language & its 1 only.But in English there are couple of translations of the same 1 arabic quran.so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.

Quran is not a copy of anything & there is no evidence to say such.statements in quran are against torah&bible.torah & bible has so many errors. & acording to sciense 80%of quran matches with sciense&other 20%of quran sciense doesn't have answers maybe it will take couple of hundred years to find out for sciense.acording to historians original bible doesn't exist anymore. Acording to islam torah&bible were books of allah but humans have destroyed their originality. so quran is the last &final word of god allah &Muhammad is the last&final messanger of allah. Quran is not copy of anything and its 100% word of god in islam. According to sciense torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

Reasons why you should not blame religion for the acts of some people Can u blame Christianity for the acts of crusades, holocaust,& because some priests rapes children inside the churches or because some Christian leaders dropped a nuclear bomb on japan. Or they did these horrible acts like these: George W. Bush Jr. - Christian, Turned Iraq war into a religious war by saying "god told him to invade Iraq", increase taxes on the middle class and poor, cut taxes for the rich.

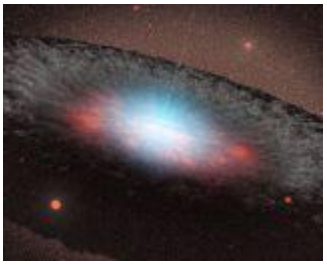
Nazism – Christians Adolph Hitler - Christian/Catholic Newt Gingrich – Christian Inquisitions - Christian Ugandan Christians Salem Witch burnings – Christian Waco Texas – Christian Jones Town - ChristianSan Diego Heaven's Gate – Christian Serbians – Christian Skin Heads – Christians IRA (Irish Republican Army) – Christian Iron Guard – Christian Westboro Baptist church – ChristiansChristian Tsarist Russia – Christian The Crusades - Christian & Catholic The Troubles - Catholic & Christian The Holocaust - Catholic & Christian The Book burnings - Catholic & Christian The heretic burnings – Christian Backing of the institution of slavery!!!!----

The answer is No no no and noooooo okay!!! its not the fault of Christianity but rather these are the faults of some bad people who did bad things & its as simple as that okay.Remember the good the bad the ugly exists in every thing or kind of people.Similarly blaming the religion islam for the acts of some few muslims who are evil terrorists is also wrong.Yes there are some bad bad bad people among muslims but again good people do good things & bad people do bad things.Im not denying or defending them because there are evil &good people among all religions & even atheists . It's as simple as that. 99% of muslims are not terrorists.&the bad muslims Or terrorists do not represent the true islam period. suppose some 1 has a very good expensive car or maybe it's the best car in the world.Now the owner starts driving the car

78 he starts drinking & he hits women children & starts killing innocent people.Now is this is a fault of the car? No of course not it's the fault of the driver.over here im representing the driver as a bad muslim or u can say a terrorist & its not the cars fault that the driver misused it so here the expensive good car is islam.my point is don't blame Islam or Christianity or any other religion for the acts of some evil people. Remember the good the bad the ugly exists in every thing or kind of people.Islam is 1 of the most beautiful religion in the world but unfortunately its blamed for the actions of few evil terrorists.& also be aware that there are many rumors, lies & false information & accusations that exists in the western world & some European countries against islam & prophet mohammad.unfortunately some people believe in these false lies which has been spread by crusades, some media, some parts of governments & some bad rich anti Islam politicians to create misconceptions against islam & prophet mohammad only to stop spreading the truth about islam.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?[Lamartine, Histoire de la Turquie, Paris 1854 Vol. II, pp. 276-77.]He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.] At Muhammad.s own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.[James A. Michener, Islam The Misunderstood Religion] And for atheists in the history the world wars didn't cause by religion.And good people do good things & bad people do bad things.The good the bad the ugly is part of human nature.

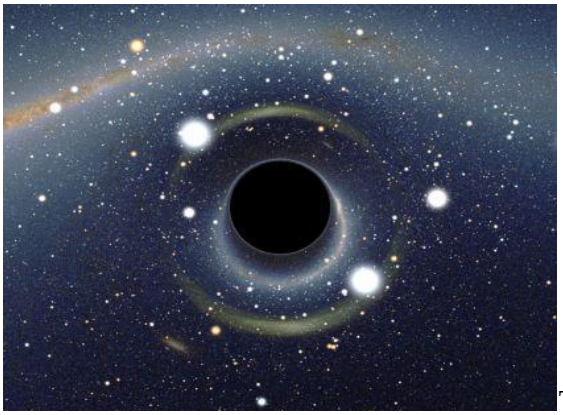
The Piercing Star and Black holes



The holy Quran is word of god. The Almighty revealed it to his final prophet to humanity. When prophets were inviting their people to the truth,

God endowed them with miracles to convince their people. Moses was given a miracle that excelled magic and dazzled magicians in ancient Egypt. Jesus was given a miracle that excelled medicine and he could cure people from incurable diseases. The only people who could see these miracles are the ones who were there. Because the prophet Muhammad was the final prophet his miracle had to be continuous and immortal, this immortal miracle is the holy Quran itself.

79 At the age of revealing the holy Quran Arabs were excelled in poetry and prose, so the holy Quran challenged them by its eloquence. Now miracles of the holy Quran appeared in the scientific signs mentioned in a lot of verses, these verses indicate to scientific facts which have been discovered since only few decades, So humanity must know that the holy Quran is the word of Allah.One of the scientific signs mentioned in the holy Quran is the piercing star. (1) The Almighty says in the beginning of surat Al-Tarek: (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3)These verses speak about a star which has two significant features. The first one is that it is a piercing star the other is that it knocks something hard enough to make sound. Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a relationship between both. The question now is How do these verses indicate to black holes? Black holes are the most violent and mysterious phenomenon in the sky. Black holes are the evolutionary endpoints of stars at least 10 to 15 times as massive as the Sun. If a star that massive or larger undergoes a supernova explosion, it may leave behind a fairly massive burned out stellar remnant. With no outward forces to oppose gravitational forces, the remnant will collapse in on itself. The star eventually collapses to the point of zero volume and infinite density, creating what is known as a "singularity ". As the gravitational field is so powerful that nothing, including light, can escape its pull, the black hole has a one-way surface, called the event horizon, into which objects can fall, but out of which nothing can come out. At this we have to clarify very important point – which causes confusion to a lot of people- that we must distinguish between the event horizon of the black hole at which any matter or light can not escape and the point at which the matter of the exploded star is collapsed. If the sun become a black hole it will have an event horizon with radius about 3 km but all its matter will be condensed in a point at the center of the black hole.(General relativity describes a black hole as a region of empty space with a point like singularity at the center and an event horizon at the outer edge). (2)


The piercing star describes the matter of star condensed in singularity and the hole of empty space caused by this condensed matter.

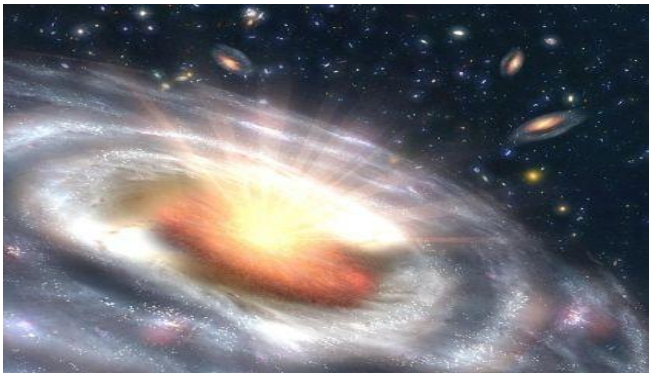
The verse indicates to the black hole **The verse describes this phenomenon as the piercing star and this is more accurate description because the matter of the collapsed star which is condensed in singularity is the reason of forming the black hole. So the star itself still there condensed causing the existence of this empty space called black hole. When you describe this phenomenon as a black hole you actually are describing only the empty space but if**

80 you describe it the piercing star, then you are describing the matter of star condensed in singularity and the hole of empty space caused by this matter.

Types of black holes **There are two main types of black holes the first one is the stellar black holes and the second is actually the biggest and greatest phenomenon in the sky, it is the supermassive black holes. This confirms to us why the oath of the piercing star in the holy Quran is great enough to be coupled with the oath of heaven regarding its greatness.**

The properties of supermassive black holes **The most significant feature of the supermassive black hole is its mass which exceed all limits of imagination if you know that the mass of stellar black holes can reach 30 times solar mass, the mass of a supermassive black hole can reach ten billion times solar mass. It is formed also as result of collapse of the matter of supermassive star at the beginning of formation of galaxies, so the piercing star which is condensed in a tiny volume causing this supermassive black hole is considered to be the most massive star in the universe. (3)**

The story begins with Quasars **It has got along time for scientists to discover the supermassive black holes and the beginning was the discovery of quasars. The QUASi-stellAR radio source (quasar) is a powerfully energetic and distant active galactic nucleus. The most luminous quasars radiate at a rate that can exceed the output of average galaxies, equivalent to one trillion (1012) suns. Scientist for along time have wondered how does a quasar produce such tremendous luminosity despite its distance from us which reaches billions of light years and the answer came from the most violent thing in sky it is the supermassive black hole. The huge luminosity of quasars results from the accretion discs of central supermassive black holes, which can convert on the order of 10% of the mass of an object into energy as compared to 0.7% for the p-p chain nuclear fusion process that dominates the energy production in sun-like stars. (4)**

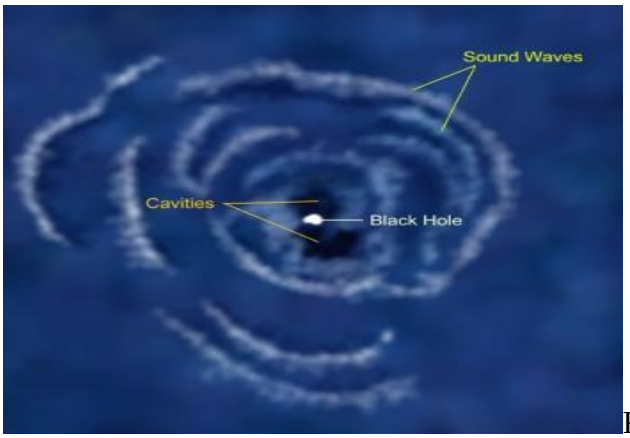

The huge luminosity of quasars results from the accretion discs of central supermassive black holes

The cosmic knocks resulted from supermassive black holes **The mentioned verses (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) stated that the piercing star which we explained its relation to supermassive black hole has another significant feature as the verses called it Al-Tarik (The knocker) so how does the piercing star and the resulted supermassive black hole knock?Part of the matter of accretion disk rotating supermassive black hole which is**

about to fall in the supermassive black hole is re-emitted as Relativistic jets which are extremely powerful twin jets of plasma being shot along the axis of spin of the accretion disk having a velocity approaching the speed of light. This jet knocks hardly and strongly any thing in its way and for long distances.And due to the movement of this plasma jet it knocks the interstellar and the intergalactic medium producing real sound waves.

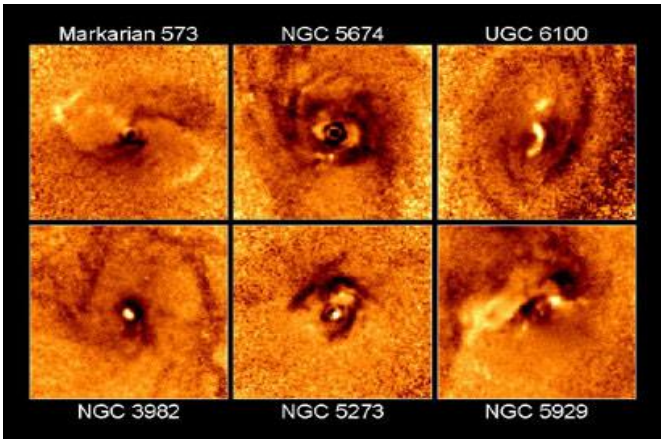

A real jet of plasma produced by a supermassive black hole in the galaxy (M87) recorded by Hubel space telescope. It knocks every thing in its way for a distance (5000 light years).

In Sept. 9, 2003: Astronomers using NASA's Chandra X-ray Observatory have found, for the first time, sound waves from a supermassive black hole. This supermassive black hole resides in the Perseus cluster of galaxies located 250 million light years from Earth. The "note" is the deepest ever detected from any object in our Universe. (5)



Real sound waves resulted from jets knocking the intergalactic medium.**Now imagine how great the miracle in the verses is. The piercing star and the resulted supermassive black hole knocks the intergalactic medium with relativistic jets and as result of this knocking real sound is produced.(By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3)** ***The piercing star and heaven*** **Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies.**

82 ***The piercing star is in the core of all galaxies*** **Quasar and related supermassive black holes have been associated to a type of galaxies called active galaxies, but the other type of galaxies called inactive galaxies which includes our galaxy the Milky way are thought for a long time to have no supermassive black holes in their cores, but from about two decades scientists have found a method to determine the existence of supermassive black hole by determining the velocities of stars close to the galactic nuclei and they were surprised when they found a supermassive black hole in all galaxies. What remained is to know is there a supermassive black hole in our galaxy the Milky way or not. In 2003 American astrophysicist Andrea Ghez and its teamwork (UCLA) and by using high spatial resolution imaging techniques have confirmed the existence of a supermassive black hole in our own galaxy. (6)The image is now complete each galaxy has its own supermassive black hole, but why there are active galaxies and inactive ones. The answer of this question related to the development of galaxies.**



There is a supermassive black hole in each galaxy ***Supermassive black hole and the birth of galaxies*** **Scientists have found a relationship between the velocity of stars at the edges of galaxies and the mass of the supermassive black holes in the core of these galaxies and because the distance between them are very large so this relation formed in a pervious time, the time of galaxy birth as it thought that the galaxies are formed when a huge cloud of gas is collapsed at its core forming supermassive black hole which start to feed on the neighboring gas forming a quasar. This quasar triggers the formation of new stars in the entire galaxy so a new active galaxy is formed, but with time the gas start to get far from the supermassive black hole so it has nothing to feed on and the active galaxy converts to inactive one.**

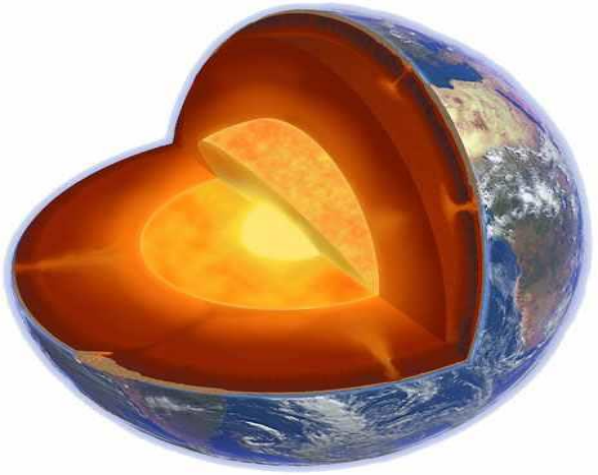
So science today makes a relation between the piercing star and all what wee see in the sky from stars and galaxies. For this reason Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies.(By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3)

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Universe **By:** Chem. Gamal Abdel-Nasser

THE 7 EARTHS



The Sunnah of Prophet Muhammad is the second revealed source of Islam. Like the Quran, it contains scientific information unavailable 1400 years ago. From these miracles is the "seven" earths, mentioned by the Prophet in several of his sayings. From them are the following two:Hadith 1 It was narrated on the authority of Abu Salamah that a dispute arose between him and some other people (about a piece of land). When he told Aisha (the Prophet's wife) about it, she said, 'O Abu Salamah! Avoid taking the land unjustly, for the Prophet said:"Whoever usurps even one span of land of somebody, its depth through the seven earths will be collared to his neck." (Saheeh Al-Bukhari, 'Book of Oppression.')

Hadith 2 Salim narrated on the authority of his father that the Prophet said:"Whoever takes a piece of land of others unjustly, he will sink down the seven earths on the Day of Resurrection." (Saheeh Al-Bukhari, 'Book of Oppression.')The aforementioned hadith prohibits oppression in general, especially the taking of a piece of land belonging to others unjustly. What might the seven earths refer to?Studies in geology have proven that the earth is composed of seven zones, identified from the inner to the outer layers as follows: (1) The Solid Inner Core of Earth: 1.7% of the Earth's mass; depth of 5,150 - 6,370 kilometers (3,219 - 3,981 miles) The inner core is solid and unattached to the mantle, suspended in the molten outer core. It is believed to have solidified as a result of pressure-freezing which occurs to most liquids when temperature decreases or pressure increases.

(2) The Liquid Outer core: 30.8% of Earth's mass; depth of 2,890 - 5,150 kilometers (1,806 - 3,219 miles)

The outer core is a hot, electrically conducting liquid within which convective motion occurs. This conductive layer combines with Earth's rotation to create a dynamo effect that maintains a system of electrical currents known as the Earth's magnetic field. It is also responsible for the subtle jerking of Earth's rotation. This layer is not as dense as pure molten iron, which indicates the presence of lighter elements. Scientists suspect that about 10% of the layer is composed of sulfur and/or oxygen because these elements are abundant in the cosmos and dissolve readily in molten iron.

(3) The "D" Layer: 3% of Earth's mass; depth of 2,700 - 2,890 kilometers (1,688 - 1,806 miles) This layer is 200 to 300 kilometers (125 to 188 miles) thick and represents about 4% of the mantle-crust mass. Although it is often identified as part of the lower mantle, seismic discontinuities suggest the "D" layer might differ chemically from the lower mantle lying above it. Scientists theorize that the material either dissolved in the core, or was able to sink through the mantle but not into the core because of its density.

(4) Lower Mantle: 49.2% of Earth's mass; depth of 650 - 2,890 kilometers (406 -1,806 miles)

The lower mantle contains 72.9% of the mantle-crust mass and is probably composed mainly of silicon, magnesium, and oxygen. It probably also contains some iron, calcium, and aluminum. Scientists make these deductions by assuming the Earth has a similar abundance and proportion of cosmic elements as found in the Sun and primitive meteorites.

(5) Middle Mantle (Transition region): 7.5% of Earth's mass; depth of 400 - 650 kilometers (250-406 miles)

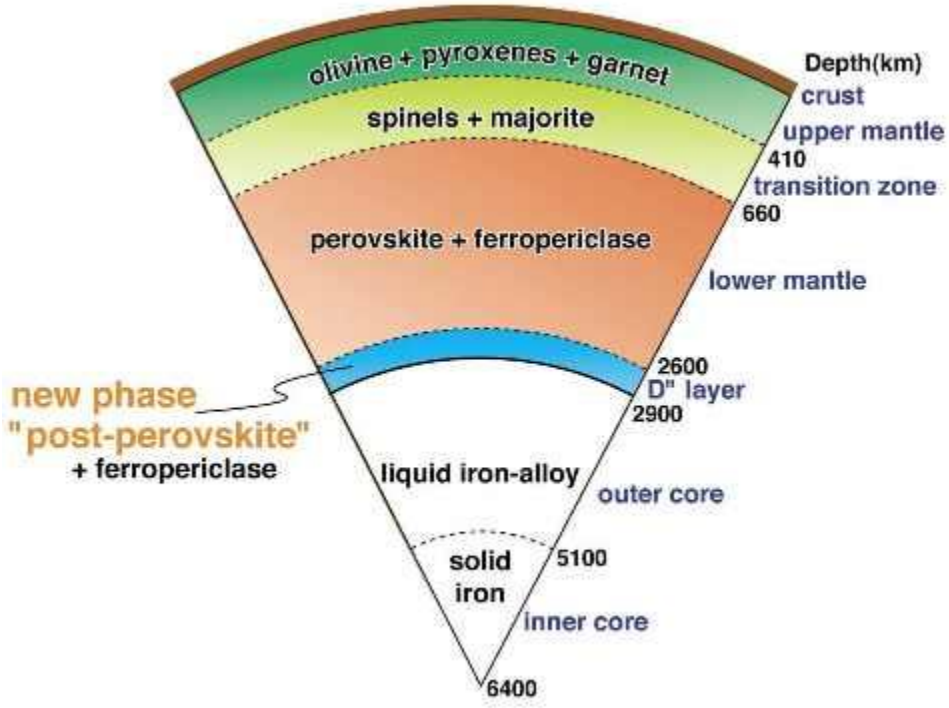
The transition region or mesosphere (for middle mantle), sometimes called the fertile layer, contains 11.1% of the mantle-crust mass and is the source of basaltic magmas. It also contains calcium, aluminum, and garnet, which is a complex aluminum-bearing silicate mineral. This layer is dense when cold because of the garnet. It is buoyant when hot because these minerals melt easily to form basalt which can then rise through the upper layers as magma.

(6) Upper Mantle: 10.3% of Earth's mass; depth of 10 - 400 kilometers (6 - 250 miles)

The upper mantle contains 15.3% of the mantle-crust mass. Fragments have been excavated for our observation by eroded mountain belts and volcanic eruptions. Olivine (Mg,Fe)2SiO4 and pyroxene (Mg,Fe)SiO3 have been the primary minerals found in this way. These and other minerals are refractory and crystalline at high temperatures; therefore, most settle out of rising magma, either forming new material or never leaving the mantle. Part of the upper mantle called the asthenosphere might be partially molten.

85 (7) Lithosphere Oceanic crust: 0.099% of Earth's mass; depth of 0-10 kilometers (0 - 6 miles) The rigid, outermost layer of the Earth comprising the crust and upper mantle is called the lithosphere. The oceanic crust contains 0.147% of the mantle-crust mass. The majority of the Earth's crust was made through volcanic activity. The oceanic ridge system, a 40,000-kilometer (25,000 mile) network of volcanoes, generates new oceanic crust at the rate of 17 km3 per year, covering the ocean floor with basalt. Hawaii and Iceland are two examples of the accumulation of basalt piles.

The continental crust contains 0.554% of the mantle-crust mass. This is the outer part of the Earth composed essentially of crystalline rocks. These are low-density buoyant minerals dominated mostly by quartz (SiO2) and feldspars (metal-poor silicates). The crust (both oceanic and continental) is the surface of the Earth; as such, it is the coldest part of our planet. Because cold rocks deform slowly, we refer to this rigid outer shell as the lithosphere (the rocky or strong layer).



Conclusion

The layers of the earth coincide with the above mentioned hadith of the Prophet. The miracle is in two matters:

(1) The expression of the hadith, 'He will sink down the seven earths on the Day of Resurrection,' indicates the stratification of these "earths" around one center.

(2) The accuracy with which the Prophet of Islam referred to the seven inner layers of earth. The only way for a desert dweller to have known these facts 1400 years ago is through revelation from God.

86 **References** Beatty, J. K. and A. Chaikin, eds. The New Solar System. Massachusetts: Sky Publishing, 3rd Edition, 1990.Press, Frank and Raymond Siever. Earth. New York: W. H. Freeman and Company, 1986.Seeds, Michael A. Horizons. Belmont, California: Wadsworth, 1995.El-Najjar, Zaghloul. Treasures In The Sunnah: A Scientific Approach: Cairo, Al-Falah Foundation, 2004.Sunnah & Science **By:** admin

Some hadiths (teachings of prophet Muhammad)(pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "**Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs.**"Source: Sahih Muslim 2624 Grade: ***Sahih*** (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing.**" Source: Sahih Bukhari 6805 Grade: ***Sahih*** (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "**If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins**, **but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise.**"Source: Sunan Abu Dawud 1572Grade: *Hasan* (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "**Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you**."Source: Musnad Ahmad 20918 Grade: ***Sahih*** (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "**Are you in the same position as I left you**?" She said yes. The Prophet said, "**I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words**."Source: Sahih Muslim 2726 Grade: ***Sahih*** (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of

87 those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: ***Sahih*** (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: **Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just**." (60:8) Sufyan added, "Allah said: **There has come to you the best example in Abraham**, (60:4) and Abraham said to his father: **Peace be upon you**." (19:47)Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "**Most of the sins of the children of Adam are on their tongues**."[At-Tabarani, Mu'jam Al-Kabeer, Number 10300, ***Sahih***]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "**May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe**."Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**The basis of reasoning, after faith in Allah, is loving kindness toward the people**."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent.**"Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "**During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night**."[Musnad Ahmad, Number 3546, ***Sahih***]

88 Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it.**"Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just."Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayeshah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684
The people will be resurrected
(and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those
who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

PROVING THE EXISTENCE OF ALLAH (SWT) TO AN ATHEIST

by Dr. Zakir Naik

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CONGRATULATING AN ATHEIST

Normally, when I meet an atheist, the first thing I like to do is to congratulate him and say, " My special congratulations to you", because most of the people who believe in God are doing blind belief - he is a Christian, because his father is a Christian; he is a Hindu, because his father is a Hindu; the majority of the people in the world are blindly following the religion of their fathers. An atheist, on the other hand, even though he may belong to a religious family, uses his intellect to deny the existence of God; what ever concept or qualities of God he may have learnt in his religion may not seem to be logical to him.

My Muslim brothers may question me, "Zakir, why are you congratulating an atheist?" The reason that I am congratulating an atheist is because he agrees with the first part of the Shahada i.e. the Islamic Creed, 'La ilaaha' - meaning 'there is no God'.

So half my job is already done; now the only part left is 'il lallah' i.e. 'BUT ALLAH' which I shall do Insha Allah. With others (who are not atheists) I have to first remove from their minds the wrong concept of God they may have and then put the correct concept of one true God.

LOGICAL CONCEPT OF GOD

My first question to the atheist will be: "What is the definition of God?" For a person to say there is no God, he should know what is the meaning of God. If I hold a book and say that 'this is a pen', for the opposite person to say, 'it is not a pen', he should know what is the definition of a pen, even if he does not know nor is able to recognise or identify the object I am holding in my hand. For him to say this is not a pen, he should at least know what a pen means. Similarly for an atheist to say 'there is no God', he should at least know the concept of God. His concept of God would be derived from the surroundings in which he lives. The god that a large number of people worship has got human qualities - therefore he does not believe in such a god. Similarly a Muslim too does not and should not believe in such false gods.

If a non-Muslim believes that Islam is a merciless religion with something to do with terrorism; a religion which does not give rights to women; a religion which contradicts science; in his limited sense that non-Muslim is correct to reject such Islam. The problem is he has a wrong picture of Islam. Even I reject such a false picture of Islam, but at the same time, it becomes my duty as a Muslim to present the correct picture of Islam to that non-Muslim i.e. Islam is a merciful religion, it gives equal rights to the women, it is not incompatible with logic, reason and science; if I present the correct facts about Islam, that non-Muslim may Inshallah accept Islam.

Similarly the atheist rejects the false gods and the duty of every Muslim is to present the correct concept of God which he shall Insha Allah not refuse.

(You may refer to my article, 'Concept of God in Islam', for more details)

QUR'AN AND MODERN SCIENCE

The methods of proving the existence of God with usage of the material provided in the 'Concept of God in Islam' to an atheist may satisfy some but not all.

Many atheists demand a scientific proof for the existence of God. I agree that today is the age of science and technology. Let us use scientific knowledge to kill two birds with one stone, i.e. to prove the existence of God and simultaneously prove that the Qur'an is a revelation of God.

If a new object or a machine, which no one in the world has ever seen or heard of before, is shown to an atheist or any person and then a question is asked, " Who is the first person who will be able to provide details of the mechanism of this unknown object? After little bit of thinking, he will reply, 'the creator of that object.' Some may say 'the producer' while others may say 'the manufacturer.' What ever answer the person gives, keep it in your mind, the answer will always be either the creator, the producer, the manufacturer or some what of the same meaning, i.e. the person who has made it or created it. Don't grapple with words, whatever answer he gives, the meaning will be same, therefore accept it.

SCIENTIFIC FACTS MENTIONED IN THE QUR'AN: for details on this subject please refer to my book, 'THE QUR'AN AND MODERN SCIENCE – COMPATIBLE OR INCOMPATIBLE?

THEORY OF PROBABILITY

In mathematics there is a theory known as 'Theory of Probability'. If you have two options, out of which one is right, and one is wrong, the chances that you will chose the right one is half, i.e. one out of the two will be correct. You have 50% chances of being correct. Similarly if you toss a coin the chances that your guess will be correct is 50% (1 out of 2) i.e. 1/2. If you toss a coin the second time, the chances that you will be correct in the second toss is again 50% i.e. half. But the chances that you will be correct in both the tosses is half multiplied by half (1/2 x 1/2) which is equal to 1/4 i.e. 50% of 50% which is equal to 25%. If you toss a coin the third time, chances that you will be correct all three times is (1/2 x 1/2 x 1/2) that is 1/8 or 50% of 50% of 50% that is 12½%.

A dice has got six sides. If you throw a dice and guess any number between 1 to 6, the chances that your guess will be correct is 1/6. If you throw the dice the second time, the chances that your guess will be correct in both the throws is (1/6 x 1/6) which is equal to 1/36. If you throw the dice the third time, the chances that all your three guesses are correct is (1/6 x 1/6 x 1/6) is equal to 1/216 that is less than 0.5 %.

Let us apply this theory of probability to the Qur'an, and assume that a person has guessed all the information that is mentioned in the Qur'an which was unknown at that time. Let us discuss the probability of all the guesses being simultaneously correct.

At the time when the Qur'an was revealed, people thought the world was flat, there are several other options for the shape of the earth. It could be triangular, it could be quadrangular, pentagonal, hexagonal, heptagonal, octagonal, spherical, etc. Lets assume there are about 30 different options for the shape of the earth. The Qur'an rightly says it is spherical, if it was a guess the chances of the guess being correct is 1/30.

91 The light of the moon can be its own light or a reflected light. The Qur'an rightly says it is a reflected light. If it is a guess, the chances that it will be correct is 1/2 and the probability that both the guesses i.e the earth is spherical and the light of the moon is reflected light is 1/30 x 1/2 = 1/60.

Further, the Qur'an also mentions every living thing is made of water. Every living thing can be made up of either wood, stone, copper, aluminum, steel, silver, gold, oxygen, nitrogen, hydrogen, oil, water, cement, concrete, etc. The options are say about 10,000. The Qur'an rightly says that everything is made up of water. If it is a guess, the chances that it will be correct is 1/10,000 and the probability of all the three guesses i.e. the earth is spherical, light of moon is reflected light and everything is created from water being correct is 1/30 x 1/2 x 1/10,000 = 1/60,000 which is equal to about .0017%.

The Qur'an speaks about hundreds of things that were not known to men at the time of its revelation. Only in three options the result is .0017%. I leave it upto you, to work out the probability if all the hundreds of the unknown facts were guesses, the chances of all of them being correct guesses simultaneously and there being not a single wrong guess. It is beyond human capacity to make all correct guesses without a single mistake, which itself is sufficient to prove to a logical person that the origin of the Qur'an is Divine.

CREATOR IS THE AUTHOR OF THE QUR'AN

The only logical answer to the question as to who could have mentioned all these scientific facts 1400 years ago before they were discovered, is exactly the same answer initially given by the atheist or any person, to the question who will be the first person who will be able to tell the mechanism of the unknown object. It is the 'CREATOR', the producer, the Manufacturer of the whole universe and its contents. In the English language He is 'God', or more appropriate in the Arabic language, 'ALLAH'.

QUR'AN IS A BOOK OF SIGNS AND NOT SCIENCE

Let me remind you that the Qur'an is not a book of Science, 'S-C-I-E-N-C-E' but a book of Signs 'S-I-G-N-S' i.e. a book of ayaats. The Qur'an contains more than 6,000 ayaats, i.e. 'signs', out of which more than a thousand speak about Science. I am not trying to prove that the Qur'an is the word of God using scientific knowledge as a yard stick because any yardstick is supposed to be more superior than what is being checked or verified. For us Muslims the Qur'an is the Furqan i.e. criteria to judge right from wrong and the ultimate yardstick which is more superior to scientific knowledge.

But for an educated man who is an atheist, scientific knowledge is the ultimate test which he believes in. We do know that science many a times takes 'U' turns, therefore I have restricted the examples only to

scientific facts which have sufficient proof and evidence and not scientific theories based on assumptions. Using the ultimate yardstick of the atheist, I am trying to prove to him that the Qur'an is the word of God and it contains the scientific knowledge which is his yardstick which was discovered recently, while the Qur'an was revealed 1400 year ago. At the end of the discussion, we both come to the same conclusion that God though superior to science, is not incompatible with it.

SCIENCE IS ELIMINATING MODELS OF GOD BUT NOT GOD

92 Francis Bacon, the famous philosopher, has rightly said that a little knowledge of science makes man an atheist, but an in-depth study of science makes him a believer in God. Scientists today are eliminating models of God, but they are not eliminating God. If you translate this into Arabic, it is La illaha illal la, There is no god, (god with a small ‘g’ that is fake god) but God (with a capital ‘G’).

Surah Fussilat:

"Soon We will show them our signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?"

[Al-Quran 41:53]

Apostates: Should they be killed or saved? 1- Who are the Apostates in Islam?
Apostates or Renegades are those who decide to leave the religion of Islam. There is a widely prevailing misconception about this issue. It is generally thought that the Holy Quran (The Muslims Holy Scripture) provides the death sentence for those who desert the religion of Islam. There is not the least ground for such a supposition. The Holy Quran speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. Although the Holy Quran does provide the death sentence for some situations such as putting a murderer to death, but it never provided death sentence or ordered the death of those who leave Islam. Let us look at Noble Verse 2:217 "They ask thee (Mohammed) Concerning fighting In the Prohibited Month. Say: Fighting therein Is a grave (offence); but graver is it In the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you **turn back** from their faith (Islam) and die in unbelief, their works will bear no fruit in this life and in the hereafter; they will be companions of the fire and will abide therein." Here in this Holy Verse we see that Allah Almighty talks about those who leave Islam, and promises them punishment in the day of judgment. Allah Almighty doesn't order the death of those people. Let also look at Noble Verse 5:54 "O ye who believe! If any from among you **turn back from his faith**, soon will Allah produce a people whom He (Allah) will love as they will love Him lowly with the believers, Mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproachers of such as find fault. That is the Grace of Allah which He will bestow on whom He (Allah) pleaseth. And Allah encompasseth all, and He knoweth all things." Here in this Holy Verse we see again Allah Almighty strengthening the faith of the Muslims in Islam by assuring them that whenever they see Muslims leaving Islam they will also see those who join Islam with strong faith and love to Allah Almighty. "As most men are

rebellious." (5:49), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. In Verse 5:54 above there is a warning to the Muslims that

 they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of Allah's teaching. If they do, the loss will be their own. Allah's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways:

1- They will love Allah Almighty and Allah Almighty will love them.

2- Amongst the Brethren, their attitude will be that of humility, but to wrongdoers they will offer no compromises, and they will always strive and fight for the truth and right. They will know no fear, either physical, or that more insidious form. They are too great in mind to be haunted by any such thought. Let us look at Noble Verse 5:55 "(O Muslims) Your (real) friends are (No less than) Allah, His Messenger, and the (Fellowship Of) Believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)." Here we see
Allah Almighty telling Muslims after he warned them from apostates in (5:54) that their real friends are: Allah Almighty, Prophet Mohammed peace be upon him, and the good Muslims who keep up with their prayers and charity, and who humbly worship their God.
Let us look at Noble Verse 3:90 "**But those who reject faith after they accepted it**, and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray." Here in this holy verse we see Allah Almighty rejecting the faith of those who keep coming back and forth to Islam. In order for a human being to accept Islam as his religion, he must be certain about it first. Allah Almighty's path is wide open, and his mercy is greater than this universe. This Holy Verse also does not order the death of those who leave Islam. The path to Allah Almighty is always open and Allah Almighty will be your friend as in verse (5:55) above, and he will forgive your sins for you once you repent as in the following verse: "Except for those that repent (Even) after that, And make amends; for Allah is Oft-Forgiving Most Merciful." (3:89).

2- The absolute freedom of religion in Islam: Some group of Muslims believe in killing apostates because they follow a Hadith (Saying) from Prophet Mohammed peace be upon him regarding the apostates. While Islam was weak and still growing among Jews, Christians and Pagans, Muslims did not have the full and complete religion that they needed. Some Jews and Christians wanted to take advantage of such situation to destroy Islam. They had a plan to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth adopting. Let us look at Noble Verse 3:72 "A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam)." To protect Islam from such Satanic attempts done by a group of the people of the book (Jews and Christians), Prophet Mohammed peace be upon him ordered the death of those who enter Islam and leave it. This temporary law that was put by our Prophet had stopped the hypocrites from the People of the Book who carried so much hatred toward Islam to enter Islam and desert it afterwards. Allah Almighty ordered the Muslims to kill the pagans who fought against the Muslims. The

 following Noble Verse talks about all of the enemies who fought the Muslims long and bloody battles: Let us look at Noble Verse 2:191 "And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith." The killing of the pagans who fought the Muslims during the time when Islam was not yet complete was essential.

Important Note: Noble Verse 2:191 above is not dedicated to the apostates as some Muslims use it to prove that the Noble Quran orders the killing of apostates. In fact, it doesn't even mention the apostates. It talks in general about slaying the pagans who declare wars on the Muslims. The pagans would obviously include the apostates who deserted Islam, but the Noble Verse certainly doesn't DIRECTLY order the killing of anyone who deserts Islam. Allah Almighty promised that He will protect the Noble Quran from any corruption:

"We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption). (The Noble Quran, 15:9)" "Nay, this is a Glorious Quran, (inscribed) in a Tablet Preserved! (The Noble Quran, 85:21-22)"

Let us look at Noble Verse 5:3 ".....This day those who reject faith given up all hope of your religion: Yet fear them not But fear Me (Allah). **This day have I (Allah) perfected your religion for you**, completed my favour upon you, and have chosen for you Islam as your (complete) religion....". So long as Islam was not organized, with its own community and its own laws, the unbelievers and the Hypocrites from the People of the Book and the Pagan Arabs had hoped to wean the believers from the new teaching. Now that hope is gone forever with the complete organization of Islam. Let us look at Noble Verses 15:2-3 "Again and again will those who disbelieve, wish that they had bowed (to God's will) in Islam. **Leave them alone**, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)."Let us look at Noble Verses 10:99-100 "If it had been thy Lord's will, they would all have believed, all who are on earth! wilt thou then compel mankind, against their will, to believe! **No soul can believe, except by the will of God**, and He will place doubt (or obscurity) on those who will not understand."Let us look at Noble Verse 18:29 "Say, 'The truth is from your Lord': **Let him who will believe, and let him who will, reject (it)**: for the wrong doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!"

Let us look at Noble Verse 27:92 "And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: '**I am only a Warner.**'" Let us look at Noble Verse 10:99 "If it had been thy Lord's will, they would all have believed,- all who are on earth! **wilt thou then compel mankind, against their will, to believe!**" Allah Almighty doesn't like us to compel people into belief. "**No soul can believe, except by the will of God,** and He will place doubt (or obscurity) on those who will not understand. (The Noble Quran, 10:100)" Allah Almighty helps those whom He likes to be guided to His Straight Path. If anyone doesn't believe, or reverts back from Islam, it is then his loss and it is the Will of Allah Almighty. "Say: 'Behold all that is in the heavens and on earth'; but neither Signs nor Warners

95 profit those who believe not. Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? **Say: 'Wait ye then: for I, too, will wait with you.'** (The Noble Quran, 10:101-102)" Notice how Allah Almighty orders us to say "Wait" to those who reject Islam. This clearly says that we can't force anyone into Islam, or punish anyone for leaving Islam.

Let us look at Noble Verse 10:108 "Say: 'O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: **and I am not (set) over you to arrange your affairs.**'" Whoever believes benefits his soul and whoever doesn't, harms it, and Prophet Muhammad peace be upon him is not in charge of people to arrange their affairs. Only Allah Almighty is."Say: 'Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. **The Messenger's duty <u>is only to preach</u> the clear (Message).** (The Noble Quran, 24:54)" Prophet Muhammad's duty was only to preach.

"Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? he that is cast into the Fire, or he that comes safe through, on the Day of Judgement? **Do what ye will:** Verily He seeth (clearly) all that ye do. (The Noble Quran, 41:40)" Here we clearly see Allah Almighty giving a freedom of choice for people to choose or refuse Islam.

"And those who take as protectors others besides Him - Allah doth watch over them; and **thou art not the disposer of their affairs.** (The Noble Quran, 42:6)" Again, Allah Almighty here told Prophet Muhammad that he has no authority over those who reject Islam.

"It is true thou wilt not be able to guide every one whom thou lovest; **but Allah Guides those whom He will and He Knows those who receive guidance.** (The Noble Quran, 28:56)" Again, no authority to Prophet Muhammad over those who accept or reject Islam.

Let us look at Noble Verse 2:256 "**<u>Let there be no compulsion in religion</u>:** Truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things." The Holy Quran prohibits Muslims to force any person into Islam. Muslims must not let people resent Islam and Muslims. They must leave people decide for themselves because the "Truth stands out clear from error" (2:256).

Compulsion is incompatible with religion: Because (1) religion depends upon faith and will, and these would be meaningless by force; (2) Truth and Error have been so clearly shown up by the mercy of Allah Almighty that there should be no doubt in the minds of any persons of good will as to the fundamentals of faith; (3) Allah Almighty's protection is continuous, and His Plan is always to lead us from the depths of darkness into the clearest light.
The following was sent to me from "Vipor Poison"; may Allah Almighty always be pleased with him:
"I found another verse in the Quran that dealt with apostates. Noble Verse 4:137 "Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way."Notice that the

 Quran says those who reject faith and then BELIEVE and again DISBELIEVE. if a Muslim rejects faith and is then killed for doing so how will he live to again BELIEVE and then DISBELIEVE. The atmosphere of this verse is that of free will and freedom of choice to everyone. If Allah wanted he would have said something about the punishment, if there was any, of those who reject Islam after accepting it. but Allah takes this to be clearly a private matter between them and Allah. I found many verses in the Quran that teach us NO PUNISHMENT for an apostate BUT I found no verse that says the contrary.Here is another verse about the freedom of expression in the Quran. many translators translate this wrongly and kill the meaning of the word making it a bogus and strange statement. Noble Verse 39:18 "Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding."The Quran tells the Muslims to listen to every thing and follow only the best of what is said. it does not tell them to kill people if they say something that is not according to the cultural norm."

The following two sets of Noble Verses were sent to me by brother Rached Blili; may Allah Almighty always be pleased with him.Let us look at Noble Verses 109:1-6 "Say : O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. **To you be your Way, and to me mine.**"Let us look at Noble Verse 42:15 "Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: '**I believe in the Book which God has sent down; and I am commanded to judge justly between you**. God is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. **There is no contention between us and you**. God will bring us together, and to Him is (our) Final Goal.'" The Noble Quran in all of the above Noble Verses is crystal clear about providing freedom of religion and choice to all people, Muslims and non-Muslims.

3- So how come Muslim Fundamentalists execute those who desert Islam then?

The interpretation of those who prohibit women from education, even though Islam clearly allows education for women, and prohibit them also from driving, and oppress men by forcing them to grow beards, even though beards are NOT mandatory in Islam, doesn't mean much to me.As we've seen above, it is quite clear, and beyond any questioning that Allah Almighty prohibited compulsion in religion and allowed the absolute freedom of religion to everyone. When Prophet Muhammad peace be upon him executed apostates, he did it because Muslims were at war time and because Islam was still partial, and Muslims needed protection from the **hypocrites** of the Jews and Christians who purposely entered Islam and deserted it later to create confusion among the Muslims as shown below in the Noble Verse.

The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. So if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.

97 I have no sympathy for those hypocrites of the Jews and Christians who got executed: "A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam). (The Noble Quran, 3:72)"

4- My rebuttal about the historical Muslims' battles with the Apostates:

According to the Islamic history, when Prophet Muhammad peace be upon him died, some of the Muslims had deserted Islam for several reasons. The biggest of those reasons was that they opposed paying the Zakah (2.5% of annual income of Islamic taxes for the poor). Keep in mind that Allah Almighty constantly Warning the Prophet and the Muslims from the hypocrites (false believers). The Arabs before Islam were used to exploiting each others. The strong ate the poor, and high interest rates were enforced on loans given to the poor to ultimately force them to sell of their cattle, sons, daughters and/or wives as slaves.

After the death of our Prophet, some of the rich hypocrites decided to join with the Pagan Arab tribes to fight the Muslims and end Islam. The leader of the apostates/renegades was Musylama Al-Kath-thab or Musylama the liar in English, started his army of infidels in what we call today the country of Oman, which is more than 1,000 miles away from Mecca and Medina where the Muslims resided.

After Musylama became strong and popular and was able to gather a big amount of pagans and hypocrites to form an army, he led them to march to Mecca and Medina to fight the Muslims. When his army finally reached the mountains near Mecca, the Muslims had fought them several battles until he ultimately was killed and his army was soundly defeated.

The objection that I have with some Muslims is for the following reasons: **1-** It was the renegades or apostates that declared the war on the Muslims. The Muslims did not start the war.
2- We can't use the story of Musylama Al-Kath-thab to prove that it is ok today to kill any person who deserts Islam. Musylama was not a peaceful renegade. He wanted to destroy the Muslims through war. He had to be fought and killed. We can't use him as a standard and kill all renegades, especially those in the West for instance, who might embrace Islam and then desert it later due to the overwhelming anti-Islamic media and lies.
3- As I proved in this article, Allah Almighty in the Noble Quran talked about the apostates several times, and not a single command exists in the Noble Quran that orders the killing of any of them.
4- The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. As I said above, if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.
5- Today, if a week-hearted and easily persuaded person for instance decides to embrace Islam and then gets easily persuaded to leave Islam, and then gets easily persuaded to embrace Islam again, and then gets easily persuaded to leave it and so on, then how is it right for us to apply the things that were applied to the hypocrites and Musylama Al-Kath-thab during and after our Prophet's time to this innocent individual? **6-** We must never forget Allah Almighty's Command

98 that honors the freedom of religion and choice in Islam in Noble Verse 2:256 and the others as shown in this article. **7-** Some Muslims claim that the Caliphs did not apply Noble Verse 2:256 and others to the renegades, because the Caliphs knew that these Noble Verses are not applicable to them. My response to this is that we:

1. Don't know if the Caliphs had any choice to apply them back in the hostile environment that they existed in back then.
2. The Caliphs are not the measuring stick that the Muslims today have to follow, especially after knowing that the Caliphs themselves **did things different from each others** several times before on very major Islamic issues: [1] [2].

> **5- Does Islam really mean to force someone to Islam or else kill him?** Please visit Does Islam really mean to force someone to Islam or else kill him? **6- Renowned Muslim scholars agreeing with not all apostates to be killed:** There are too orthodox scholars who agree with you, i don't mean just some scholars, but famous renowned orhodox scholars , like Ibn tamiyya and the maliki scholar Abul Walid al-Baji support our stance on apostacy, therefor your article is and stance is also a right orthodox view, where no one has the right to criticize you, since renowned scholars confirmed our stance. Check the article below, let me know what you think of it, and if you would add it to the article.
> Volume 4, Book 52, Number 260:
> Narrated Ikrima:
> Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the **Prophet said, 'If somebody (a Muslim) discards his religion, kill him.' "**

Many prominent scholars throughout the centuries have held the view that apostasy is not a hadd (singular for hudud = capital) offence. This view is founded on the fact that the Qur'an is completely silent on the death penalty for apostasy. In fact, freedom of religion is a fundamental tenet of Islam. In Surah al-Baqarah, 2:256, Allah explicitly states: "Let there be no compulsion in religion". This Medinan verse was revealed when some Companions asked the Prophet for permission to compel their relatives to profess Islam. It has been widely interpreted to mean that no one can be compelled to embrace Islam because religion depends upon faith and will, and this would be meaningless if induced by force. Islam itself means submission to the will of God; and the willing submission of the self to faith and
belief must be attained through conviction and reason, not through coercion and duress.

Islam began by inviting and persuading people to embrace it on the merit of its rationality and truth. In Surah Yunus, 10:99, a verse revealed in Mecca at the advent of Islam, Allah says: "Had your Lord willed, everyone on earth would have believed. Do you then force people to become believers?" This and verse 2:256, together with the norm of Shari'a which affirms freedom of religion, have led many Muslim countries today to include in its Constitution an article on freedom of religion as a fundamental right. In his book, The Punishment for Apostasy in Islam, the former Chief Justice of Pakistan, SA Rahman, noted that even though the subject of apostasy occurred no less than 20 times in the Qur'an, the Holy Book remained silent on death as a punishment. Surah An-Nisa', 4:137-138, state that "Verily, those who believe, then disbelieve,

99 then believe again, then disbelieve, and then increase in their disbelief - Allah will never forgive them nor guide them to the path. Give to the hypocrites the tidings that there is for them a painful torment." If indeed it was Allah's intention to impose the death penalty for apostasy, then such occasion of repeated apostasy could have provoked such a punishment. But neither the first instance of apostasy, nor repeated apostasy brought about capital punishment.

Those who advocate the death penalty for apostasy based their reasoning on a hadith which proclaims, "kill whoever changes his religion". But this hadith is open to varying interpretations on several grounds.

First, this hadith is considered a weak hadith with just a single isnad (this means there is only one chain of transmission or narration) and thus according to the rules of Islamic jurisprudence, it is not enough to validate the death penalty.

Second, this hadith is also considered a general ('amm) hadith in that it is in need of specification (takhsis); for it would otherwise convey a meaning that is not within its purpose. The obvious reading of the hadith would, for example, make liable the death punishment on a Hindu or Christian who converts to Islam. This is obviously not the intention of the hadith. According to the rules of Islamic jurisprudence, when a text is interpreted once, it becomes open to further interpretation and specification. Therefore, many scholars interpret this hadith to apply only to cases of high treason (hirabah), which means declaring war against Islam, the Prophet, or God or the legitimate leadership of the ummah.

Third, and most importantly, there is no evidence to show that Prophet Muhammad saw or his Companions ever compelled anyone to embrace Islam, nor did they sentence anyone to death solely for renunciation of the faith.

Based on these three reasons and the Qur'anic principle of freedom of religion, prominent ulama (scholars) from the seventh to the twentieth centuries have come out with the position that there can be no death penalty for apostasy. According to Professor Hashim Kamali in his award-winning book, Freedom of Expression in Islam, two leading jurists of the generation succeeding the Companions, Ibrahim al-Naka'I and Sufyan al-Thawri, both held that the apostate should be re-invited to Islam, but should never be condemned to death. The renowned Hanafi jurist, Shams al-Din al-Sarakhsi wrote that even though renunciation of faith is the greatest of offences, it is a matter between man and his Creator, and its punishment is postponed to the Day of Judgement. The Maliki jurist Abul Walid al-Baji and the renowned Hanbali jurist Ibn Taymiyyah have both held that apostasy is a sin which carries no hadd punishment.In modern times, the celebrated Sheikh of al-Azhar University, the late Mahmud Shaltut who was esteemed for his vast knowledge of Islamic jurisprudence and Qur'anic interpretation, wrote that many ulama are in agreement that hudud cannot be established by a solitary hadith and that unbelief by itself does not call for the death penalty. The current Sheikh of al-Azhar, who was Egypt's former Grand Mufti, Dr Mohammed Sayed Tantawi, also declared that apostasy is not a capital crime.Many scholars, including Ibn Taymiyyah, Shaltut and Tantawi, said that the death penalty was not meant to apply to a simple change of faith, but to hirabah, that is, when apostasy is accompanied by rebellion against the community and its legitimate leadership.

7- Conclusion: As we clearly see from the Noble Verses above, apostates are no longer to be

100 killed in Islam. I am not here promoting apostates, but there is no reason to kill someone who doesn't deserve to be killed. Certainly if the apostate is hostile toward the Muslims and joins the enemy in a war against them, or tries to corrupt the Muslims in the Muslim lands by trying to convert them to his/her new deviant religion, then the matter becomes different. But if a Westerner today for instance embraces Islam for a while and then changes his position due to the overwhelming false anti-Islamic media, then certainly killing that person would be a grave sin and a big mistake. **www.answering-christianity.com**

EVOLUTION AN UNPROVEN THEORY :Is there a guarantee that there is 100% evidence of it? no as simple as that.Their stories of evidences Based on bone similarities has no evidence how truthful they are because its mostly based on opinions.Fruits &vegetables have vitamins on them does it mean we came from them?Dogs have calcium in their bones.we have vitamins & calcium in our body ,so does it mean we came from them. God created the entire world matchable,livable,sutable for all humans & creatures.And he made us with similarities.All humans & animals breath from air,drink water.all living things,even trees have water in them like all humans.If god wants to create a cockroach a tree a bird a fish with human blood in them of course he can he is the creater.Its a miracle of god that we have similarities with monkies.It just proves god created the entire world with similarities with us.It does not prove we came from any animal or monkey.

THE QUR'AAN AND MODERN SCIENCE COMPATIBLE OR INCOMPATIBLE?

By Dr. ZAKIR NAIK ISLAMIC RESEARCH FOUNDATION

In the Name of Allah, Most Gracious, Most Merciful

INTRODUCTION

Ever since the dawn of human life on this planet, Man has always sought to understand Nature, his own place in the scheme of Creation and the purpose of Life itself. In this quest for Truth, spanning many centuries and diverse civilizations, organized religion has shaped human life and determined to a large extent, the course of history. While some religions have been based on books, claimed by their adherents to be divinely inspired, others have relied solely on human experience.

Al-Qur'aan, the main source of the Islamic faith, is a book believed by Muslims, to be of completely Divine origin. Muslims also believe that it contains guidance for all mankind. Since the message of the Qur'aan is believed to be for all times, it should be relevant to every age. Does the Qur'aan pass this test? In this booklet, I intend to give an objective analysis of the Muslim belief regarding the Divine origin of the Qur'aan, in the light of established scientific discoveries.

There was a time, in the history of world civilization, when 'miracles', or what was perceived to be a miracle, took precedence over human reason and logic. But how do we define the term 'miracle'? A miracle is anything that takes place out of the normal course of life and for which humankind has no explanation. However, we must be careful before we accept something as a miracle. An article in 'The Times of India' Mumbai, in 1993 reported that 'a saint' by the name 'Baba Pilot' claimed to have stayed continuously submerged under water in a tank for three consecutive days and nights. However, when reporters wanted to examine the base of the tank of water

 where he claimed to have performed this 'miraculous' feat, he refused to let them do so. He argued by asking as to how one could examine the womb of a mother that gives birth to a child. The 'Baba' was hiding something. It was a gimmick simply to gain publicity. Surely, no modern man with even the slightest inkling towards rational thinking would accept such a 'miracle'. If such false miracles are the tests of divinity, then we would have to accept Mr. P. C. Sorcar, the world famous magician known for his ingenious magical tricks and illusions, as the best God-man.

A book, claiming Divine origin, is in effect, claiming to be a miracle. Such a claim should be easily verifiable in any age, according to the standards of that age. Muslims believe, that the Qur'aan is the last and final revelation of God, the miracle of miracles revealed as a mercy to mankind. Let us therefore investigate the veracity of this belief.

I would like to thank Brother Musaddique Thange for his editorial assistance. May Allah (swt) reward him for his efforts, Aameen

THE CHALLENGE OF THE QUR'AAN

Literature and poetry have been instruments of human expression and creativity, in all cultures. The world also witnessed an age when literature and poetry occupied pride of position, similar to that now enjoyed by science and technology.Muslims as well as non-Muslims agree that Al-Qur'aan is Arabic literature par excellence - that it is the best Arabic literature on the face of the earth.

The Qur'aan, challenges mankind in the following verses:

"And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (If there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. hen fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] [1]

The same notation is followed throughout the book. References and translation of the Qur'aan are from the translation of the Qur'aan by Abdullah Yusuf Ali, new revised edition, 1989, published by Amana Corporation, Maryland, USA.The challenge of the Qur'aan, is to produce a single *Soorah* (chapter) like the *Soorahs* it contains. The same challenge is repeated in the Qur'aan several times. The challenge to produce a *Soorah*, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'aanic *Soorah* remains unmet to this day. A modern rational man, however, would never accept a religious scripture, which says, in the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur'aan's extraordinarily beautiful language, as proof of its Divine origin. Any scripture

[1] Al-Qur'an 2:23-24 indicates *Soorah* or Chapter No. 2 and *Ayaat* or Verses 23 and 24.

claiming to be a divine revelation must also be acceptable on the strength of its own reason and logic.

According to the famous physicist and Nobel Prize winner, Albert Einstein, "Science without religion is lame. Religion without science is blind." Let us therefore study the Qur'aan, and analyze whether **The Qur'aan and Modern Science are compatible or incompatible?**

 The Qur'aan is not a book of science but a book of 'signs', i.e. *ayat*s. There are more than six thousand 'signs' in the Qur'aan of which more than a thousand deal with science. We all know that many a times Science takes a 'U-turn'. In this book I have considered only established scientific facts and not mere hypotheses and theories that are based on assumptions and are not backed by proof.

I. ASTRONOMY

CREATION OF THE UNIVERSE: 'THE BIG BANG'

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the 'Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the 'Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero. The Qur'aan contains the following verse, regarding the origin of the universe: **"Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?"** [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly

or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Qur'aanic verse regarding the alternation of day and night: **"Seest thou not that Allah merges Night into Day And He merges Day into Night?"** [Al-Qur'aan 31:29]

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If

 the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth: **"He created the heavens And the earth In true (proportions): He makes the Night Overlap the Day, and the Day Overlap the Night."** [Al-Qur'aan 39:5]

The Arabic word used here is *Kawwara* meaning 'to overlap' or 'to coil'– the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth's shape:

"And the earth, moreover, Hath He made egg shaped." [2] [Al-Qur'aan 79:30]

The Arabic word for egg here is *dahaha,* which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth. Thus the Qur'aan correctly describes the shape of the earth, though the prevalent notion when the Qur'aan was revealed was that the earth is flat.

THE LIGHT OF THE MOON IS REFLECTED LIGHT

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Qur'aan 1,400 years ago in the following verse:.

"Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light." [Al-Qur'aan 25:61]

The Arabic word for the sun in the Qur'aan, is *sham*s. It is referred to as *siraaj,* which means a 'torch' or as *wahhaaj* which means 'a blazing lamp' or as *diya* which means 'shining glory'. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion.

The Arabic word for the moon is *qamar* and it is described in the Qur'aan as *muneer,* which is a body that gives *nur* i.e. light. Again, the Qur'aanic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Qur'aan, is the moon mentioned as *siraaj, wahhaaj* or *diya* or the sun as *nur* or *munee*r. This implies that the Qur'aan recognizes the difference between the nature of sunlight and moonlight.

[2] The Arabic word *dahaha* has been translated by A. Yusuf Ali as "vast expanse", which also is correct. The word *dahaha* also means an ostrich-egg.

Consider the following verses related to the nature of light from the sun and the moon: **"It is He who made the sun To be a shining glory And the moon to be a light (Of beauty)."** [Al-Qur'aan 10:5]

"See ye not How Allah has created The seven heavens One above another, "And made the moon A light in their midst, and made the sun As a (Glorious) Lamp?" [Al-Qur'aan 71:15-16]

THE SUN ROTATES

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512,

 Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it.

In 1609, the German scientist Yohannus Keppler published the *'Astronomia Nov*a'. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day.

After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth. I remember having studied this fallacy from Geography books during my school days. Consider the following Qur'aanic verse: **"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course."** [Al-Qur'aan 21:33]

The Arabic word used in the above verse is *yasbahûn* . The word *yasbahûn* is derived from the word *sabah*a. It carries with it the idea of motion that comes

from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming.

Similarly, if you use the word *yasbah* for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. Most of the school textbooks have incorporated the fact that the sun rotates about its axis. The rotation of the sun about its own axis can be proved with the help of an equipment that projects the image of the sun on the table top so that one can examine the image of the sun without being blinded. It is noticed that the sun has spots which complete a circular motion once every 25 days i.e. the sun takes approximately 25 days to rotate around its axis.

In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy.

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The 'fixed place' towards, which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation. One cannot help but be amazed at the scientific accuracy of the Qur'aanic

verses. Should we not ponder over the question: "What was the source of knowledge contained in the Qur'aan?"

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth. Regarding the impermanence of the sun's existence the Qur'aan says: **"And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing."** [Al-Qur'aan 36:38] [3]

The Arabic word used here is *mustaqar*r, which means a place or time that is determined. Thus the Qur'aan says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

THE PRESENCE OF INTERSTELLAR MATTER

Space outside organized astronomical systems was earlier assumed to be a vacuum . Astrophysicists later discovered the presence of bridges of matter in this interstellar space. These bridges of matter are called plasma, and consist of completely ionized gas containing equal number of free electrons and positive ions. Plasma is sometimes called the fourth state of matter (besides the three known states viz. solid, liquid and gas). The Qur'aan mentions the presence of this interstellar material in the following verse: **"He Who created the heavens And the earth and all That is between."** [Al-Qur'aan 25:59] It would be ridiculous, for anybody to even suggest that the presence of interstellar galactic material was known 1400 years ago.

[3] A similar message is conveyed in the Qur'an in 13:2, 35:13, 39:5 and 39:21.

THE EXPANDING UNIVERSE

In 1925, an American astronomer by the name of Edwin Hubble, provided observational evidence that all galaxies are receding from one another, which implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what Al-Qur'aan says regarding the nature of the universe: **"With the power and skill Did We construct The Firmament: For it is We Who create The vastness of Space."** [Al-Qur'aan 51:47]

The Arabic word *mûsi'ûn* is correctly translated as 'expanding it', and it refers to the creation of the expanding vastness of the universe. Stephen Hawking, in his book, 'A Brief History of Time', says, "The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century."

The Qur'aan mentioned the expansion of the universe, before man even learnt to build a telescope! Some may say that the presence of astronomical facts in the Qur'aan is not surprising since the Arabs were advanced in the field of astronomy. They are correct in acknowledging the advancement of the Arabs in the field of astronomy. However they fail to realize that the Qur'aan was revealed centuries before the Arabs excelled in astronomy. Moreover many of the scientific facts mentioned above regarding astronomy, such as the origin

 of the universe with a Big Bang, were not known to the Arabs even at the peak of their scientific advancement. The scientific facts mentioned in the Qur'aan are therefore not due to the Arabs' advancement in astronomy. Indeed, the reverse is true. The Arabs advanced in astronomy, because astronomy occupies a place in the Qur'aan.

II. PHYSICS

THE EXISTENCE OF SUBATOMIC PARTICLES

In ancient times a well-known theory by the name of 'Theory of Atomism' was widely accepted. This theory was originally proposed by the Greeks, in particular by a man called Democritus, who lived about 23 centuries ago. Democritus and the people that came after him, assumed that the smallest unit of matter was the atom. The Arabs used to believe the same. The Arabic word *dharrah* most commonly meant an atom. In recent times modern science has discovered that it is possible to split even an atom. That the atom can be split further is a development of the 20th century. Fourteen centuries ago this concept would have appeared unusual even to an Arab. For him the *dharrah* was the limit beyond which one could not go. The following Qur'aanic verse however, refuses to acknowledge this limit: **"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'"** [Al-Qur'aan 34:3] [4]

This verse refers to the Omniscience of God, His knowledge of all things, hidden or apparent. It then goes further and says that God is aware of everything, including what is smaller or bigger than the atom. Thus the verse clearly shows that it is possible for something smaller than the atom to exist, a fact discovered only recently by modern science.

[4] A similar message is conveyed in the Qur'an in 10:61.

III. GEOGRAPHY

THE WATER CYCLE

In 1580, Bernard Palissy was the first man to describe the present day concept of 'water cycle'. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the

 rainwater that seeps into the cracks of the ground is responsible for this. The water cycle is described by the Qur'aan in the following verses: **"Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colours."** [Al-Qur'aan 39:21]

"He sends down rain From the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise." [Al-Qur'aan 30:24]

"And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease)." [Al-Qur'aan 23:18]

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No other text dating back 1400 years ago gives such an accurate description of the water cycle.

WINDS IMPREGNATE THE CLOUDS

"And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance)." [Al-Qur'aan 15:22]

The Arabic word used here is *lawâqih,* which is the plural of *laqih* from *laqah*a, which means to impregnate or fecundate. In this context, impregnate means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the Qur'aan: **"It is Allah Who sends The Winds, and they raise The Clouds: then does He Spread them in the sky As He wills, and break them Into fragments, until thou seest Raindrops issue from the midst Thereof: then when He has Made them reach such Of His servants as He wills, Behold, they do rejoice!"** [Al-Qur'aan 30:48]

The Qur'aanic descriptions are absolutely accurate and agree perfectly with modern data on hydrology. The water cycle is described in several verses of the Glorious Qur'aan, including 3:9, 7:57, 13:17, 25:48- 49, 36:34, 50:9-11, 56:68-70, 67:30 and 86:11.

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IV. GEOLOGY

MOUNTAINS ARE LIKE PEGS (STAKES)

In Geology, the phenomenon of 'folding' is a recently discovered fact. Folding is responsible for the formation of mountain ranges. The earth's crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constitute the mountains. Geologists tell us that the radius of the Earth is about 3,750 miles and the crust on which we live is very thin, ranging between 1 to 30 miles. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth's crust and give it stability. The Qur'aan contains exactly such a description in the following verse: **"Have We not made The earth as a wide Expanse, And the mountains as pegs?"** [Al-Qur'aan 78:6-7]

The word *awtad* means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. A book named 'Earth' is considered as a basic reference textbook on geology in many universities around the world. One of the authors of this book is Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter. In this book he illustrates the mountain in a wedge-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground.[5] According to Dr. Press, the mountains play an important role in stabilizing the crust of the earth.

The Qur'aan clearly mentions the function of the mountains in preventing the earth from shaking: **"And We have set on the earth Mountains standing firm, Lest it should shake with them."** [Al-Qur'aan 21:31]

[5] *Earth*, Press and Siever, p. 435. Also see *Earth Science*, Tarbuck and Lutgens,p. 157.

The Qur'aanic descriptions are in perfect agreement with modern geological data.

MOUNTAINS FIRMLY FIXED

The surface of the earth is broken into many rigid plates that are about 100 km in thickness. These plates float on a partially molten region called aesthenosphere. Mountain formations occur at the boundary of the plates. The earth's crust is 5 km thick below oceans, about 35 km thick below flat continental surfaces and almost 80 km thick below great mountain ranges. These are the strong foundations on which mountains stand. The Qur'aan also speaks about the strong mountain foundations in the following verse: **"And the mountains Hath He firmly fixed."** [Al-Qur'aan 79:32] [6]

[6] A similar message is contained in the Qur'an in 88:19, 31:10 and 16:15

V. OCEANOLOGY

BARRIER BETWEEN SWEET AND SALT WATERS

Consider the following Qur'aanic verses: **"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress."** [Al-Qur'aan 55:19-20]

In the Arabic text the word *barzakh* means a barrier or a partition. This barrier is not a physical partition. The Arabic word *maraja* literally means 'they both meet and mix with each other'. Early commentators of the Qur'aan were unable to explain the two opposite meanings for the two bodies of water, i.e. they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity and density. [7] Oceanologists are now in a better position to explain this verse. There is slanted unseen water barrier between the two seas through which water from one sea passes to the other.But when the water from one sea enters the other sea, it loses its distinctive characteristic and becomes homogenized with the other water. In a way this barrier serves as a transitional homogenizing area for the two waters. This scientific phenomenon mentioned in the Qur'aan was also confirmed by Dr. William Hay who is a well-known marine scientist and Professor of Geological Sciences at the University of Colorado, U.S.A. The Qur'aan

109 mentions this phenomenon also in the following verse: **"And made a separating bar between the two bodies Of flowing water?"** [Al-Qur'aan 27:61]

This phenomenon occurs in several places, including the divider between the Mediterranean and the Atlantic Ocean at Gibralter. But when the Qur'aan speaks about the divider between fresh and salt water, it mentions the

7 *Principles of Oceanography*, Davis, pp. 92-93.

existence of "a forbidding partition" with the barrier. **"It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed."** [Al-Qur'aan 25:53]

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater meet, the situation is somewhat different from that found in places where two seas meet. It has been discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density discontinuity separating the two layers." 8 This partition (zone of separation) has salinity different from both the fresh water and the salt water. 9

This phenomenon occurs in several places, including Egypt, where the river Nile flows into the Mediterranean Sea.

DARKNESS IN THE DEPTHS OF THE OCEAN

Prof. Durga Rao is an expert in the field of Marine Geology and was a professor at King Abdul Aziz University in Jeddah. He was asked to comment on the following verse: **"Or (the Unbelievers' state) Is like the depths of darkness In a vast deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: Depths of darkness, one Above another: if a man Stretches out his hand, He can hardly see it! For any to whom Allah Giveth not light, there is no light!"** [Al-Qur'aan 24:40]

Prof. Rao said that scientists have only now been able to confirm, with the help of modern equipment that there is darkness in the depths of the ocean. Humans are unable to dive unaided underwater for more than 20 to 30 meters, and cannot survive in the deep oceanic regions at a depth of more than 200 meters. This verse does not refer to all seas because not every sea can be

8 *Oceanography*, Gross, p. 242. Also see *Introductory Oceanography*, Thurman, pp. 300-301.

9 *Oceanography*, Gross, p. 244 and *Introductory Oceanograph*y, Thurman, pp. 300-301.

described as having accumulated darkness layered one over another. It refers especially to a deep sea or deep ocean, as the Qur'aan says, "darkness in a vast deep ocean". This layered darkness in a deep ocean is the result of two causes:A light ray is composed of seven colours. These seven colours are Violet, Indigo, Blue, Green, Yellow, Orange and Red (VIBGYOR). The light ray undergoes refraction when it hits water. The upper 10 to 15 metres of water absorb the red colour. Therefore if a diver is 25 metres under water and gets wounded, he would not be able to see the red colour of his blood, because the red colour does not reach this depth. Similarly orange rays are

absorbed at 30 to 50 metres, yellow at 50 to 100 metres, green at 100 to 200 metres, and finally, blue beyond 200 metres and violet and indigo above 200 metres. Due to successive disappearance of colour, one layer after another, the ocean progressively becomes darker, i.e. darkness takes place in layers of light. Below a depth of 1000 meters there is complete darkness. [10]
. The sun's rays are absorbed by clouds, which in turn scatter light rays thus causing a layer of darkness under the clouds. This is the first layer of darkness. When light rays reach the surface of the ocean they are reflected by the wave surface giving it a shiny appearance. Therefore it is the waves which reflect light and cause darkness. The unreflected light penetrates into the depths of the ocean. Therefore the ocean has two parts. The surface characterized by light and warmth and the depth characterized by darkness. The surface is further separated from the deep part of the ocean by waves. The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. The darkness begins below the internal waves. Even the fish in the depths of the ocean cannot see; their only source of light is from their own bodies.

The Qur'aan rightly mentions**: "Darkness in a vast deep ocean overwhelmed with waves topped by waves"**.

[10] *Oceans,* Elder and Pernetta, p. 27.

In other words, above these waves there are more types of waves, i.e. those found on the surface of the ocean. The Qur'aanic verse continues, "topped by (dark) clouds; depths of darkness, one above another."

These clouds as explained are barriers one over the other that further cause darkness by absorption of colours at different levels.

Prof. Durga Rao concluded by saying, "1400 years ago a normal human being could not explain this phenomenon in so much detail. Thus the information must have come from a supernatural source".

VI. BIOLOGY

EVERY LIVING THING IS MADE OF WATER

Consider the following Qur'aanic verse: **"Do not the Unbelievers see that the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?"** [Al-Qur'aan 21:30]

Only after advances have been made in science, do we now know that cytoplasm, the basic substance of the cell is made up of 80% water. Modern research has also revealed that most organisms consist of 50% to 90% water and that every living entity requires water for its existence. Was it possible 14 centuries ago for any human-being to guess that every living being was made of water? Moreover would such a guess be conceivable by a human being in the deserts of Arabia where there has always been scarcity of water? The following verse refers to the creation of animals from water: **"And Allah has created Every animal from water."** [Al-Qur'aan 24:45]

The following verse refers to the creation of human beings from water: **"It is He Who has Created man from water: Then has He established Relationships of lineage And marriage: for thy Lord Has power (over all things)."** [Al-Qur'aan 25:54]

VII. BOTANY

PLANTS CREATED IN PAIRS, MALE AND FEMALE

Previously humans did not know that plants too have male and female gender distinctions. Botany states that every plant has a male and female gender. Even the plants that are unisexual have distinct elements of both male and female. **"'And has sent Down water from the sky.' With it have We produced Diverse pairs of plants Each separate from the others."** [Al-Qur'aan 20:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]

Fruit is the end product of reproduction of the superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur'aan.

In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics.

EVERYTHING MADE IN PAIRS

"And of everything We have created pairs." [Al-Qur'aan 51:49]

This refers to things other than humans, animals, plants and fruits. It may also be referring to a phenomenon like electricity in which the atoms consist of negatively – and positively – charged electrons and protons.

"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

The Qur'aan here says that everything is created in pairs, including things that the humans do not know at present and may discover later.

VIII. ZOOLOGY

ANIMALS AND BIRDS LIVE IN COMMUNITIES

"There is not an animal (That lives) on the earth, Nor a being that flies On its wings, but (forms Part of) communities like you." [Al-Qur'aan 6:38]

Research has shown that animals and birds live in communities, i.e. they organize, and live and work together.

THE FLIGHT OF BIRDS

Regarding the flight of birds the Qur'aan says: **"Do they not look at The birds, held poised In the midst of (the air And) the sky? Nothing Holds them up but (the power Of) Allah. Verily in this Are Signs for those who believe."** [Al-Qur'aan 16:79]

A similar message is repeated in the Qur'aan in the verse: **"Do they not observe The birds above them, Spreading their wings And folding them in? None can uphold them Except (Allah) Most Gracious: Truly it is He That watches over all things."** [Al-Qur'aan 67:19]

The Arabic word *amsaka* literally means, 'to put one's hand on, seize, hold, hold someone back,' which expresses the idea that Allah holds the bird up in His power. These verses stress the extremely close dependence of the birds' behaviour on Divine order. Modern scientific data has shown the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of the birds that can explain the long and complicated journey that very young birds, without any prior experience and without any guide, are able to accomplish. They are also able to return to the departure point on a definite date.

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Prof. Hamburger in his book 'Power and Fragility' gives the example of 'mutton-bird' that lives in the Pacific with its journey of over 15,000 miles in the shape of figure '8'. It makes this journey over a period of 6 months and comes back to its departure point with a maximum delay of one week. The highly complicated instructions for such a journey have to be contained in the birds' nervous cells. They are definitely programmed. Should we not reflect on the identity of this 'Programmer'?

THE BEE

"And thy Lord taught the Bee To build its cells in hills, On trees, and in (men's) habitations; Then to eat of all The produce (of the earth), And find with skill the spacious Paths of its Lord." [Al-Qur'aan 16:68-69]

Von-Frisch received the Nobel Prize in 1973 for his research on the behaviour and communication of the bees. The bee, after discovering any new garden or flower, goes back and tells its fellow bees the exact direction and map to get there, which is known as 'bee dance'. The meanings of this insect's movements that are intended to transmit information between worker bees have been discovered scientifically using photography and other methods. The Qur'aan mentions in the above verse how the bee finds with skill the spacious paths of its Lord.

The worker bee or the soldier bee is a female bee. In Soorah Al-Nahl chapter no. 16, verses 68 and 69 the gender used for the bee is the female gender (*fa'slukî* and *kulî*), indicating that the bee that leaves its home for gathering food is a female bee. In other words the soldier or worker bee is a female bee. In fact, in Shakespeare's play, "Henry the Fourth", some of the characters speak about bees and mention that the bees are soldiers and that they have a king. That is what people thought in Shakespearean times. They thought that the worker bees are male bees and they go home and are answerable to a king bee. This, however, is not true. The worker bees are females and they do not report to a king bee but to a queen bee. But it took modern investigations in the last 300 years to discover this.

SPIDER'S WEB / HOME IS FRAGILE

The Qur'aan mentions in Soorah Al-'Ankabût, **"The parable of those who Take protectors other than Allah Is that of the Spider, Who builds (to itself) A house; but truly The flimsiest of houses Is the Spider's house – If they but knew."** [Al-Qur'aan 29:41]

Besides giving the physical description of the spider's web as being very flimsy, delicate and weak, the Qur'aan also stresses on the flimsiness of the relationship in the spider's house, where the female spider many a times kills its mate, the male spider.

LIFESTYLE AND COMMUNICATION OF ANTS

Consider the following Qur'aanic verse: **"And before Solomon were marshaled His hosts – of Jinns and men And birds, and they were all Kept in order and ranks. "At length, when they came To a (lowly) valley of ants, One of the ants said: 'O ye ants, get into Your habitations, lest Solomon And his hosts crush you (Under foot) without knowing it.'"** [Al-Qur'aan 27:17-18]

In the past, some people would have probably mocked at the Qur'aan, taking it to be a fairy tale book in which ants talk to each other and communicate sophisticated messages. In recent times, research has shown us several facts about the lifestyle of ants, which were not known earlier to humankind. Research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen from the following findings regarding ants:

(a) The ants bury their dead in a manner similar to the humans.
(b) They have a sophisticated system of division of labour, whereby they have managers, supervisors, foremen, workers, etc.
(c) Once in a while they meet among themselves to have a 'chat'.
(d) They have an advanced method of communication among themselves.

(e) They hold regular markets wherein they exchange goods.
(f) They store grains for long periods in winter and if the grain begins to bud, they cut the roots, as if they understand that if they leave it to grow, it will rot. If the grains stored by them get wet due to rains, they take these grains out into the sunlight to dry, and once these are dry, they take them back inside as though they know that humidity will cause development of root systems and thereafter rotting of the grain.

IX. MEDICINE

HONEY HAS HEALING PROPERTIES

The bee assimilates juices of various kinds of flowers and fruit and forms within its body the honey, which it stores in its cells of wax. Only a couple of centuries ago man came to know that honey comes from the belly of the bee. This fact was mentioned in the Qur'aan 1,400 years ago in the following verse: **"There issues From within their bodies A drink of varying colours,**

 Wherein is healing for men." [Al-Qur'aan 16:69]
We are now aware that honey has a healing property and also a mild antiseptic property. The Russians used honey to cover their wounds in World War II. The wound would retain moisture and would leave very little scar tissue. Due to the density of honey, no fungus or bacteria would grow in the wound. A person suffering from an allergy of a particular plant may be given honey from that plant so that the person develops resistance to that allergy. Honey is rich in fructose and vitamin K. Thus the knowledge contained in the Qur'aan regarding honey, its origin and properties, was far ahead of the time it was revealed.

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X. PHYSIOLOGY

BLOOD CIRCULATION AND THE PRODUCTION OF MILK

The Qur'aan was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harwey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Qur'aan described the source of the constituents of milk, in conformity with these notions.To understand the Qur'aanic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.
In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.
This concept must be fully appreciated if we wish to understand the following verse in the Qur'aan: **"And verily in cattle there is A lesson for you. We give you to drink Of what is inside their bodies, Coming from a conjunction Between the contents of the Intestine and the blood, A milk pure and pleasant for Those who drink it."** [Al-Qur'aan 16:66] [11]
"And in cattle (too) ye Have an instructive example: From within their bodies We produce (milk) for you To drink; there are, in them, (Besides),
[11] Translation of this Qur'anic verse is from the book "The Bible, the Qur'an and Science" by Dr. Maurice Bucaille.

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numerous (other) Benefits for you; And of their (meat) ye eat." [Al-Qur'aan 23:21]
The Qur'aanic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered.

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XI. EMBRYOLOGY

A LEECH-LIKE SUBSTANCE

A few years ago a group of Arabs collected all information concerning embryology from the Qur'aan, and followed the instruction of the Qur'aan: **"If ye realise this not, ask Of those who possess the Message."** [Al-Qur'aan 16:43 & 21:7]

All the information from the Qur'aan so gathered, was translated into English and presented to Prof. (Dr.) Keith Moore, who was the Professor of Embryology and Chairman of the Department of Anatomy at the University of Toronto, in Canada. At present he is one of the highest authorities in the field of Embryology. He was asked to give his opinion regarding the information present in the Qur'aan concerning the field of embryology. After carefully examining the translation of the Qur'aanic verses presented to him, Dr. Moore said that most of the information concerning embryology mentioned in the Qur'aan is in perfect conformity with modern discoveries in the field of embryology and does not conflict with them in any way. He added that there were however a few verses, on whose scientific accuracy he could not comment. He could not say whether the statements were true or false, since he himself was not aware of the information contained therein.

There was also no mention of this information in modern writings and studies on embryology. One such verse is: **"Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created – Created man, out of A (mere) clot Of congealed blood."** [Al-Qur'aan 96:1-2]

The word *alaq* besides meaning a congealed clot of blood also means something that clings, a leech-like substance. Dr. Keith Moore had no knowledge whether an embryo in the initial stages appears like a leech. To check this out he studied the initial stage of the embryo under a very powerful microscope in his laboratory and compared what he observed with a diagram of a leech and he was astonished at the striking resemblance between the two!

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In the same manner, he acquired more information on embryology that was hitherto not known to him, from the Qur'aan. Dr. Keith Moore answered about eighty questions dealing with embryological data mentioned in the Qur'aan and Hadith. Noting that the information contained in the Qur'aan and Hadith was in full agreement with the latest discoveries in the field of embryology, Prof. Moore said, "If I was asked these questions thirty years ago, I would not have been able to answer half of them for lack of scientific information"

Dr. Keith Moore had earlier authored the book, 'The Developing Human'. After acquiring new knowledge from the Qur'aan, he wrote, in 1982, the 3rd edition of the same book, 'The Developing Human'. The book was the recipient of an award for the best medical book written by a single author. This book has been translated into several major languages of the world and is used as a textbook of embryology in the first year of medical studies.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, "It has been a great pleasure for me to help clarify statements in the Qur'aan about human development. It is clear to me that these

 statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah." [12]

Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: "...these Hadiths, sayings of Muhammad (pbuh) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (7th century). It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches… there exist statements in the Qur'aan shown centuries later to

[12] The reference for this statment is the video tape titled *'This is the Truth'.* For a copy of this video tape contact the Islamic Research Foundation.

be valid which support knowledge in the Qur'aan having been derived from God."

MAN CREATED FROM A DROP EMITTED FROM BETWEEN THE BACK BONE AND THE RIBS

"Now let man but think From what he is created! He is created from A drop emitted – Proceeding from between The back bone and the ribs."
[Al-Qur'aan 86:5-7]

In embryonic stages, the reproductive organs of the male and female, i.e. the testicles and the ovaries, begin their development near the kidney between the spinal column and the eleventh and twelfth ribs. Later they descend; the female gonads (ovaries) stop in the pelvis while the male gonads (testicles) continue their descent before birth to reach the scrotum through the inguinal canal. Even in the adult after the descent of the reproductive organ, these organs receive their nerve supply and blood supply from the Abdominal Aorta, which is in the area between the backbone (spinal column) and the ribs. Even the lymphatic drainage and the venous return goes to the same area.

HUMAN BEINGS CREATED FROM *NUTFAH* (Minute Quantity of Liquid)

The Glorious Qur'aan mentions no less than eleven times that the human being is created from *nutfa*h, which means a minute quantity of liquid or a trickle of liquid which remains after emptying a cup. This is mentioned in several verses of the Qur'aan including 22:5 and 23:13. [13]

Science has confirmed in recent times that only one out of an average of three million sperms is required for fertilising the ovum. This means that only a

[13] The same is also mentioned in the Qur'an in 16:4, 18:37, 35:11, 36:77, 40:67, 53:46, 75:37, 76:2 and 80:19.

1/three millionth part or 0.00003% of the quantity of sperms that are emitted is required for fertilisation.

HUMAN BEINGS CREATED FROM *SULALAH*

117 (Quintessence of liquid)

"And made his progeny From a quintessence Of the nature of A fluid despised." [Al-Qur'aan 32:8]

The Arabic word *sulâlah* means quintessence or the best part of a whole. We have come to know now that only one single spermatozoon that penetrates the ovum is required for fertilization, out of the several millions produced by man. That one spermatozoon out of several millions, is referred to in the Qur'aan as *sulâla*h. *Sulâlah* also means gentle extraction from a fluid. The fluid refers to both male and female germinal fluids containing gametes. Both ovum and sperm are gently extracted from their environments in the process of fertilization.

MAN CREATED FROM *NUTFATUN AMSHAAJ*

(Mingled liquids)

Consider the following Qur'aanic verse: **"Verily We created Man from a drop Of mingled sperm."** [Al-Qur'aan 76:2]

The Arabic word *nutfatin amshaajin* means mingled liquids. According to some commentators of the Qur'aan, mingled liquids refers to the male or female agents or liquids. After mixture of male and female gamete, the zygote still remains *nutfa*h. Mingled liquids can also refer to spermatic fluid that is formed of various secretions that come from various glands.

Therefore *nutfatin amsa*j, i.e. a minute quantity of mingled fluids refers to the male and female gametes (germinal fluids or cells) and part of the surrounding fluids.

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SEX DETERMINATION

The sex of a fetus is determined by the nature of the sperm and not the ovum. The sex of the child, whether female or male, depends on whether the 23rd pair of chromosomes is XX or XY respectively. Primarily sex determination occurs at fertilization and depends upon the type of sex chromosome in the sperm that fertilizes an ovum. If it is an 'X' bearing sperm that fertilizes the ovum, the fetus is a female and if it is a 'Y' bearing sperm then the fetus is a male. **"That He did create In pairs – male and female, From a seed when lodged (In its place)."** [Al-Qur'aan 53:45-46]

The Arabic word *nutfah* means a minute quantity of liquid and *tumnâ* means ejaculated or planted. Therefore *nutfah* specifically refers to sperm because it is ejaculated. The Qur'aan says: **"Was he not a drop of sperm emitted (In lowly form)? "Then did he become A clinging clot; Then did (Allah) make And fashion (him) In due proportion. "And of him He made Two sexes, male And female."** [Al-Qur'aan 75:37-39]

Here again it is mentioned that a small quantity (drop) of sperm (indicated by the word *nutfatan min maniyyi*n) which comes from the man is responsible for the sex of the fetus.

Mothers-in-law in the Indian subcontinent, by and large prefer having male grandchildren and often blame their daughters-in-law if the child is not of the desired sex. If only they knew that the determining factor is the nature of the male sperm and not the female ovum! If they were to blame anybody, they

 should blame their sons and not their daughters-in-law since both the Qur'aan and Science hold that it is the male fluid that is responsible for the sex of the child!

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

(i) anterior abdominal wall of the mother
(ii) the uterine wall
(iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

In this verse Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged) for which the Arabic word *qarârin makîn* is used.

The uterus is well protected from the posterior by the spinal column supported firmly by the back muscles. The embryo is further protected by the amniotic sac containing the amniotic fluid. Thus the foetus has a well protected dwelling place. This small quantity of fluid is made into *alaqa*h, meaning something which clings. It also means a leech-like substance. Both descriptions are scientifically acceptable as in the very early stages the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a

leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word *alaqah* is a blood clot. During

this *alaqah* stage, which spans the third and fourth week of pregnancy, the blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech. In 1677, Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using a microscope. They thought that a sperm cell contained a miniature human being which grew in the uterus to form a newborn. This was known as the perforation theory. When scientists discovered that the ovum was bigger than the sperm, it was thought by De Graf and others that the foetus existed in a miniature form in the ovum. Later, in the 18th century Maupertuis propagated the theory of biparental inheritance. The *alaqah* is transformed into *mudghah* which means 'something that is chewed (having teeth marks)' and also something that is tacky and small which can be put in the mouth like gum. Both these explanations are scientifically correct. Prof. Keith Moore took a piece of plaster seal and made it into the size and shape of the early stage of foetus and chewed it between the teeth to make it into a 'Mudgha'. He compared this

 with the photographs of the early stage of foetus. The teeth marks resembled the 'somites' which is the early formation of the spinal column.

This *mudghah* is transformed into bones *(izâ*m). The bones are clothed with intact flesh or muscles *(lah*m). Then Allah makes it into another creature.

Prof. Marshall Johnson is one of the leading scientists in US, and is the head of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in US. He was asked to comment on the verses of the Qur'aan dealing with embryology. He said that the verses of the Qur'aan describing the embryological stages cannot be a coincidence. He said it was probable that Muhammad (pbuh) had a powerful microscope. On being reminded that the Qur'aan was revealed 1400 years ago, and microscopes were invented centuries after the time of Prophet Muhammad (pbuh), Prof. Johnson laughed and admitted that the first microscope invented could not magnify more than 10 times and could not show a clear picture. Later he said: "I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (pbuh) recited the Qur'aan."

According to Dr. Keith Moore, the modern classification of embryonic development stages which is adopted throughout the world, is not easily comprehensible, since it identifies stages on a numerical basis i.e. stage I, stage II, etc. The divisions revealed in the Qur'aan are based on distinct and easily identifiable forms or shapes, which the embryo passes through. These are based on different phases of prenatal development and provide elegant scientific descriptions that are comprehensible and practical.

Similar embryological stages of human development have been described in the following verses: **"Was he not a drop Of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (Allah) make and fashion (him) In due proportion. And of him He made Two sexes, male and female."** [Al-Qur'aan 75:37-39]

"Him Who created thee, fashioned thee in due proportion, And gave thee a just bias; In whatever Form He wills, Does He put thee together." [Al-Qur'aan 82:7-8]

EMBRYO PARTLY FORMED AND PARTLY UNFORMED

At the *mugdhah* stage, if an incision is made in the embryo and the internal organ is dissected, it will be seen that most of them are formed while the others are not yet completely formed.

According to Prof. Johnson, if we describe the embryo as a complete creation, then we are only describing that part which is already created. If we describe it as an incomplete creation, then we are only describing that part which is not yet created. So, is it a complete creation or an incomplete creation? There is no better description of this stage of embryogenesis than the Qur'aanic description, "partly formed and partly unformed", as in the following verse:

"We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed And partly unformed." [Al-Qur'aan 22:5]

 Scientifically we know that at this early stage of development there are some cells which are differentiated and there are some cells that are undifferentiated – some organs are formed and yet others unformed.

SENSE OF HEARING AND SIGHT

The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. Consider the following Qur'aanic verses related to the development of the senses in the embryo: **"And He gave You (the faculties of) hearing and sight and feeling (And understanding)."** [Al-Qur'aan 32:9]

"Verily We created Man from a drop Of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight." [Al-Qur'aan 76:2]

"It is He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!" [Al-Qur'aan 23:78]

In all these verses the sense of hearing is mentioned before that of sight. Thus the Qur'aanic description matches with the discoveries in modern embryology.

XII. GENERAL SCIENCE

FINGERPRINTS

"Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers." [Al-Qur'aan 75:3-4]

Unbelievers argue regarding resurrection taking place after bones of dead people have disintegrated in the earth and how each individual would be identified on the Day of Judgement. Almighty Allah answers that He can not only assemble our bones but can also reconstruct perfectly our very fingertips.

Why does the Qur'aan, while speaking about determination of the identity of the individual, speak specifically about fingertips? In 1880, fingerprinting became the scientific method of identification, after research done by Sir Francis Golt. No two persons in the world can ever have exactly the same fingerprint pattern. That is the reason why police forces worldwide use fingerprints to identify the criminal. 1400 years ago, who could have known the uniqueness of each human's fingerprint? Surely it could have been none other than the Creator Himself!

PAIN RECEPTORS PRESENT IN THE SKIN

It was thought that the sense of feeling and pain was only dependent on the brain. Recent discoveries prove that there are pain receptors present in the skin without which a person would not be able to feel pain. When a doctor examines a patient suffering from burn injuries, he verifies the degree of burns by a pinprick. If the patient feels pain, the doctor is happy, because it indicates that the burns are superficial and the pain receptors are intact. On the other hand if the patient does not feel any pain, it indicates that it is a deep burn and the pain receptors have been destroyed. The Qur'aan gives an

 indication of the existence of pain receptors in the following verse: **"Those who reject Our signs, We shall soon Cast into the Fire; As often as their skins Are roasted through, We shall change them For fresh skins, That they may taste The Penalty: for Allah Is Exalted in Power, Wise."** [Al-Qur'aan 4:56]

Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, has spent a great amount of time on research of pain receptors. Initially he could not believe that the Qur'aan mentioned this scientific fact 1,400 years ago. He later verified the translation of this particular Qur'aanic verse. Prof. Tejasen was so impressed by the scientific accuracy of the Qur'aanic verse, that at the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah he proclaimed in public: "There is no God but Allah and Muhammad (pbuh) is His Messenger."

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CONCLUSION

To attribute the presence of scientific facts in the Qur'aan to coincidence would be against common sense and a true scientific approach. The Qur'aan invites all humans to reflect on the Creation of this universe in the verse: **"Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day – There are indeed Signs For men of understanding."** [Al-Qur'aan 3:190]

The scientific evidences of the Qur'aan clearly prove its Divine Origin. No human could have produced a book, fourteen hundred years ago, that would contain profound scientific facts, to be discovered by humankind centuries later. The Qur'aan, however, is not a book of Science but a book of 'Signs'. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur'aan is truly a message from Allah, the Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).

Several detailed tomes have been written on the subject of Qur'aan and modern science and further research in this field is on. Inshallah, this research will help mankind to come closer to the Word of the Almighty. This booklet contains only a few of the scientific facts present in the Qur'aan. I cannot claim to have done full justice to the subject. Prof.

Tejasen accepted Islam on the strength of just one scientific 'sign' mentioned in the Qu'ran. Some people may require ten signs while some may require hundred signs to be convinced about the Divine Origin of the Qur'aan. Some would be unwilling to accept the Truth even after being shown a thousand signs. The Qur'aan condemns such a closed mentality in the verse: **"Deaf, dumb and blind, They will not return (To the path)."** [Al-Qur'aan 2:18]

The Qur'aan contains a complete code of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'aanic way of life is far superior to the 'isms' that modern man has invented out of sheer ignorance. Who can give better guidance than the Creator Himself?

 I pray that this humble effort is accepted by Allah, to whom I pray for mercy and guidance (Aameen).
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Did Islam Exist Before Muhammad (Peace & Blessings Be Upon Him)?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran &Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!!So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran &science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my

123 messenger not son. Jesus was taken up alive &after that people started calling him son of god. He came

to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human& Muslim. Quran is the only accurate 100% words of god &word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just
(Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Conclusion of the entire book

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it,"Be",and it is. ***Al-Quran.***

Some references of the information of this book:

1)www.answering-christianity.com 2)www.islamtomorrow.com 3)http://www.irf.net/irf/comparativereligion/index.htm4) www.peacetv.tv 5)www.whyislam.org 6)www.guideus.tv 7)www.irf.net 8) www.quranandscience.com

Information arranged & organized by Mr.Faisal

(MORE INFORMATION ADDED by Faisal Fahim) Rebuttal to Sam Shamoun's Article "Muhammad and the Arab Criteria of Demon Possession" By Bassam Zawadi

Sam Shamoun originally wrote an article trying to prove that Muhammad (pbuh) was deceived by Satan. I then responded back to his article and now Shamoun has responded back to my rebuttal. Sam Shamoun said:Several corrections and responses to Zawadi's comments are necessary. First of all, the quote from Abu Lahab's wife was made in conjunction to several other sources to establish the point that Muhammad's contemporaries believed he was demon possessed. Had she been the only person that we presented then Zawadi's point would carry some credibility, since she was obviously a hostile witness who could have simply sought to slander Muhammad. But when her testimony is combined with the witness of several other individuals then her opinion isn't as one-sided or biased as Zawadi would want his readers to believe. After all, her position agrees with that of Muhammad's foster parents:

"Some months after our return he and his brother were with our lambs behind the tents when his brother came running and said to us, 'Two men clothed in white have seized that Qurayshi brother of mine and thrown him down and opened up his belly, and are stirring him up.' We ran towards him and found him standing up with a livid face. We took hold of him and asked him what was the matter. He said, 'Two men with white raiment came and threw me down and opened up my belly and searched therein for I know not what,' so we took him back to our tent.

His father said to me, 'I am afraid that this child has had a stroke, so take him back to his family before the result appears.' So we picked him up and took him to his mother who asked why we had brought him when I had been anxious for his welfare and desirous of keeping him with me. I said to her, 'God has let my son live so far and I have done my duty. I am afraid that ill will befall him, so I have brought him back to you as you wished.' She asked me what happened and gave me no peace until I told her. When she asked if I feared a demon possessed him, I replied THAT I DID. She answered that no demon had any power over her son who had a great future before him, and then she told me how when she was pregnant with him a light went out from her which illumined the castles of Busra and Syria, …" (*The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, with introduction and notes by Alfred Guillaume [Oxford University Press, Karachi, Tenth Impression 1995] pp. 71-72; bold and capital emphasis ours)

It even agrees with Muhammad himself since he initially believed that he might have been possessed:

… I recited it, and then he desisted and departed I woke up, and it was as though these words had been written on my heart. There was no one of God's creation more hateful to me than a poet or a madman; I could not bear to look at either of them. I said to myself, "Your humble servant (meaning himself) is either a poet or a madman, but Quraysh shall never say this of me. I shall take myself to a mountain crag, hurl myself down from it, kill myself, and find relief in that way." (*The History of al-Tabari: Muhammad at Mecca*, translated and annotated by W. Montgomery Watt and M.V. McDonald [State University of New York Press, Albany, 1988], Volume VI, p. 71; bold emphasis ours)

And:Then he went to Khadijah and said, "Khadijah, I think that I have gone mad." "No, by God," she said, "Your Lord would never do that to you. You have never committed a wicked act." Khadijah went to Waraqa b. Nawful and told him what had happened. He said, "If what you say is true, your husband is a prophet. He will meet adversity from his people. If I live long enough, I shall believe in him."

After this, Gabriel did not come to him for a while, and Khadijah said to him, "I think that your Lord MUST HAVE COME TO HATE YOU." Then God revealed to him:

By the forenoon, and by the night, when it is still, your Lord has not forsaken you, nor does he hate you. (*The History of al-Tabari: Muhammad at Mecca*, translated and annotated by W. Montgomery Watt and M.V. McDonald [State University of New York Press, Albany, 1988], Volume VI, p. 70; bold, capital and underline emphasis ours)As a side note, notice how similar the reaction of Muhammad's first wife was with that of Abu Lahab's wife when Muhammad's spirit did not show up for awhile:

Narrated Jundub bin Sufyan:
Once Allah's Apostle became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that *your Satan has forsaken you*, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3) (*Sahih Al-Bukhari*, Volume 6, Book 60, Number 475)Both these women knew that there was something wrong with Muhammad being abandoned by his spirit for a period of time.

My Response:Again purely circumstantial evidence. Sam quotes people who THOUGHT and FEARED that the Prophet was possessed. However, did they continue to believe so? Did the Prophet's wife Khadija continue believing that her husband (pbuh) was possessed? Did she ever think he was possessed? Or did she only give her opinion as to why she thought that God stopped sending revelations to the Prophet. Did that mean she was right? As for the Prophet and the suicide attempts read about it here.

So again, no objective evidence provided. So lets move on...Sam Shamoun said:Returning to Muhammad's analysis of his first encounter with the spirit, it is interesting to read that he believed that satan actually lived inside of him and had to be removed:Anas b. Malik reported that Gabriel came to the Messenger of Allah (may peace be upon him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was THE PART OF SATAN IN THEE. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right). His color was changed, Anas said. I myself saw the marks of a needle on his breast. (*Sahih Muslim*, Book 1, Number 311)

Yet other narrations report that Muhammad still had a satan circulating in him, even though Allah supposedly protected Muhammad from the evil spirit's mischief! Narrated Aisha:
Aisha said: One day Allah's Apostle (peace be upon him) went out of her (Aisha's apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: Aisha, what has happened to you? Do you feel jealous? Thereupon she said: How can it be (that a woman like me) should not feel jealous in regard to a husband like you? Thereupon Allah's Apostle (peace be upon him) said: It was your devil who had come to you, and she said: Allah's Apostle (peace be upon him) is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I (Aisha) again said: Allah's Apostle (peace be upon him) is it with you also? He said: Yes, but my Lord has helped me against him as such I am absolutely safe from his mischief. (*Sahih Muslim*, Book 039, Number 6759)

Narrated Jabir ibn Abdullah
The Prophet (peace be upon him) said, "Do not visit women whose husbands are away from home, for the Devil circulates in you like your blood." He was asked if this applied to him also and said, "To me also, but Allah has helped me against him so that I may be safe."
Tirmidhi transmitted it. (*Tirmidhi Hadith*, Number 931; Alim CD-Rom Version) Yet Allah didn't prevent others from being harmed by these evil spirits, it seems. After all, Muhammad wasn't the only one who was possessed by a satan, as the above narrations plainly indicate, and one of his close companions and

the first caliph, Abu Bakr, even warned the Muslims to avoid him whenever his satan would come to possess him:The Apostle of God died with no one of this community having a claim against him concerning anything wrongfully taken [for which the punishment would be] one lash of the whip or [even] less. I have a Satan who takes possession of me; so when he comes to me, avoid me so that I may have no [evil] effect [even] on your hair and your skins. (*The History of Al-Tabari: The Conquest of Arabia*, translated by Fred M. Donner [State University of New York Press, Albany, 1993], Volume IX, pp. 11-12; bold emphasis ours)

My Response:As for the hadith saying that the Prophet with the help of God became safe from the devil, well what is the problem? I don't understand why Shamoun highlighted that part of the hadith. What point is Sam trying to make? Didn't Jesus have help from God when he wanted to overcome devils? (Luke 11:20)

Plus in Islam we believe that there are sects of Jinn. Some are Muslim, Christian, Jews etc. This life is a test for both men and Jinn...Surah 6:130"O ye assembly of Jinns and men! came there not unto you apostles from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

Surah 46:29-32 Behold, We turned towards thee a company of Jinns (quietly) listening to the Quran: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins). They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path. "O our people, hearken to the one who invites (you) to God, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous. "If any does not hearken to the one who invites (us) to God, he cannot frustrate (God's Plan) on earth, and no protectors can he have besides God: such men (wander) in manifest error."

Surah 72:11;14-15 'There are among us some that are righteous, and some the contrary: we follow divergent paths. 'Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct: 'But those who swerve,- they are (but) fuel for Hell-fire'-

The hadith which shows that Gabriel said that this was part of Satan in the Prophet's heart and the devil circulating in the blood people. These are just figures of speech only to emphasize that the devil is always around trying to persuade people to do evil.

There are many examples of hadith, which talks about the devil in a figure of speech. (*,*,*,*,*,*,*) We could also see this in the Bible in Matthew 16:23, 1 Timothy 1:20

How can the Prophet be possessed by Satan when he was a great enemy of Satan...Saheeh Bukhari *Volume 4, Book 55, Number 590:* Narrated Ibn 'Abbas: The Prophet used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

Saheeh Muslim *Book 004, Number 1166:* Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When any one of you is in doubt about his prayer and he does Dot know how

much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil. The Prophet assured us that the devil could never take an image of him...

Book 029, Number 5638: Jabir reported Allah's Messenger (may peace be upon him) as saying: He who saw me in sleep in fact saw me, for it is not possible for the satan to appear in my form; and he also said: When any one of you sees a hulm he should not inform anyone, for it is a sort of vain sport of devil in the state of sleep.

Sunan Abu Dawud *Book 14, Number 2597:* Narrated Abdullah ibn Amr: When the Apostle of Allah (peace_be_upon_him) was travelling and night came on, he said: O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring.Now yes the devil is 'attached to everyone' in the sense that there is always a Jinn who is trying to incite evil in the person. However, the Prophet was an exception because he overcame the devil with the will of God. However, even if the devil tried to incite the Prophet to do evil, would that make the Prophet demon possessed? Of course not!

Why don't we try to see what the Bible says about the devil...Job 2:3 [3] Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited (*cuwth*) me against him to ruin him without any reason."Cuwth means...1) to incite, allure, instigate, entice a) (Hiphil) 1) to incite (to a request) 2) to allure, lure 3) to instigate (bad sense)
Source:http://www.blueletterbible.org/tmp_dir/words/5/11451244526142.html
Shamoun has a problem with the devil trying to incite the Prophet Muhammad (pbuh) yet his own Bible says that the devil incited God Himself to do wrong! Would that make the God of the Bible demon possessed?

Sam Shamoun said:This is in stark contrast to the Lord Jesus who expressly stated that Satan had absolutely no hold on him:"I will no longer talk much with you, for the ruler of this world is coming. HE HAS NO POWER OVER ME;" John 14:30 In fact, Christ went so far as to insure believers that they would be given his sovereign authority to overcome and trample Satan and his demons: "The seventy returned with joy, saying, 'Lord, even the demons are subject to us IN YOUR NAME!' And he said to them, 'I saw Satan fall like lightning from heaven. Behold, I HAVE GIVEN YOU AUTHORITY to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.'" Luke 10:17-20

My Response:Okay fine I also just quoted hadith that shows that the Prophet was safe from the devil by the grace of God and that the Prophet would also give ways to his followers on how to repel and resist the devil.

Sam Shamoun said:Furthermore, Waraqa bin Naufal, the Christian monk whom Khadijah took Muhammad to see after his encounter with the spirit, suspected that Satan might have deceived Muhammad:"Waraqa was dumbfounded at this, and said, 'If Gabriel has actually placed his feet upon the earth, he has done so for the best of people thereupon. And he never came down for anyone except a prophet. For he is the companion of all the prophets and messengers, the one whom God sends down to them. I believe what you tell me of him. Send for 'Abd Allah's son, so that I may question him, hear what

he says and talk to him. I am afraid it may be someone other than Gabriel, for certain devils imitate him and by so doing can mislead and corrupt some men. This can result in a man becoming confused and even crazy whereas before he had been of sound mind.'" (Ibn Kathir, *The Life of the Prophet Muhammad (Al-Sira al-Nabawiyya)*, Volume I, translated by professor Trevor Le Gassick, reviewed by Dr. Ahmed Fareed [Garnet Publishing Limited, 8 Southern Court, south Street Reading RG1 4QS, UK; The Center for Muslim Contribution to Civilization, 1998], pp. 296-297; bold and underline emphasis ours) In light of the foregoing, the testimony of Abu Lahab's wife holds a lot of weight since it agrees with the belief of Muhammad's foster parents as well as his own initial assessment of the situation.

My Response:Again, like before Sam is quoting someone who THOUGHT and was AFRAID that the Prophet might have had an experience with a devil. However, did Waraqa continue to believe in this?...Sahih Bukhari Volume 1, Book 1, Number 3:Narrated 'Aisha: (the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read.The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, *"This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly."* But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."*Volume 4, Book 55, Number 605:* Narrated 'Aisha: The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "*That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."* See also Volume 6, Book 60, Number 478, Volume 9, Book 87, Number 111 and in Sahih Muslim, Book 001, Number 0301:

Sam Shamoun said: Now is this at all similar to the accusations which were leveled against Jesus in Mark 3:22? Not even close as the context itself shows:"And he told his disciples to have a boat ready for him because of the crowd, lest they should crush him; for he had healed many, so that all who had diseases pressed upon him to touch him. *And whenever the unclean spirits beheld him, they fell down before him and cried out*, 'You are the Son of God.' And he strictly ordered them not to make him known… And the scribes who came down from Jerusalem said, 'He is possessed by Be-el'zebul, and by the prince of demons HE CASTS OUT DEMONS.' And he called them to him, and said to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house. 'Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin' -- for they had said, 'He has an unclean spirit.'" Mark 3:9-12, 22-30

Notice that the reason why the scribes accused Jesus of being possessed WAS DUE TO HIS HAVING THE POWER TO CAST OUT DEMONS! Unlike Muhammad, they didn't accuse Jesus of demon possession because the Spirit had left him or had delayed in returning to him, or because Christ had contemplated suicide as a result of thinking that he may have been possessed. Zawadi's appeal to Mark 3:22 is nothing more than the fallacy of false analogy since he is comparing apples and oranges at this point.

My Response:The reason for the accusation is irrelevant. Because it is still possible for someone to cast out demons by the power of the devil. Therefore, it was a good reason for them to accuse Jesus because it was possible. The reason for the accusation is irrelevant, the issue is whether the accusation holds any water. It does not against the glorious Prophet Muhammad (peace be upon him).

Sam Shamoun said:Now Zawadi may try to use Jesus' statements in Mark regarding Satan dividing against himself to prove that the Quran is true since it attacks Satan as an enemy of God. Why would Satan attack himself in the Quran if the latter were his work since he would be divided against himself and could therefore not stand? This position betrays a certain naiveté on how Satan actually works, at least according to the Holy Bible. The Scriptures plainly teach that Satan will and does masquerade his lies in the guise of religious truth:"I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband. *But I am afraid that as the serpent deceived Eve by his cunning*, your thoughts will be led astray from a sincere and pure devotion to Christ. For if some one comes and preaches *another Jesus* than the one we preached, or if you receive *a different spirit* from the one you received, or if you accept *a different gospel* from the one you accepted, you submit to it readily enough." 2 Corinthians 11:2-4

Paul warned believers from Satan's cunning in preaching another Jesus and a different Gospel in order to mislead them from the truth. Satan even appears as an angel and raises ministers who practice

righteousness to deceive people!"For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, *for even Satan disguises himself as an angel of light*. So it is not strange *if his servants also disguise themselves as servants of righteousness*. Their end will correspond to their deeds." 2 Corinthians 11:13-15 What the foregoing shows is that Satan doesn't mind producing a religion which attacks him since he realizes that any religion which doesn't originate from the true God cannot affect him. A religion that does not originate from God and which does not have the authority of the risen and exalted Christ can do nothing to stop the Adversary or undermine his cause to destroy the souls of men.In other words, just because a religion happens to mention Satan this doesn't make it correct, nor does it mean that it has the right Satan or the real Adversary in mind. The religion can quite possibly be a satanic counterfeit aimed at deceiving people into thinking that they are truly opposing God's spiritual enemy by following it.And this is precisely the position that Muslims are in since they erroneously assume that the figure that the Quran calls Satan is actually the Devil. In reality, the Satan of Islam is not the same one mentioned in the Holy Bible - just as the Jesus of Islam is not the real Jesus of history, the Christ of faith.Besides, if this Muslim claim is correct then this means any religion which warns against Satan must also be true and could not originate from the Devil. Therefore, Mormonism, Bahaism, Ahmadiyyism, etc. could not be satanic in origin since they all have negative things to say about the Adversary. Yet all these religions have conflicting views of God, Christ, Satan, man and the nature of salvation. Unless we assume that God inspires chaos and confusion it is evident that not all of these religions can be from the same divine source. They can all be false, but they can't all be true.

My Response:Sam does not realize that this argument could also be used against his religion. Anyone could come up and say MAYBE THIS AND MAYBE THAT, where is the OBJECTIVE proof?

Sam Shamoun said:As far as Paul is concerned, there is ample evidence supporting his conversion and encounter with the risen Lord. For instance, Jesus didn't simply appear to Paul but also to a disciple named Ananias whom he sent to baptize Paul:"As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?' 'Who are you, Lord?' Saul asked. 'I am Jesus, whom you are persecuting,' he replied. 'Now get up and go into the city, and you will be told what you must do.' The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. For three days he was blind, and did not eat or drink anything. In Damascus there was a disciple named Ananias. The Lord called to him in a vision, 'Ananias!' 'Yes, Lord,' he answered. The Lord told him, 'Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. IN A VISION HE HAS SEEN A MAN NAMED ANANIAS COME AND PLACE HIS HANDS ON HIM TO RESTORE HIS SIGHT.' 'Lord,' Ananias answered, 'I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name.' But the Lord said to Ananias, 'Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.' Then Ananias went to the house and entered it. Placing his hands on Saul, he said, 'Brother Saul, the Lord - Jesus, who appeared to you on the road as you were coming here - has sent me so that you may see again and be filled with the Holy Spirit.' Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus. At once he began to preach in the synagogues that Jesus is the Son of God." Acts 9:3-20

The reason why Jesus appeared to Ananias should be obvious. By appearing and sending Ananias to Paul, Jesus was giving confirmation that what Saul had seen wasn't a deception or the figment of his overactive imagination. After all, individuals normally do not have the same dream or vision where they receive messages independently from one another so as to verify each others' experiences.

My Response:I was expecting a more solid reply from Sam. Couldn't the devil have simply deceived both Paul and Ananias? Your defense is weak and does not disprove the POSSIBILITY that it was the devil.

Sam Shamoun said:Furthermore, the other Apostles such as Peter confirmed Paul's Apostleship and gave him the right hand of fellowship:"And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. And he spoke and disputed against the Hellenists; but they were seeking to kill him." Acts 9:26-29 "For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother. (In what I am writing to you, before God, I do not lie!) Then I went into the regions of Syria and Cili'cia. And I was still not known by sight to the churches of Christ in Judea; they only heard it said, 'He who once persecuted us is now preaching the faith he once tried to destroy.' And they glorified God because of me." Galatians 1:11-24 "Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up by revelation; and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain. But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage -- to them we did not yield submission even for a moment, that the truth of the gospel might be preserved for you. And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality) -- those, I say, who were of repute added nothing to me; but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), and when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; only they would have us remember the poor, which very thing I was eager to do." Galatians 2:1-10 Peter even classified Paul's writings as Holy Scripture: "And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures." 2 Peter 3:15-16 Thus, if Paul was deceived into deceiving others, so were the rest of the disciples and eyewitnesses of Christ.

My Response:Sam is forgetting that there were other apostles who disagreed with Paul regarding major issues of doctrine...Galatians 1:6 [6]I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel Galatians 3:1-3 [1]You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. [2]I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? [3]Are you so foolish?

2 Corinthians 11:4-5 [4]For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. [5]But I do not think I am in the least inferior to those "super-apostles." 2 Corinthians 11: 22-24 What anyone else dares to boast about—I am speaking as a fool—I also dare to boast about. [22]Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. [23]Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. [24]Five times I received from the Jews the forty lashes minus one.

Lets also not forget the incident of Paul opposing Peter at Antioch...Galatians 2:11-21 Paul Opposes Peter [11]When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. [12]Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. (why did people such as the Apostle James still believe that the law regarding food should still be applied? If Jesus came to replace the law, then why are they still following the law?) [13]The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. (so, Peter, James and Barnabas are wrong?) [14]When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? [15]"We who are Jews by birth and not 'Gentile sinners' [16]know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified. (why are they arguing over following the law or not? Why are they not in agreement of doctrine?) [17]"If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! [18]If I rebuild what I destroyed, I prove that I am a lawbreaker. [19]For through the law I died to the law so that I might live for God. [20]I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. [21]I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"[d] Paul condemns all Jewish Christians including Peter and Barnabas. We only have Paul's side of the story but Peter's recollection of this story is not given to us in the New Testament. Peter truly would have known Jesus better than Paul. There is dispute whether 1 Peter is a letter written by Peter and almost all scholars, ancient and modern agree that 2 Peter is not a letter written by Peter. Sam may argue and quote his scholars to prove that 2 Peter is written by Peter, however there are still many major Christian scholars who don't think that 2 Peter was written by Peter so at the end of the day we are not going to be 100% sure and therefore cannot use 2 Peter as evidence to prove that he agreed with Paul.

Acts 4:31 [31]After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.If Peter was filled with the Holy Spirit then why is Paul calling Peter a hypocrite for eating with the Gentiles and then when people came from James he got up. James is Jesus' half brother, he lived and stayed with Jesus. Why did he still think that people have to eat kosher meat? We don't have any account of Peter's story regarding this incident. Barnabas is also called a hypocrite in verse 13. Look how in verses 15 thought 17 Paul is arguing with them about the law. That means the disciples wanted to follow the law and suggested following it. Otherwise Paul wouldn't have mentioned it. How could he say those things to Peter and look what Jesus said about Peter

Sam Shamoun said: Finally, what makes Zawadi's argument regarding Paul not knowing Jesus well enough to identify him truly amazing is just how inconsistent this position is. After all, Muhammad was born roughly five hundred and seventy years after the birth of Christ and could not have seen or known Jesus enough to identify him either. Yet this still doesn't prevent Zawadi from believing that Muhammad could give a description of Christ as reported in the hadith literature: Narrated Ibn Umar:The Prophet

said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt." (*Sahih al-Bukhari*, Volume 4, Book 55, Number 648)

Narrated Salim from his father:
No, By Allah, the Prophet did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people, was Ibn Qatar." (Az-Zuhri said, "He (i.e. Ibn Qatan) was a man from the tribe Khuza'a who died in the pre-Islamic period.") (*Sahih al-Bukhari*, Volume 4, Book 55, Number 650) The reason? Because Zawadi erroneously assumes that what Muhammad saw was a vision from God. Yet the problem with believing that Muhammad saw Jesus in a vision is that, unlike the blessed Paul, he had none of the eyewitnesses of Christ to confirm his experience. In fact, Muhammad contradicts the writings of those who had seen Christ or had seen the eyewitnesses of Jesus, proving that he was not receiving genuine revelation from the true God.

My Response:The reason why I said that was only to show your logic of using circumstantial evidence to prove something. So Paul and Prophet Muhammad (pbuh) both did not physically see Jesus during Jesus ministry on earth. But they both claimed to have seen him, so who is right? Sam tilts the favor a bit more onto Paul's side because Paul could have verified with the apostles. However, its possible that Satan could have appeared as someone who looked like Jesus and not exactly Jesus and thus Paul saying the description would match that of Jesus. So there is really no favor on either side. It all just comes down to whose religion is the truth or not.

Sam Shamoun said:Moreover, the problem is not with Muhammad getting scared. Rather, the problem is with the reason why Muhammad got scared, i.e. the spirit physically tortured him in their first encounter

My Response:Gabriel did not torture the Prophet he just pressed him hard. How is that torturing? Now as for the rest of the paper Sam Shamoun's basic argument is that because the Prophets of the Old Testament did not have the same experiences when receiving revelation such as Prophet Muhammad (pbuh) then this necessarily implies that the Prophet Muhammad (pbuh) is not a true Prophet. There are some problems with this assertion...First, Shamoun assumes that his Bible is the true authentic word of God and is using it as a criteria to judge Prophet Muhammad. This is something that he still needs to prove and not just assert. Secondly, Shamoun is arguing from silence. He thinks that just because his Bible does not mention these experiences then that necessarily implies that they didn't happen. Shamoun recently had a debate with Sami Zaatri on the topic, "Is Jesus God", which can be downloaded here . Sam Shamoun says in the 20th minute 10th second...*Your arguing from silence, right, and absence of evidence is not evidence of absence. Now let me repeat that again. Now just because the documents do not say that he said "x" does not mean that he didn't say "x"*.So notice, Shamoun is committing the same fallacy he accused Sami Zaatri of doing. There are many Prophets in the Old Testament that we do not know full and complete details about. Therefore, it would not be fair to say with conviction that they did not have the same experiences.Thirdly, Sam quotes from the book of Daniel and gospel of Luke to show Prophet's experiences with Gabriel. But Sam forgot an important point. Prophet Muhammad (pbuh) saw Gabriel in his true original form while receiving the revelation. He saw him up close and personal and had physical contact with him. Daniel saw Gabriel while Gabriel took the form of a man..."While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill-- while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, ‘Daniel, I have

now come to give you insight and understanding.'" Daniel 9:20-22 However, this man did have extraordinary features...Daniel 10:5-6 I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist. His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.If we continue reading on you will see that Daniel was actually terrified...

Daniel 10:7-15 [7] I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. [8] So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. [9] Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground. [10] A hand touched me and set me trembling on my hands and knees. [11] He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling. [12] Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. [13] But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. [14] Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

[15] While he was saying this to me, I bowed with my face toward the ground and was speechless. [16] Then one who looked like a man [b] touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I feel very weak. [17] How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe." So here we see that Daniel got terrified from his vision just like Prophet Muhammad peace be upon him did. We also see in verse 15 that Daniel had problems breathing. I believe that 'gasping for air' was one of the criteria that Shamoun put forth for someone being possessed by a demon while receiving revelation. So does Daniel fit the criteria as well? Or is Sam Shamoun being a hypocrite and only applying it to Prophet Muhammad (peace be upon him)?

CONCLUSION

Sam Shamoun has not provided me with any objective without a shadow of a doubt evidence to convince me that Prophet Muhammad peace be upon him was possessed. It is all weak circumstantial evidence that could actually be used against the Prophets of the Old Testament. Shamoun uses the criteria of the pagan Arabs at the time and his Bible to judge Prophet Muhammad peace be upon him without even first showing us why such a criteria is the correct standard to use for judgment. Sam Shamoun has no case.

Final Conclusion of all books:(by Mr.Faisal Fahim)

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the

Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}

1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.(Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran)

1. A. L. M. **2.** Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal.**3.** It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). **4.** Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.**5.** From Allah, verily nothing is hidden on earth or in the heavens.**6.** He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. **7.** He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.**8.** "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.**9.** "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."**10.** Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire. {Surah Baqarah Quran} **284.** To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.**285.** The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles.

"We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."**286.** On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

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